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# OPPORTUNITIES FOR EFFECTIVE REGULATION OF EXTERNAL LABOR MIGRATION IN THE REPUBLIC OF UZBEKISTAN

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***https://doi.org/10.5281/zenodo.19563578***

***Abstract.*** *Demographic trends in Uzbekistan have a specific character associated with the active natural growth of the country's population (in the past 50 years, the country's population has increased by 2.86 times and amounted to 35 million people). In the early 1990s, there was an outflow of people to their historical homeland, the migration balance is still having a negative character. The article analyzes the gender and age composition of the population, changes in the dynamics of indicators of the natural movement of the population, in which the fertility rate decreases, life expectancy increases (73.4 years). The high proportion of young people (up to 60% in the population structure) and the annual high growth of labor resources (about 500 thousand people) creates a burden on the internal labor market. There is a significant flow of labor migration to foreign countries, in which the Russian Federation occupies a leading place. The article analyses the current reforms in the field of regulation of labor migration, which have been significantly developed under the new government of the country (since 2016), including the establishment of organized forms of labor migration. There are highlighted the present main targets of the Government of Uzbekistan, to create conditions and mechanisms that contribute to ensuring managed and regulated migration flows, legitimate rights and interests of citizens of the country. The author analyzes the trends in the normative and legal regulation of the sphere of labor migration, the relevance of the development of a new draft "Law on External Labor Migration" aimed at improving the efficiency of state bodies in solving complex migration issues. There is shown the institutional reform of the Agency for External Labor Migration in the field of migration management. It is proposed to develop a Concept and Strategy of state policy in the field of labor migration, as basic documents relating migration for the future. There are proposed directions of reforms in the migration sphere, establishment of organized forms of labor migration, expansion of international cooperation, powers of various departments of the country, improvement of the system for collecting statistics and data analysis, and conducting scientific research in the migration sphere.*

***Keywords:*** *socially oriented management, migration processes, legislative regulation of external labor migration, concept of labor migration, organized forms of migration, legal migration.*

## Introduction

The World Migration Report 2020, prepared by the International Organization for Migration (IOM)[1], notes the need for a global approach to governance and systematizes the flows and scale of migration processes, in which a key role should be given to state regulation of migration processes in various countries.

A significant factor in the development of global migration processes are demographic factors associated with low birth rates and, consequently, depopulation in developed countries and overpopulation in developing countries. IOM research has shown that over $140 billion US dollars flow annually from developed countries to developing countries through private channels[2], and these figures reflect only the bank transfers recorded in reports. Taking into account informal transfer channels, the amounts are significantly higher, and they have a positive impact on households in the countries of origin of labor migrants. The relevance of studying migration processes in Uzbekistan is determined by the country's complex demographic trends, which directly impact the socio-economic, political, social, professional, and cultural development of the country and individuals. In the context of independent development, Uzbekistan has encountered new types of migration, previously uncharacteristic of the republic, such as forced migration, refugee flows into the country, illegal migration, and so on [1, p. 154].

**Table 1.** *Population growth in Uzbekistan (1991-2020)*

| Years | Population at the beginning of the year | | |
|---|---|---|---|
| | *Total* | *City* | *Countryside* |
| 1991 | 20,608 | 8,305 | 12,303 |
| 1995 | 22,462 | 8,671 | 13,791 |
| 2000 | 24,488 | 9,166 | 15,322 |
| 2005 | 26,021 | 9,442 | 16,579 |
| 2010 | 28,001 | 14,424 | 13,577 |
| 2015 | 31,022 | 15,748 | 15,274 |
| 2020 | 34,558 | 17,487 | 17,071 |

Source: Data of the State Statistics Committee of Uzbekistan.

Recording, regulating, managing, and minimizing spontaneous forms of migration processes and reducing the negative factors of migration are important tasks. States, requiring the development of an effective public policy. The Republic of Uzbekistan (RU), among other CIS countries, has become an active participant in international relations, including migration. However, from 1991 to 1997, migration processes became spontaneous and unregulated. The study of migration processes was not systematic and was difficult to predict. This complicated the process of regulating and managing migration.

Under these conditions, state policy on migration management adopted a cautious, step-by-step approach to regulating migration processes, which has changed radically in recent years. President of the Republic of Uzbekistan Sh. Mirziyoyev has defined conceptual reform directions for all areas of the country's socioeconomic development, and has also fundamentally revised efforts in the areas of migration management[3], intensifying the development of organized forms of labor migration, creating conditions for the legalization of flows and destinations for citizens' employment abroad[4], and ensuring comfortable conditions for the migration process[5]. These are aimed at addressing pressing issues in the area of labor migration and safe travel to foreign countries [2, p. 14].

The main goal of the Government of Uzbekistan at the present time is to create conditions conducive to ensuring managed and regulated flows. Migration, in which a significant role should

be given to state institutions aimed at ensuring the legitimate rights and interests of Uzbek citizens. The Action Strategy of Uzbekistan for the period 2017–2021 envisaged the development and approval of bills aimed at the effective use (prevention of labor drain) of highly qualified personnel for public service and work in various economic sectors, the development of a draft "Law on External Labor Migration," and a radical increase in the effectiveness of government agencies in addressing issues of external labor migration. The author of this article contributed to the development of a number of regulatory legal acts in the above-mentioned areas, as well as to the development of organizational mechanisms for managing migration processes in Uzbekistan.

**The main findings and results**

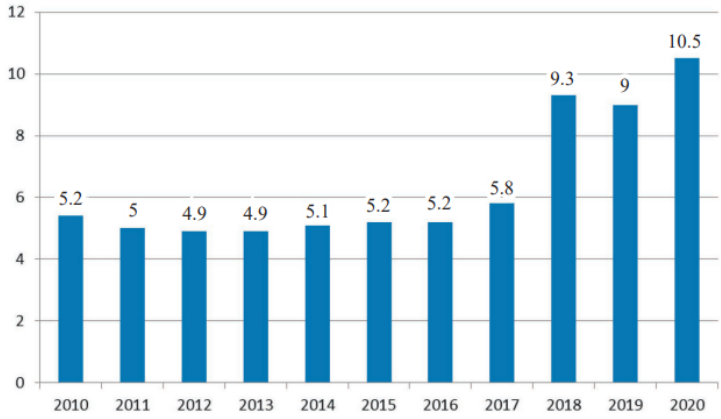
The objective of this study is to analyze demographic trends in Uzbekistan, identify the driving factors of migration, and identify problematic issues in regulating migration, including in the context of a significant flow of available labor resources from the Republic of Uzbekistan to the Russian Federation.

**Demographic Situation in Uzbekistan** Uzbekistan is a country with a dynamically growing population. It ranks third in terms of population among the CIS countries, after Russia and Ukraine (40th in the world). As of September 15, 2021, Uzbekistan's population was 35 million people[7], and according to forecasts from the UN Department of Economic and Social Affairs[8], by 2030, Uzbekistan's population will reach 37.4 million, and by 2050, it will reach over 42.9 million people (up from 20.61 million in 1991).

Over the past 50 years, the population of Uzbekistan has grown from 12.18 million to 34.55 million (as of the beginning of 2021), or 2.86 times.

This population growth rate is the result of the high birth rate of the country's indigenous population. Moreover, a decline in the birth rate has been observed since the 1990s and continues to this day. At the beginning of 2021, the ratio of the urban to rural population was 50.7% and 49.3%[9].

**Graph 1.** *Unemployment in the Republic of Uzbekistan (%)*




Source: data compiled by authors on basis of statistics provided by the State Committee of the Republic of Uzbekistan on Statistics, 2020.

The relatively high birth rate, the high proportion of young families of reproductive age in the population structure, and the high proportion of children and youth in the country's population (over 60%) determine a long-term trend of growth in the working-age population. [3, p. 54] There is no risk of labor shortage in Uzbekistan currently or in the near future. This necessitates effective human capital management and the use of the "demographic dividend." Over the past 30 years, positive demographic changes have occurred in Uzbekistan, despite a difficult period of socioeconomic transformation of society and the transition to a market economy, population

outflow, and declining birth rates. A number of CIS countries (Armenia, Belarus, Moldova, Russia, and Ukraine) experienced population decline during this period. As in all CIS countries, in Uzbekistan, the first wave of population migration in the early 1990s was associated with the voluntary return of people to their historical homeland.

It is clear that, based on the results of 2020, the situation regarding Uzbekistan's vital statistics has changed significantly. In 2020, 841,800 children were born in the country, which is 100,000 more than in 1991, but 1.5 times less in relative terms. Similar figures are observed for natural population growth. At the same time, life expectancy at birth in Uzbekistan in 2020 was 73.4 years (women 75.5 years, men 71.2 years)—significantly higher than in 1991. Overall, industrialization processes and a number of other demographic factors and trends indicate that Uzbekistan is entering a stage of "demographic transition."

Moreover, between 1991 and 2020, significant changes were observed in the age composition of the republic's population. For example, in 1991, the population below working age (0–15 years) constituted 43.1% of the total population of the republic, while those of working age (men aged 16–59, women aged 16–54) constituted 49.1%, and those of older working age (men aged 60 and older, women aged 55 and older) constituted 7.8%. In 2020, these figures were 30.67%, 61.17%, and 7.14%, respectively. This demonstrates the high growth rate of the labor force entering the labor market. Currently, Uzbekistan enjoys a "demographic window of opportunity," in which the proportion of the working-age population is higher than that of dependents and older adults. Overall, Uzbekistan is one of the world's best-off countries in terms of labor force resources. Uzbekistan accounts for over 40% of Central Asia's labor force, demonstrating the importance of the region's labor potential. In recent years, approximately 500,000 people have entered the country's labor market annually. In our view, this opportunity should be effectively utilized in the national interest, primarily in the domestic labor market, and excess resources should be optimally allocated to highly productive markets of foreign countries and directed toward building the country's human capital through temporary external labor migration to industrialized countries.

**External Migration Trends in Uzbekistan** Uzbekistan is an active participant in international migration processes, the dynamics of which can be traced through both the rates of permanent migration and temporary labor migration. Figure 1 shows the dynamics of this migration. As can be seen, active external migration was observed between 1991 and 1995, associated with the intensification of the processes of transformation of the social structure of society, the emergence of the independence of the CIS countries, and the formation of new borders between countries.

An analysis of statistical data indicates the first wave of emigration between 1991 and 2005, which saw an average annual negative net migration of minus 75,000 people. Overall, from 1991 to 2020, 5.17 million people arrived in the country, 6.83 million left, and the negative net migration was 1.66 million. This is reflected in the country's population diversity indicators.

During this period, the share of Uzbeks increased from 72.8% in 1991 to 83.8% in 2019 of the total population. In subsequent years, due to significant reforms carried out in the country, an improved socioeconomic situation, accelerated job creation, and reduced incentives for emigration, the situation with permanent emigration in Uzbekistan stabilized. In the current and medium term, the rate of labor force growth exceeds the rate of job creation in the country—as a result, there is a significant number of unemployed people in the republic. According to the Ministry of Employment and Labor Relations of the Republic of Uzbekistan, the unemployment

rate in 2020 was estimated at 10.5% (in 2000—0.4%, 2005—0.3%, 2010—5.4%, 2015—5.2%). Prior to 2006, the unemployment rate in the country was insignificant due to the imperfections of the statistical system and unemployment accounting. The new government has begun large-scale efforts to regulate unemployment and employment through the state's monetary policy. In our opinion, positive trends in the country's macroeconomic development, confirmed by high ratings from international organizations, as well as targeted efforts to create employment for the population and a real increase in household incomes, may significantly reduce the scale of labor migration from Uzbekistan in the near future. An analysis of the results of our surveys conducted in 2007–2017 and a comparison with 2021 data showed that the decline in the desire to leave for work abroad was 44% in 2021, 71% in 2017, and 54% in 2007. This is largely due to the rapid creation of new jobs, the construction of numerous facilities, and a significant increase in the average wage in Uzbekistan (since 2016), which reduces incentives for international labor migration, including to Russia [3].

**Development of Labor Migration from Uzbekistan to Russia** In Uzbekistan, due to the imperfection of the labor migration statistics system and the lack of publicly available specialized research, there are gaps in migration that prevent in-depth research for effective and comprehensive management decisions. According to estimates by the Ministry of Economic Development and Poverty Reduction of the Republic of Uzbekistan, 1,678,400 labor migrants were working abroad in 2020. This figure is 780,000 fewer than in 2019. Of the total number of labor migrants, 1,192,800 (71%) work in Russia, 209,300 (12%) in Kazakhstan, 62,300 (4%) in South Korea, 43,200 (3%) in Turkey, and 5,200 Uzbek citizens in the UAE.[12] Russia has been and remains the main destination for migrant workers from Uzbekistan: the trend of annual growth continued until the COVID-19 pandemic.

The pandemic led to a significant decline in migration flows globally, including in Russia. The lockdown in Russia in 2020 and the associated closure of many businesses and international borders led to a critical situation for migrant workers. Migrants are in a more vulnerable position, as their employment is most easily terminated during times of crisis.

As a result, many labor migrants decided to return to their home countries, including Uzbekistan. Moreover, there were numerous problems with transport links between Uzbekistan and Russia during the acute sanitary and epidemiological situation.

Much data on the driving and restraining factors of migration, the motives and purposes of migration, and the volume of remittances are poorly available. Therefore, to collect primary data, we conducted a sociological survey of potential labor migrants over time (574 respondents in 2007, 754 respondents in 2017, and 850 respondents in 2021). A standardized survey of "potential migrants" was conducted in person using questionnaires completed by respondents (the target group) seeking employment at the Agencies/Bureaus for External Labor Migration located in the country's regions, ensuring the representativeness of the study.

Given the annual growth of labor migration flows from Uzbekistan, a proportionally larger number of respondents was expected at each stage. The survey aimed to analyze the current situation and identify migration trends related to the migration mobility of the population, changes in permanent residence, and the impact of migrants' remittances on household well-being. The main goals were to develop a basic social profile of a potential labor migrant, study the drivers and constraints of migration, and analyze the socioeconomic impact of labor migration on those leaving and their families. Regarding the attractiveness of various countries for employment, the analysis revealed that Russia is the most attractive for the vast majority of respondents, with over

60% reporting this (compared to 57.4% in 2017 and 31.7% in 2007). This is largely due to the visa-free regime between Uzbekistan and Russia, the similarity of mentalities and cultures, a certain knowledge of Russian as the lingua franca in the CIS countries, the development of migrant networks and ethnic diaspora, and the tolerance of the host community towards labor migrants.

Uzbekistan's main labor migration partners in the CIS countries have traditionally been Russia and Kazakhstan. Among non-CIS countries, South Korea is the leading partner for organized migration, while Turkey and European countries are the leading partners for independent migration. Over the past four years, organized centralized labor migration routes have been established, including with Russia, Kazakhstan, Poland, the Republic of Korea, and Turkey. A number of intergovernmental agreements have been concluded with Russia on labor migration and the protection of the rights and interests of participants in migration processes [4].

It is known that Russia is actively improving migration management processes. In the pre-COVID period in 2019, the number of foreign migrants in Russia was estimated at 12 million people[13], ranking fourth in the world in terms of migrant reception after the United States, Saudi Arabia, and Germany. It is estimated that by 2025, the Russian economy will need 20 million labor migrants[14]. On average, over the period 2017–2019, Russia hosted between 9 and 11 million labor migrants annually.

However, due to the global pandemic and the resulting decline in economic activity, the number of migrants has decreased to 6–8 million.

Due to the stabilization of the economic situation and the growth of the Russian economy, as well as the liberalization of migration legislation, including labor migration, an increase in demand for labor migrants can be predicted, both now and in the medium term [5].

Russia is also a key source of remittances. According to the Central Bank of Russia, in 2019, $4.4 billion was transferred from Russia to Uzbekistan. This ranks Uzbekistan first among CIS countries (second to Tajikistan, with $2.5 billion). The average amount of a single remittance to Uzbekistan was $374. The return flow of remittances from Uzbekistan to Russia in 2019 amounted to only $333 million. In Uzbekistan, the main body coordinating foreign employment is the Agency for External Labor Migration under the Ministry of Employment and Labor Relations of Uzbekistan, which has regional offices in all regions of the country. The Agency also has representative offices abroad, including in the Russian cities of Moscow, St. Petersburg, Yekaterinburg, Novosibirsk, Samara, and Ufa. There are plans to open representative offices in other countries around the world where Uzbek labor migrants are concentrated [6]. An "Agreement on the Organized Recruitment and Engagement of Uzbek Citizens for Temporary Work in the Russian Federation" was signed with Russia on April 5, 2017. A Cabinet of Ministers resolution was adopted, providing for a significant increase in organized recruitment, including for work in Russia, vocational and language training, and the creation of preferential conditions for pre-departure preparation and travel, including increased availability of air and train tickets. Uzbekistan became the first country with which Russia began cooperation in the organized recruitment of migrant workers. In March 2021, a representative office of the Multifunctional Migration Center (MMC) of Moscow opened in Tashkent. The main functions of the MMC representative office include: disseminating information in Uzbekistan about job vacancies in Moscow and informing Moscow employers about the availability of specialists with the required qualifications; organizing online interviews and assessing the professional skills of migrant workers; and verifying their eligibility for entry into Russia and employment. A key role is played by consulting migrant workers on employment issues, the procedure for obtaining work permits,

and the rules of stay in Moscow, including taking into account restrictions related to the pandemic. Due to the shortage of migrant workers associated with the impact of COVID-19, the departure of migrant workers to their home countries, and the lack of incentives for return migration, Russia initially prepared to transport approximately 10,000 migrants on charter trains. High demand for construction workers has been noted in many regions of Russia, including for projects such as logistics warehouse construction, large infrastructure projects, and housing construction.

Also, due to the departure of many migrants from Russia, the average cost of migrant labor has increased by 30%, which is an attractive factor [7]. However, studies show[19] that Uzbek labor migrants are no longer considering employment options with monthly wages of less than 40,000 rubles (previously 25,000–30,000 rubles), as ongoing reforms in Uzbekistan, the rapid rate of job creation, and rising wages within the country, particularly in industry and construction, are reducing incentives for labor trips to Kazakhstan and Russia. Traveling to non-CIS countries has become preferable. Currently, employment contracts are being concluded with Russian employers with wages starting from 50,000–60,000 rubles, which is a positive factor for the economic well-being of migrant households. In October 2021, discussions began on the allocation (lease) of agricultural land in Russia for the cultivation of a number of crops (oilseeds, soybeans, wheat) by Uzbek entrepreneurs, with the subsequent export of the harvest to Uzbekistan. Negotiations were held at the level of the ministries of agriculture of Uzbekistan and Russia. If the pilot project is successful, it is planned to allocate up to 300,000-500,000 hectares of land in the coming years, and eventually up to 1 million hectares. It should be noted that Russia has 8-13 million hectares of land available for agricultural use, and 23 constituent entities of the Russian Federation have already expressed interest in supporting this Uzbek-Russian project. The implementation of this mutually beneficial project will yield tangible results for the socioeconomic development of both countries and will help streamline labor migration in the agricultural sector.

**Reforming the Labor Migration Management System in Uzbekistan.** The above-mentioned trends in the international labor market, in the main migration countries, require the implementation of an active state policy in Uzbekistan to regulate migration processes, aimed primarily at a managed, socially oriented mechanism based on the interests of the country's citizens. The Republic of Uzbekistan has its own specific legal and regulatory system in the area of social and economic relations, including migration regulation. Unfortunately, there is no specific law regulating migration processes in the country. Some aspects of the departure of citizens, as well as the entry and stay of foreign citizens and stateless persons in the territory of the Republic of Uzbekistan, are regulated by separate by-laws. The State Program for the Implementation of the Action Strategy for Five Priority Development Areas of the Republic of Uzbekistan in 2017–2021 provided for the development of three important legislative and regulatory acts in the area of migration: the "Law on External Labor Migration," the Cabinet of Ministers Resolution "On Measures for the Effective Use (Prevention of Labor Drainage Abroad) of Highly Qualified Personnel for Civil Service and Work in Sectors of the Economy," and "On Measures for Further Improvement and Fundamental Review of the System of Organized Employment of Citizens of the Republic of Uzbekistan Abroad."

The author of this article developed drafts of the above-mentioned legislative and regulatory acts, which were submitted for review to the Ministry of Employment and Labor Relations.

The most important document is the "Law on Labor Migration," which will regulate a number of legal, socioeconomic, and organizational processes in the field of migration, filling gaps

in terminology and in the legal framework governing migration processes. In preparing the draft law, international experience in legislative regulation of migration processes was analyzed, and the conceptual aspects of rulemaking were studied based on compliance with the international rights of individuals to freedom of migration. The draft law is currently undergoing approval by the country's ministries and agencies for subsequent consideration by the Legislative Chamber of Uzbekistan. Publication of the draft law "On Labor Migration" on the e-government portal regulation.gov.uz will allow for a legal review of the law for compliance with the law, the absence of corruption norms and risks, consistency with legal practice, and consideration of suggestions from all stakeholders. In our opinion, it is necessary to significantly expand the powers, rights, and obligations of legal entities in the area of labor migration and reflect them in the "Law on Labor Migration." It is necessary to develop key directions of state policy, formalized in the form of a "Concept of Migration Policy in the Sphere of External Migration" covering the migration of foreign citizens to Uzbekistan, as well as the external labor migration of citizens of the country to foreign countries. The concept should include directions and mechanisms for achieving target indicators, various types and forms of employment, taking into account the medium- and long-term national interests of the country.

It is also necessary to note among the new regulations for supporting migrants the Resolution of the President of the Republic of Uzbekistan "On measures to ensure the safety of citizens of the Republic of Uzbekistan during their travel by transport outside the Republic for temporary labor activity," adopted on March 5, 2018. The main goal of this document is to create favorable conditions to ensure the safe passage of citizens of Uzbekistan to their temporary work destinations outside the Republic. Comprehensive measures have been taken to prevent road accidents along the route [8]. Furthermore, on July 5, 2018, a Decree of the President of the Republic of Uzbekistan was adopted, which, effective September 1, 2018, grants legal entities the right to employ citizens abroad under special licenses. However, due to lapses in oversight of private employment agents and their unscrupulous practices, many previously issued licenses were revoked. On September 15, 2020, a new Decree of the President of the Republic of Uzbekistan was adopted, which expands and improves support mechanisms for citizens working abroad, ensures the reintegration of returning migrant workers, and creates favorable conditions for their entrepreneurial activities. The functions of authorized government bodies have been expanded in the areas of external labor migration, training for individuals wishing to work abroad, protecting the rights of citizens during their stay abroad, ensuring employment for returning migrant workers, and providing social support to their family members. Specifically, it is necessary to improve the activities of government agencies, ministries and departments, and governmental and non-governmental public organizations to ensure their coordinated work in migration processes, aimed primarily at protecting the rights of citizens, ensuring the constitutional rights of individuals to freedom of migration, and ensuring their employment opportunities.

**Conclusion.** The use and implementation of international norms, the refinement of existing regulatory and legal acts, and, if necessary, the development of new ones in the Republic of Uzbekistan are important and relevant areas for further improving public relations in the migration sphere. It is important to develop new methodological approaches for assessing the performance and effectiveness of government agencies [6], which will allow for the analysis and monitoring of migration processes in a given country. In this regard, it is necessary to initiate the process of concluding agreements on the transfer to Uzbekistan of social security payments, taxes, and other payments made by Uzbek citizens to migrant workers in host countries. Work will also be carried

out to further improve the legal and regulatory framework governing pension provision for citizens working abroad. To better coordinate migration efforts, it is important to develop an "Interdepartmental Program of Measures to Improve the Employment System for Citizens of the Republic of Uzbekistan Abroad." The established ties between Uzbekistan and Russia, the willingness of regional authorities and economic entities to work together, and the high level of cooperation in regulating migration processes between the two countries create unique opportunities for developing new methods and tools that ensure effective mechanisms for managing labor migration that meet the mutually beneficial interests of our countries.

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# FROM THE HISTORY OF RELATIONS BETWEEN THE KHIVA KHANATE AND KAZAKH TRIBES IN THE NINETEENTH CENTURY

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***Abstract****. This article examines the political, diplomatic, military, and trade relations between the Khiva Khanate and Kazakh tribes in the nineteenth century. It focuses on the role of Kazakh tribes living in Dashti Kipchak, the lower reaches of the Syr Darya, the Emba region, Mangyshlak, and areas near the Aral and Caspian Seas. The study shows that these tribes were an important factor in the rivalry between the Khiva Khanate and the Russian Empire. Special attention is given to the support provided by Khivan khans to Kazakh communities against external pressure, taxation, raids, and Russian expansion. The article also analyzes caravan routes, commercial exchange, and economic cooperation between Khiva and Kazakh territories. The findings demonstrate that relations between the Khiva Khanate and Kazakh tribes were based on political protection, mutual benefit, trade, and historical brotherhood. These ties reveal deep historical roots of Uzbek-Kazakh relations.*

***Keywords:*** *Khiva Khanate, Russian Empire, Kazakh tribes, Lesser Juz, Muhammad Rahim Khan II, trade relations, trade routes.*

## *Introduction*

In the first half of the nineteenth century, officials of the Russian Empire, under the pretext of ensuring the safety of trade caravans travelling through the lands of Dashti Kipchak, mainly the territory of present-day Kazakhstan, to the Bukhara Emirate and other countries, further accelerated the dispatch of military expeditions to territories bordering the Khiva Khanate or falling within its sphere of interest, as well as the construction of military fortifications on these lands. The activities of such military missions were especially active in 1831–1836 [1, p. 29].

The military forces of the Russian Empire pursued a policy of subjugating territories inhabited by clans and tribes that belonged to the union of the Lesser Horde of the Kazakhs, which was under the protection of the Khiva Khanate. The tribal union of the Lesser Horde, on the contrary, recognized the authority of the Khiva Khanate, considered itself a subject of the khanate, and rose up against the collection of taxes from them by Russian officials [2, p. 27]. The uprising was led by Shirgazi Khan Oichuvakov, who appealed to the Khan of Khiva, Allakuli Khan, with a request to take the Kazakhs under his protection and even gave his daughter in marriage to the khan [3, p. 162].

At the end of the 1820s and the beginning of the 1830s, the Khivan khan Allakuli Khan, who ruled from 1825 to 1842, led troops into the Kazakh steppes in order to secure the northern borders and strengthen ties with the Kazakhs [4, p. 162]. The military campaign ended successfully for Khiva. As a result, the khan resettled a significant part of the Kazakh tribes to areas close to the borders of the Khiva Khanate and allocated lands to them from the part of the Syr Darya River that flows into the Aral Sea.

At the beginning of the 1850s, Russian military forces, which had launched military operations against the Kokand Khanate, were interested in establishing at least temporary peaceful relations with the Khiva Khanate, since they did not want to fight on two fronts at the same time. Nevertheless, conflicts constantly arose between the two countries because of attempts to bring under their influence the Kazakh tribes living on the northern and north-eastern shores of the Aral Sea and in the lower reaches of the Syr Darya.

***Materials and Methods***

This study is based on a historical-analytical research approach. The materials of the study include historical chronicles, archival sources, published collections of documents, scholarly works, and historical studies devoted to the political, diplomatic, military, and trade relations between the Khiva Khanate, the Russian Empire, and Kazakh tribes in the nineteenth century. The methods used in the study include historical analysis, source analysis, comparative analysis, chronological description, and interpretation of political and socio-economic processes. Special attention is given to the analysis of written historical sources, including the works of Agahi, Barthold, Ivanov, Veselovsky, archival materials, and documentary collections related to the conquest of Turkestan and the relations of the Khiva Khanate with neighboring peoples.

***Results and Discussion***

It should be emphasized that one of the reasons for the conflictual relations between the Khiva Khanate and Russia throughout the nineteenth century was the Kazakh tribes living in the territory of Dashti Kipchak. Agahi writes that the Kazakhs "...in summer settled along the banks of the Yaik and Atil rivers in Dashti Kipchak, and in winter came close to Khorezm and spent the winter in the villages they wished, living and prospering in endless well-being and peace" [5, p. 227].

However, Turkmen tribes constantly organized raids against the Kazakh tribes. "In recent days, in the Kazakh region, the calamity of plundering and robbery by Yamud troublemakers occurred, which caused great harm and suffering to the members of this community. Out of hopelessness, this community went to the Russian regions, made peace with them, and earned a living" [6, p. 227].

During the summer months, Kazakh tribes migrated in the areas of Dashti Kipchak belonging to Russia, across the open spaces between the Yaik, or Ural, and Itil, or Volga, rivers, while in winter they lived in the territories of the khanate and paid khiraj and zakat [7, p. 12]. The Kazakh tribes, exhausted by the aggression of the Turkmens, were forced to turn to the Russians and reach a compromise with them. However, Russian officials increased taxes and placed the Kazakhs in an even more difficult situation [8, p. 177].

Therefore, in 1869, Kazakh clans appealed to the Khivan khan for help in the struggle against the "infidels," that is, the Russians [9, p. 228]. Agahi wrote about this: "Later, the clans of the infidels began to demonstrate domination and power and began to collect excessive taxes and duties. This community could not tolerate worldly oppression and the power of the infidels, and found refuge and safety under the shadow of the state of His Majesty Zilli Subhani. Knowing this, they asked for help and support from the Almighty, sent envoys and messengers with sincere loyalty and informed him about their situation" [10, p. 228].

The Khan of Khiva, Muhammad Rahim Khan, who ruled from 1864 to 1910, sent a group of ambassadors consisting of respected officials to the Kazakh ulus in Dashti Kipchak and even sent a large army with them. According to the khan's order, "...Yasaulbashi Mahmud Niyaz with the Chaudar troops, Khudoynazar Mahram with the Kuklan army, Khudoynazar Devonbegi with

the soldiers of Besharyk, and yuzbashi Muhammad Karim with the Ata fighters shall go to Dashti Kipchak and move this Kazakh elat. If anyone interferes, they shall bring their wrath onto the field of anger, draw the sword of courage from the sheath of bravery, strike the blasphemer by the grace of the poor, and bring them to the punishment of Almighty Allah and the force of the authority of this country" [11, p. 234].

The Khivan khan instructed his army to protect the Kazakh tribes from the Russians if necessary. However, according to Agahi, "...the Kazakh clans, inclined to nomadism and having remained in the country for some time, were ordered to move and prepare their campaign equipment. And the Russians could not enter and fight" [12, p. 235]. Eventually, a significant part of the Kazakhs was resettled to the territory of the Khiva Khanate. The Khivan khan provided them with a place to live in the lower reaches of the Syr Darya and along the shores of the Aral Sea.

The Khiva Khanate had a dispute with Russia over domination of the tribes living in the territories from the Ustyurt Plateau to the Mangyshlak Peninsula and the north-eastern coast of the Caspian Sea. The Kazakh tribes living there considered themselves, to one degree or another, dependent on the Khiva Khanate [13, p. 177]. The aim of Russian military officials was to present the policy of the Khiva Khanate as the main reason for the unwillingness of the Kazakhs to submit to Russia and accept Russian subjecthood. Therefore, Russian ruling circles paid special attention to this aspect of the issue and believed that "...without the conquest of the Khiva Khanate, it was impossible to establish Russian domination over the Kazakhs" [14, p. 90].

The nomadic peoples living in the steppes and deserts of Central Asia lived a free life and fought against Russian occupation. The Khiva Khanate provided maximum support to the participants and leaders of this liberation struggle. On September 20, 1869, the Governor-General of Turkestan, von Kaufman, wrote a letter to the Khan of Khiva demanding that he stop supporting the steppe population [15, p. 153]. He then threatened: "...If His Excellency does not fulfill my demands, the friendly relations between us will be terminated, which may lead to bad consequences" [16, pp. 29–30].

In June 1869, Kaufman wrote a letter to the Russian Minister of War, D. A. Milyutin, in which he indicated the need to build a strong military fortress on the eastern coast of the Caspian Sea, which was part of the territory of the Khiva Khanate, and the expediency of using the "semi-wild" Turkmen tribes living in adjacent areas in actions against the khanate [17, p. 30]. On February 12, 1870, the director of the Asian Department of the Russian Ministry of Foreign Affairs sent Kaufman a letter in which he called his plans "hasty" and "...advised him, under the present circumstances, not to think about any military actions against the Khiva Khanate" [18, p. 29].

However, contrary to the instructions of the Ministry of Foreign Affairs, in 1869 Kaufman sent a military detachment led by Colonel Stoletov to the locality of "Kaddi-Shah" in Krasnovodsk Bay and built the Krasnovodsk fortification there [19, p. 31]. Kaufman tried to justify these actions by claiming that they were not directed against the Khiva Khanate, but rather aimed at protecting merchants' warehouses and trade caravans from Turkmen raids.

During this period, a resistance movement developed among the local population in the territories occupied by Russia. Some leaders of the rebels visited the Khiva Khanate in search of support and military assistance. On January 10, 1869, Siddiqtura, the son of the famous hero Kenesary and one of the Kazakh leaders, arrived in Khiva with 60 warriors. He had fought bravely against the Russians as part of the Bukharan army. After the emir's surrender, he fought independently, but was forced to retreat because of the small number of his troops [20, p. 32]. The

Khivan khan received him warmly and allocated land and property to him in the locality of Uyghur, situated on the northern bank of the Amu Darya.

Ten days later, on January 19, another Kazakh military commander, Hakimtura, who had fought against Russian troops, arrived in Khiva from Tashkent [21, p. 11]. At the beginning of 1869, Russian soldiers who were building the Kazalinsk military fortress in the lower reaches of the Syr Darya began an attempt to subdue the Kazakhs living there, who were subjects of the Khiva Khanate. Upon learning of this, the Khivan khan Muhammad Rahim Khan, also known as Feruz, sent an army to that place under the command of Muhammad Murad Devonbegi, together with commanders such as Muhammad Mahram and Abdurrahman Sarkhang [22, p. 12].

The army left Khiva on February 1, 1869, and reached a place called Taikara. It was tasked with determining the truth of the rumors about the invasion of Russian troops into the borders of the Khiva Khanate and, if necessary, striking them in order to ensure peace in the border areas [23, p. 12]. Within fifteen days, the khan's representatives resettled the Kazakh clans living in the border areas to safer inner regions of the country in order to protect them from the Russian threat [24, p. 12].

The Khiva Khanate maintained intensive trade relations with the Kazakh tribes. In the nineteenth century, trade relations between the Russian Empire and the Khiva Khanate mainly passed through territories inhabited by Kazakh tribes. For example, the "Northern Route" began in New Urgench, went along the left bank of the Amu Darya through the Ustyurt Plateau to the Mangyshlak Peninsula, from there by sea and land to the northern shores of the Caspian Sea, and then to the city of Astrakhan, located in the lower reaches of the Volga River [25, p. 88].

The length of this caravan route was about one thousand versts, or 1,060 kilometers, and the distance from it to the city of Orsk, located further north, was 1,250 versts, or 1,325 kilometers [26, p. 12]. The trade route from the Russian city of Nizhny Novgorod to the markets of the Khiva Khanate also passed along this same route, stretching from the Volga across the Caspian Sea to the port of Krasnovodsk, or in the same direction to the Mangyshlak Peninsula [27, p. 536]. The caravan route from Mangyshlak to Khiva passed through the flat mountains of Ustyurt and was covered in 30 days. Merchants paid 2–4 rubles for each pood of cargo [28, p. 536].

The length of the caravan route from Orenburg to the city of Khiva was 1,300–1,308 versts [29, p. 39]. This road began from Khiva and passed through the cities of Khojayli and Kungrad to the city of Orenburg, and its total length was 1,297 versts [30, p. 12].

Trade caravans departing from Orenburg also travelled through the Kazakh steppes, along the upper reaches of the Ilek River to the Mugodzhar Mountains, to the upper reaches of the Emba River, then from Tungustag to the Ustyurt Plateau, from there to the western shores of the Aral Sea, and from the town of Oy-Buyir through Old Urgench or Khojayli to Khiva [31, p. 13]. The cost of hiring a freight camel from Khiva to Orenburg averaged 3–4 gold coins, and each camel was loaded with no less than 18 poods of cargo [32, p. 109]. For each pood, 50–80 silver coins were paid. The caravan journey from Khiva to Orenburg took 45–55 days [33, p. 109].

The Kazakh clans of Mangyshlak district, located in the north-west of the Transcaspian region, were regular trading partners of the inhabitants of the Khiva Khanate. In the markets of Khiva, they sold surplus wool, leather goods, and livestock transported by camels, and also bought handicraft products, flour, and household items [34, p. 266]. In 1899, the people of Mangyshlak brought goods to the Khivan bazaars on 23,371 camels, while the Khivans sold goods to the people of Mangyshlak, brought by seven caravans, for 94,009 rubles [35, p. 267].

Conclusion

Thus, in the nineteenth century, the Khiva Khanate established regular political and trade-economic relations with the Kazakh tribes. These relations were built on mutual trust, benefit, and profit. The Khivan khans, as far as possible, supported and protected the Kazakh tribes from all kinds of external pressure and threats, both diplomatically and militarily. This historical experience shows that the good-neighborly and fraternal relations that exist today between the two brotherly peoples, the Uzbeks and the Kazakhs, have historical roots.

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# ISSUES OF THE GENESIS OF URBAN CULTURE IN CENTRAL ASIA: ON THE EXAMPLE OF RESEARCH BY M.KH. ISOMIDDINOV

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***Abstract.*** *This article analyzes the historiography of the urban culture of Central Asia during the Early Iron Age and Antiquity, based on the scientific research of the renowned archaeologist M.Kh. Isomiddinov. From the perspective of the genesis of urban culture, the results of stratigraphic excavations conducted in Southern Sogdia, the Kashkadarya and Samarkand oases from the second half of the 20th century are examined, along with the chronology of ceramic complexes and stages of the urbanization process. Furthermore, the relationship between the material culture of the Early Iron Age and the Ancient period is scientifically analyzed using the examples of the Afrasiab, Erkurgan, and Koktepa monuments.*
***Keywords:*** *urban culture, Early Iron Age, Ancient period, Sogd, Afrasiab, Koktepa, Erkurgan, stratigraphy, urbanization.*

**Introduction.** It is known that the territory of Uzbekistan is considered one of the ancient centers of human civilization. This land experienced continuous processes of cultural development starting from the Paleolithic era, with particularly rapid urbanization occurring during the Early Iron Age and Antiquity. The scientific study of these historical stages is closely linked to the formation and development of archaeological science in Uzbekistan.

Today, Uzbek archaeology is developing within the framework of international scientific cooperation, conducting comprehensive research jointly with French, Italian, Chinese, and other foreign expeditions. Modern methodological approaches – geoarchaeology, paleoecology, GIS technologies, and laboratory analyses – allow for a deeper interpretation of historical processes.

Thus, Uzbek archaeology serves as an important scientific basis not only for identifying examples of material culture but also for explaining the genesis of urban culture, the interaction of cultural traditions, and regional civilizational processes. Within this scientific tradition, the research of M.Kh.Isomiddinov holds a special place in the historiography of urbanization in Central Asia during the Early Iron Age and Ancient period.

**The aim of this study.** To analyze the scientific contribution of M.Kh.Isomiddinov to the historiography of urban culture in Central Asia during the Early Iron Age and Antiquity, focusing on his methodological approach, key findings concerning Afrasiab, Erkurgan, and Koktepa, and his influence on the understanding of urbanization processes.

**Research Methods.** In studying the genesis of urban culture in Central Asia during the Early Iron Age and Antiquity, this article relies on the principles of historicism, systematicity, and scientific objectivity. The research employed methods of historiographic analysis, comparative-typological comparison of archaeological materials, as well as the micro-stratigraphic and chronological analysis used by M.Kh.Isomiddinov. Additionally, the work utilized discursive analysis of the scholar's scientific works and a method of synthesizing field reports.

**Analysis of Scientific Literature and Sources.** The renowned Russian archaeologist A.V. Artsikhovsky highly appreciated the work of archaeologists, stating: "Nothing in history disappears without a trace. A historical event may leave no records in archives or chronicles, but it leaves a trace on the ground where it occurred, and finding and studying this trace is the task of archaeologists" [1,4]. As a result of archaeological research, material and cultural monuments of civilizations are discovered, and accurate ideas about the material culture of various historical periods are formed.

Although archaeology in Uzbekistan began to form in the late 19th – early 20th centuries, its development as a scientific system dates to the second half of the 20th century. Scholars such as Ya.G. Gulyamov, S.P. Tolstov, A.P. Okladnikov, M.E. Masson, and G.A. Pugachenkova made significant contributions to the formation of scientific schools for various periods and directions in the field of ancient history.

Thanks to the efforts of the outstanding archaeologist-academician Yahyo Gulyamov, a distinctive "Gulyamov school" of historians and archaeologists emerged. Information about the life and work of representatives of this school – namely academicians of the Academy of Sciences of the Republic of Uzbekistan A. Askarov, A. Muhammadjanov, O. Islamov, Yu.F. Buryakov, as well as Professors M. Kasymov, T. Mirsaatov, A. Abdurazzakov, M. Jurakulov, R. Suleymanov, M. Isomiddinov, B. Kochnev, B. Matbabaev, A. Sagdullaev, and T. Shirinov – serves as an inspiring example for young researchers [5,46].

In the second half of the 20th century, large-scale archaeological expeditions were organized in the republic, leading to a comprehensive study of ancient settlements, fortresses, cult sites, craft centers, and irrigation systems. In particular, stratigraphic excavations conducted in the Samarkand, Bukhara, Kashkadarya, and Surkhandarya oases clarified the gradual process of urban culture development in Central Asia.

Specifically, the study of monuments such as Afrasiab, Erkurgan, Koktepa, and Mingtepa scientifically substantiated the processes of political centralization, craft specialization, and the formation of urban planning traditions from the Early Iron Age to the Ancient period. Notably, the application of micro-stratigraphic methods, typological analysis, and radiocarbon research led to the development of a precise chronology of cultural layers.

This research is based on a qualitative historiographic analysis of M.Kh.Isomiddinov's published scientific works, including his Candidate's dissertation (1979), Doctoral dissertation (2000), monograph "The Origins of Urban Culture in Samarkand Sogd" (2002), and co-authored works. The analysis also includes a review of reports on stratigraphic excavations in Southern Sogd, the Kashkadarya and Samarkand oases conducted since the 1970s.

*Biographical Context.* M.Kh.Isomiddinov was born on December 26, 1946, in the village of Kochkorchi near the city of Kuva say, Fergana region. After graduating from the Fergana State Pedagogical Institute in 1968, he began his career in archaeology. From the 1970s, he worked at the Institute of Archaeology of the Academy of Sciences of Uzbekistan. During his formative years, he studied ancient and early medieval ceramics of Southern Sogdia under Professor A.M. Belenitsky at the Institute of Archaeology of the USSR Academy of Sciences in Leningrad.

In 1979, he defended his Candidate's dissertation on "Ceramics of Southern Sogdia in the Ancient and Early Medieval Eras" at the Specialized Council of the Leningrad (now St. Petersburg) Branch of the Institute of Archaeology of the USSR Academy of Sciences [2].

In 2000, he defended his Doctoral dissertation on "The Genesis of Urban Culture in Samarkand Sogd (Problems of Interaction of Cultural Traditions in the Early Iron Age and Antiquity)" [3].

One of the significant results of M.Kh.Isomiddinov's scientific career was his book "The Origins of Urban Culture in Samarkand Sogd," which was awarded the title "Best Scientific Work of 2002" in Uzbekistan.

***Methodological Approach.***

The scholar's methodological approach is based on archaeological stratigraphy, chronological typology, and comparative-historical analysis. Particularly through the application of micro-stratigraphy methods, cultural layers were precisely identified, and each ceramic complex was studied in its specific chronological context. This provided an important scientific basis for determining the genesis of urban culture.

*Key Sites and Excavation Methods.* At the Erkurgan monument, identified with the city of Ksenippa mentioned in ancient written sources, M.Kh.Isomiddinov was the first to conduct archaeological excavations based on micro-stratigraphy methods. As a result of this research, a precise chronological framework was developed for the ceramic complexes of Southern Sogdia and adjacent territories.

Furthermore, within the inner wall of the ancient settlement of Erkurgan, a pottery quarter was identified for the first time, located in the eastern part of the inner city, parallel to the eastern defensive wall. More than 50 rooms were excavated in this area. Using stratigraphic methods – precise excavations conducted according to the upper building layers of the city – the main characteristics of the economic life of the pottery quarter, dated to the 7th–5th centuries BCE, were determined. The method of separately studying each micro-layer in which ceramic artifacts were found increased the scientific accuracy of the research and yielded effective results.

*Survey and Inventory Work.* M.Kh.Isomiddinov actively participated in the work of the Afrasiab Archaeological Expedition under the leadership of Sh. Toshkhojaev and G.V. Shishkina. He also made a significant contribution to the process of inventorying archaeological sites in Uzbekistan. Specifically, he organized a scientific expedition throughout the Namangan region, systematically recording the archaeological monuments of the region and compiling their comprehensive map. As a result of this research, many new archaeological sites were introduced into scientific circulation for the first time.

He participated in the scientific survey of archaeological sites in the zones of the planned Chartak and Zarkent reservoirs, as well as along the route of the Karshi Main Canal. In 1980–1983, he conducted large-scale excavations in the zone of the planned Chartak reservoir in Chartak district, Namangan region, studying ancient settlements including Karabagtepa, Domoloktepa, Chinormozortepa, and settlements near the village of Saray. Research was also conducted on the Kuyultepa monument, located near the city of Hakkulabad in Naryn district.

The scholar also conducted archaeological excavations at the monuments of Shullyuktepa, Kalai Zahoki Moron, Isaboytepa, and Kosontepa in the Karshi oasis, as well as Tortkultepa in Yakkabag district and Kurgancha in Guzar district.

*International Cooperation.* Since 1987, M.Kh.Isomiddinov began studying the history and culture of the Samarkand oasis and city. In 1987-1988, he participated in compiling a list of archaeological sites in the Samarkand region. In 1988, the Uzbek-French Joint Archaeological Expedition began work there. M.Kh.Isomiddinov was appointed head of this expedition from the

Uzbek side, and from the French side, Academician Paul Bernard, followed by Professor Franz Grenet.

In 2012–2014, together with his students, he participated in the Uzbek-Chinese Joint Expedition working at the Mingtepa monument in the Andijan region.

**Results of His Research.** *Chronological framework for the ceramic complexes of Southern Sogdia.* At Erkurgan, using micro-stratigraphy, M.Kh.Isomiddinov developed a precise chronological framework for the ceramic complexes of Southern Sogdia and adjacent territories. The method of separately studying each micro-layer increased scientific accuracy. The scholar's stratigraphic research was quickly recognized and included in the "Archaeology of the USSR" collection and published in 1985 in the scientific collection "The Most Ancient States of the Caucasus and Central Asia."

*Identification of a pottery quarter in Erkurgan (7th–5th centuries BCE).* Within the inner wall of the ancient settlement of Erkurgan, a pottery quarter was identified for the first time, located in the eastern part of the inner city, parallel to the eastern defensive wall. More than 50 rooms were excavated in this area. Using stratigraphic methods, the main characteristics of the economic life of the pottery quarter, dated to the 7th–5th centuries BCE, were determined.

*New archaeological sites introduced into scientific circulation.* As a result of Isomiddinov's expedition throughout the Namangan region, many new archaeological sites were introduced into scientific circulation for the first time. His excavations in the Chartak reservoir zone studied ancient settlements including Karabagtepa, Domoloktepa, Chinormozortepa, settlements near the village of Saray, and Kuyultepa near the city of Hakkulabad. In the Karshi oasis, he excavated Shullyuktepa, Kalai Zahoki Moron, Isaboytepa, Kosontepa, Tortkultepa in Yakkabag district, and Kurgancha in Guzar district.

*Revision of Samarkand's age to 2750 years.* Starting in 1988, within the framework of the Uzbek-French Joint Expedition (M.Kh.Isomiddinov – head from the Uzbek side), extensive archaeological research was conducted at Afrasiab. Changes in material culture and the history of urban planning were studied from the most ancient lower layers of the site to its upper layers. As a result, new artifacts were found proving that the age of the city of Samarkand is not 2500, but 2750 years. Furthermore, this expedition, with the scholar's participation, was the first to identify monolithic defensive walls made of mudbrick and dating to the 7th-5th centuries BCE [6].

*Koktepa and the origins of defensive architecture.* Construction systems related to defensive structures were later identified at a large archaeological site located approximately 35 km north of Samarkand, known to the local population as Koktepa, on the initiative and under the leadership of M.Kh.Isomiddinov. As a result of stratigraphic analyses, it was established that the formation of defensive architecture in Samarkand Sogd began in the late Bronze Age – early Iron Age. This is clearly confirmed by materials from the Koktepa fortress [4,39]. Archaeological finds from Koktepa, particularly the fact that the shape and size of bricks used in construction completely matched samples found in the ancient layers of Samarkand, led to scientifically significant conclusions. This situation was interpreted as evidence confirming that an urban center could have formed on the right bank of the Zarafshan River, even older than Samarkand.

*Identification of Koktepa with "Basileia".* As a result of comprehensive archaeological research by M.Kh.Isomiddinov in the Kashkadarya and Samarkand oases, large agricultural settlements dating to the Early Iron Age were identified, and the initial roots of urban culture in both regions were scientifically substantiated. Numerous settlements mentioned in ancient and medieval written sources were subjected to comparative analysis with existing archaeological

sites, clarifying problems related to their localization. In particular, a scientific hypothesis was put forward and substantiated that the Koktepa monument is identical to "Basileia" ("the second capital") mentioned in the works of Arrian.

*International Academic Activity.* The scholar presented reports at prestigious international scientific conferences held in Paris (1991), Rome (1994), St. Petersburg (1999), Moscow (2000), Kyoto (2005), Shymkent (2008), and Almaty (2010). Furthermore, in 2013 and 2015, he participated as an international expert in the First and Second Shanghai Forums of World Archaeologists, organized in the People's Republic of China. In May 2015, he delivered scientific lectures to scholars at the Institute of Archaeology of the Chinese Academy of Social Sciences, and in May 2016, at the Central University for Nationalities in Beijing.

*Publications.* Approximately twenty scientific articles by M.Kh.Isomiddinov have been published in European editions. His textbooks "History of Ceramics of Central Asia" and "History of the Emergence and Development of Archaeological Science in Uzbekistan" were published, serving as important sources for specialists in the field.

**Discussion.** The research of M.Kh.Isomiddinov fills a critical gap in the historiography of urban culture in Central Asia, transitioning from general periodization to precise micro-stratigraphic and typological analysis. His work at Erkurgan provided the first scientifically dated ceramic sequence for Southern Sogdia, allowing for regional comparisons. The identification of a specialized pottery quarter indicates the presence of specialized craft production as early as the 7th–5th centuries BCE, a key indicator of urbanization.

The findings at Afrasiab (age 2750 years) and Koktepa (an even more ancient potential urban center) challenge previous assumptions that the urban origins of Samarkand date no earlier than the 6th century BCE. M.Kh.Isomiddinov's hypothesis identifying Koktepa with Arrian's "Basileia" opens a promising direction for future research, although it requires further verification through additional excavations and written sources.

M.Kh.Isomiddinov's methodology emphasizes high-resolution stratigraphy and direct correlation with architectural remains compared to earlier Soviet archaeology, which focused on broad cultural-historical reconstructions. This aligns with international standards in geoarchaeology and paleoecology. It is important to underscore his role in Uzbek-French, Uzbek-Italian, and Uzbek-Chinese cooperation, demonstrating how post-Soviet Central Asian archaeology integrated into global scientific networks.

Consequently, the scholar's active participation in international conferences and his publications in European journals indicate the growing recognition of Uzbek archaeology on the world stage. Moreover, his textbooks on the history of Central Asian ceramics and the history of archaeological science in Uzbekistan serve as vital educational resources for training the next generation of archaeologists.

The comprehensive inventory of archaeological sites in the Namangan region and the salvage excavations conducted ahead of major construction projects (Chartak Reservoir, Zarkent Reservoir, Karshi Main Canal) demonstrate M.Kh. Isomiddinov's commitment to cultural heritage preservation. These activities ensured that archaeological sites threatened by land development were documented and studied before being lost.

The identification of large Early Iron Age agricultural settlements in the Kashkadarya and Samarkand oases and the scientific substantiation of the initial roots of urban culture in both regions represent a fundamental contribution to understanding the origins of Central Asian urbanism. The comparative analysis of settlements mentioned in ancient and medieval written

sources with existing archaeological sites clarified long-standing problems related to their localization.

**Conclusions and Suggestions.**

The main conclusion is that the research of M.Kh.Isomiddinov has fundamentally advanced the understanding of the genesis of urban culture in Central Asia during the Early Iron Age and Antiquity. His methodological innovations in micro-stratigraphy and ceramic chronology have provided precise dating of key sites in Southern Sogdia, the Samarkand, and Kashkadarya oases. The identification of the pottery quarter at Erkurgan, the revision of Samarkand's age to 2750 years, and the discovery of early defensive architecture at Koktepa are major contributions.

Thus, the work of M.Kh.Isomiddinov confirms that large agricultural settlements and urban centers emerged in the Zarafshan and Kashkadarya valleys earlier than previously thought, with Koktepa potentially representing an urban predecessor to Samarkand.

Consequently, we believe that his hypothesis identifying Koktepa with Arrian's "Basileia" opens new directions for historical interpretation. His international collaborations, publications, and educational activities have firmly embedded Uzbek archaeology within global scientific discourse. We suggest that future research in this direction should continue the application of absolute dating methods and digital spatial technologies to further test the hypotheses generated by the foundational research of M.Kh. Isomiddinov.

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# THE STRUGGLE FOR NATIONAL DEVELOPMENT IN KHOREZM AND ITS TRAGIC OUTCOME: THE OVERTHROW OF THE "YOUNG KHIVANS" GOVERNMENT (1920S)

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***Abstract.*** *This article examines the struggle for national development in Khorezm in the early 1920s and the tragic overthrow of the "Young Khivans" government. It analyzes the conflict between the national-democratic aspirations of the Khorezm Jadids and the Sovietization policy pursued by the Bolsheviks. The study highlights the role of the "Young Khivans" in abolishing the Khiva Khanate, establishing the Khorezm People's Soviet Republic, adopting a national constitution, and forming a government based on local, religious, and democratic values. Special attention is given to the growing interference of RSFSR representatives, the Turkcommission, and Red Army political structures in Khorezm's internal affairs. The article shows that the Bolsheviks used military and political pressure to weaken national forces and remove the government led by Polvonniyoz Hoji Yusupov. The findings reveal that the overthrow of this government marked the beginning of Soviet repression in Khorezm.*

***Keywords:*** *Khiva Khanate, Khorezm, KhPSR, Jadids, "Young Khivans", Bolsheviks, plenipotentiary representative, government, Soviet power.*

## Introduction

At the beginning of the twentieth century, under the influence of events within the territory of the Russian Empire and the ideas of the patriots of the region-the Jadids-the national-democratic movement in Turkestan became even stronger. This process did not bypass Khorezm. The Khorezm Jadids, who chose the path of changing the state administration based on the absolute rule of the khan in the Khiva Khanate and building an enlightened democratic state, founded the "Young Khivans" movement in the 1910s. Representatives of this movement established the first parliament in Turkestan in 1917-the Idorai Mashvarat. Their main goal was to limit the rights of the absolute ruler, the khan. This form of government may be interpreted as a parliamentary monarchy. However, the Khorezm enlighteners were subjected to severe pressure by the khan and his supporters. Some of the "Young Khivans" were executed. To escape repression, the Khivan Jadids were forced to find refuge in the part of Turkestan where Soviet power had been established. Thus, they became closer to the Bolsheviks. The Soviets, intending to use the dissatisfaction of the Khorezm Jadids with the khan's government for their own interests, encouraged them to believe in their "right to self-determination." The Jadids, having allied with the Red Army, took part in overthrowing the Khiva Khanate. The goal of the "Young Khivans" was to build a national-democratic state in Khorezm. However, the subsequent development of events showed the complete opposite. After the Khiva Khanate was overthrown, the struggle between national patriotic forces and the Bolsheviks entered a new stage over the choice of the country's future path of development and the organization of the system of state administration. The American scholar Adeeb Khalid evaluates this historically formed process as follows: "I consider the history of this

period as a struggle between two competing visions of progress-the Bolsheviks and the Jadids, who were the local modernist reform movement" [1]. The Khorezm Jadids, the "Young Khivans," sought to establish a republic in a national-democratic form corresponding to the local conditions of Khorezm and to the national and religious mentality of the people. In the twelve-point Program adopted by the "Young Khivans" party on February 8, 1920, they set out their aims [2]. However, the Turkcommission, acting on behalf of the Center, pursued a different course on this issue [3]. On February 10, 1920, at a meeting of the special commission for Turkestan affairs of the All-Russian Central Executive Committee and the Russian Communist Party in Tashkent, "the events in Khorezm and the prospects of the Khiva revolution were considered" [4].

It was precisely from this historical point that an acute struggle began between local patriots and invading forces.

**Materials and Methods**

This study is based on a historical-analytical research approach. The materials of the study include archival documents, published documentary collections, historical works, memoirs, and scholarly studies concerning the Khiva Khanate, the Khorezm People's Soviet Republic, the "Young Khivans" movement, the Jadids, and the Sovietization of Khorezm in the early 1920s. The research uses historical analysis, source analysis, comparative analysis, chronological description, and interpretation of political processes. Special attention is paid to the activities of the "Young Khivans" government, the role of the Bolsheviks and the Turkcommission, and the political struggle over Khorezm's future path of development.

**Results and Discussion**

After the overthrow of the Khiva Khanate, while the five-member Provisional Revolutionary Government of a national-democratic orientation, formed on February 2, 1920, at a people's assembly in the city of Khiva from representatives of the "Young Khivans" and Turkmen tribes, was operating in Khorezm, a general meeting was held on April 4, 1920, on the initiative of G. I. Broido, with the participation of Bolsheviks who had come from Russia, military personnel, and local democratic patriots [5]. Under the leadership of the Bolshevik Olimjon Akchurin, a representative of the Turkestan Central Executive Committee, the Organizational Committee of the Khorezm Communist Party was elected. At that meeting, at the demand and desire of the Bolsheviks, it was announced that the "Young Khivans" national party, which had fought for national-democratic changes in Khorezm, had dissolved itself, and it was officially abolished [6]. The powers of the Provisional Revolutionary Government, consisting of representatives of the local nation, were transferred to the Organizational Committee of the Khorezm Communist Party until the convening of the All-Khorezm Congress [7]. Thus, the Provisional Government elected at the people's meeting on February 2, 1920, ended its activity. From this historical moment, the balance of political forces in Khorezm began to shift toward the Bolsheviks. The abolition of the "Young Khivans" party was the first blow delivered by the Soviets against the movement of national democratic forces.

The leadership of the new government formed in Khorezm passed into the hands of communists who had come from the RSFSR and Turkestan. Polvonniyoz Hoji Yusupov, the leader of the "Young Khivans" party, Bobooxun Salimov, one of the leading enlighteners, and other national patriots continued the struggle. They did not consider it acceptable to act against their convictions. On April 27–30, 1920, the First Congress of Representatives of All Khorezm Working People was held in the city of Khiva [8]. The congress officially declared the abolition of the Khiva Khanate and the establishment of the Khorezm People's Soviet Republic [9].

A distinctive feature of the KhPSR was that, since Bolshevik influence among the masses was very weak, they were forced to take into account the views of local patriots in choosing Khorezm's subsequent path of development. Therefore, in organizing the new state administration, the local, national, and religious characteristics, as well as the conditions of Khorezm, were taken into account. Representatives of the Turkmens, who were the second ethnic group in Khorezm after the Uzbeks, were also actively involved in state administration.

At the initiative of Khorezm's national-democratic forces, the congress adopted the first constitution of Khorezm, a fundamental law consisting of 37 articles that defined the country's future path of development [10]. This document established the organizational and legal foundations of the Khorezm People's Soviet Republic as an independent state. In accordance with the constitution, symbols of the independence of the new national state-the state emblem, flag, and monetary unit-were adopted.

At the congress, a fifteen-member executive authority called the Council of People's Nazirs-the government of the KhPSR-was formed [11]. Polvonniyoz Hoji Yusupov, a well-known Jadid figure, was elected chairman of the government. From this very period, preserving Khorezm's independence and national statehood became the main issue in the struggle of the local Jadids against the Bolsheviks. While Polvonniyoz Hoji Yusupov led this struggle within the country, on the international stage it was led by Bobooxun Salimoxun ugli, a well-known scholar of Islamic jurisprudence who had served as Qozikalon in the Khiva Khanate but, dissatisfied with the unjust policy and system of the khans, had joined the Jadid movement.

It must be emphasized with regret that some representatives of the RSFSR plenipotentiary mission in the KhPSR caused great damage to bilateral relations because they acted by taking advantage of the complex socio-economic and political situation in Khorezm and without taking into account the local and national characteristics of the country. Despite pressure from Russian representatives and their crude interference in the internal affairs of the republic, the KhPSR government led by Polvonniyoz Yusupov followed the path of national-democratic development. Taking into account the socio-economic, national-demographic, and religious factors in the republic, they chose a path of development characteristic of the conditions of Khorezm.

This situation did not please the Turkcommission and its representatives in Khorezm. Therefore, relying on the Soviet troops in Khiva, the special representatives began efforts to discredit the Khorezm government and overthrow it on that basis [12]. V. Dubyansky, the commander of the Red Army troops in Khiva, skillfully used the existing contradictions and conflicts between Turkmens and Uzbeks. In September 1920, he secretly massacred at night hundreds of supporters together with Qoshmamed Khan and Ghulamali, members of the Khorezm government and elders of the Turkmens, accusing them of being responsible for the failures of Soviet troops in the struggle against Junaid Khan [13]. Moreover, by claiming that the KhPSR government had a hand in this massacre, they further complicated the existing situation. As a result, national conflicts and disagreements intensified even more.

The representatives of the Turkcommission skillfully used this situation and intensified their interference in Khorezm's internal affairs. According to the decision of the Turkcommission of October 19, 1920, an extraordinary commission headed by M. V. Safanov was sent to Khorezm. At the same time, M. V. Safanov was appointed the Plenipotentiary Representative of the RSFSR in the KhPSR [14]. Possessing unlimited rights, M. V. Safanov did not take the Khorezm government into account, rudely interfered in its internal affairs, and began to pursue a policy of setting the Turkmens against the existing government. Polvonniyoz Hoji Yusupov wrote with pain:

"...The policy pursued by Comrade Safonov was very harmful for Khorezm. The government figures sat relying on God. For all authority over the soldiers was in their hands" [15]. Representatives of the local government, complaining about Safanov's actions and asking for him to be recalled, sent "brother Mulla Jumaniyoz Bekchanmuradov and Mulla Obdalov" as representatives to Tashkent [16]. This action produced no result. Safanov intensified the pressure even further.

In November 1920, the political administration of the Khorezm Red Army was established under the leadership of a Bolshevik of Tatar nationality named Mahmud Musaev, who had come from Russia [17]. Polvonniyoz Hoji Yusupov wrote the following about this: "...Without informing the Council of Nazirs, by Safonov's order, the military nazir Hasanov established a political office and appointed a Bashkir young man named Musaev as its head" [18]. Mainly Soviet political workers operated in this administration, and they supported the activities of Safanov and Musaev in every way, because all military forces in Khorezm were subordinate to them. The situation had reached such a point that Safanov forbade the Khorezm government from sending any message to Tashkent or Moscow without his permission. Then Polvonniyoz Hoji Yusupov sharply raised the issue before the plenipotentiary representative: "...If Khorezm is an independent government... Moreover, the government of Khorezm is a government allied with the Soviet government of Russia. It is also possible that if the fully authorized representative appointed by Russia in Khorezm has done something bad concerning Khorezm, and if we wish to write and send a telegram about the inappropriate actions committed by this fully authorized representative, and if even then we must send it only after receiving permission from the honorable representative himself, then in that case the gentleman representative appointed by Russia must be a dictator. In that case, there would be no need to establish any government at all" [19]. With this justified demand, he defended the honor of his homeland and nation.

However, arms and military force were on the side of the Soviet representatives. The struggle between the KhPSR government, which consisted of the "Young Khivans," and the Plenipotentiary Representative of the RSFSR and the Political Administration of the Khorezm Red Army ended on March 6, 1921, with the overthrow of the democratically elected government headed by Polvonniyoz Hoji Yusupov, which had chosen the path of national development. In fact, the Bolsheviks overthrew this government by slandering it with the accusation that it had "betrayed the cause of the revolution" [20]. Polvonniyoz Hoji Yusupov was forced to flee and go into hiding.

**Conclusion**

Thus, after the overthrow of the Khiva Khanate, the leaders of the "Young Khivans" party, who had chosen the path of national-democratic development in Khorezm, succeeded in establishing the Khorezm People's Republic in its place. By adopting a national constitution and forming a government consisting mainly of the "Young Khivans," they pursued the path of building a state that took local and religious values into account. However, the representatives of the RSFSR who had settled in Khorezm, relying on Red Army troops, began a struggle to seize state administration. As a result, the contradiction between the Bolsheviks who came from Moscow and the local patriots over Khorezm's future path of development intensified. This conflict between the Bolsheviks, who chose the path of Sovietizing Khorezm by force, and the supporters of national development ultimately ended with the overthrow of the "Young Khivans" government. The Bolsheviks' policy of repression began in Khorezm.

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# PHYSICAL GEOGRAPHICAL FEATURES OF THE BADKHYZ AND GARABIL HIGHLANDS

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***Abstract.*** *This article provides information on the physical and geographical features, agroclimatic conditions, soil cover characteristics, soil cover structure, flora and fauna of the Badhyz and Garabil highlands located in southern Turkmenistan.*

***Keywords:*** *Garabil, Badhyz, Paropamiz, relief, climate, flora, fauna, geographical features, soil, agroclimate.*

## Introduction

The article presents the physical and geographical characteristics of the Badkhyz and Garabil highlands, located on the southern border of Turkmenistan, their soil cover, relief, average annual air temperature, and precipitation. The aim of the study of the physical and geographical conditions of the Badkhyz and Garabil highlands is to determine the areas for crops that can be grown using agricultural methods.

**Relief of the Garabil-Batkhyz Uplands.** This district is located in the south of Turkmenistan. Geographically, it extends from west to east to the Obruchev steppe. In the north, it borders with the Murgap-Tejen and South-West Karakum districts[1]. The Garabil and Batkhyz uplands were plateaus until the ancient Turanian alluvial period. However, as a result of geological erosion processes, large streams were formed in this region. These streams brought sedimentary rocks to the Garabil and Batkhyz foothills. Today, the channels of such ancient streams are well preserved.

Sandy, medium and light loamy soils occupy 40 percent of the area of Badkhyz. This soil is mainly dominated by pistachio trees. The interstices of pistachio trees are covered with dense perennial grass cover. In addition to the soil types analyzed above, in Badkhyz and Karabil (70% of the area) they are widespread on the side slopes of ridges and in hollows. On such soils, Badkhyz wormwood is mainly found.

Karabil is also distinguished by its natural conditions. In particular, its relief gradually descends towards the Southern Garagum. Accordingly, the sandy relief determines the nature of the soil and plant cover. In Northern Karabil, on the soft sandy loamy soil between the system sands, Circassian, sedge and ephemerals grow. The yulak is very dense, it is often found in the sand massifs here. At an altitude of 300-400 m above sea level, the desert shrubs disappear, and a dense grass cover appears in their place.

It is distinguished by its sloping hilly relief, located between the Murgab and Tejen rivers. In many places, takyrs, salt marshes and salt lakes have formed in the hollows between the hills. The absolute height of Badhyz is from 600 m to 1325 m. Morphologically, Badhyz is divided into two parts, namely the mountainous part and the hilly part.

The mountainous Badhyz itself consists of several ridges extending parallel to each other. These include: the Zülpükär, Kyzylgädik, and Danagerman ridges. Among them, the Danagerman

ridge is located closest to Badhyz. This ridge extends due east from Pulkhat, towards the village of Danagerman. The northern slope of the ridge is divided by several valleys. The Kyzylgädik ridge begins to the east from the village of Danagerman. This ridge is similar in character to the Danagerman ridge and is composed of limestone. The Kyzylgyadyk ridge rises even higher between the Merdivan River and Rahmatur, where the highest peak of the entire Badkhyz is located, rising 1,255 m above sea level[2].

Another distinctive feature of the relief of Bathyscaphe is the presence of irregular depressions here. The largest of them is considered to be Lake Yeroylanduz. It has an area of 500 km2 and is located 273 m above sea level. The depression extends to the west to Kyzyljara. In addition to Lake Yeroylanduz, in Bathyscaphe there are irregular depressions such as Shorkel, Shoraymak, Dortlikel, Mamakshor, Akrabat, Kelleliduz. The depressions here were formed in natural, that is, lithological and tectonic conditions as a result of water erosion, and then, due to the work of the wind, they became even deeper than before. As a result, over a long period of time, depressions were formed that had no connection with any land.

From a distance, Garabil is a low mountain in the form of a plateau, not very high, located in front of Mount Paropamiz. By the nature of its relief, it gradually descends to the north in a steppe shape. As you go east, the relief of Garabil gradually descends towards the Obruchev Steppe, and when you reach the Obruchev Steppe, it loses its former appearance and turns into a plain. The absolute height of Garabil reaches 980 m. Garabil stretches in width. The tributaries of the Murgab and Abykoysar rivers from the west and the Antguy in the east divide it into a number of parts, ravines, and channels. Currently, most of the channels in Garabil are dry. An ancient stream came here from Paropamiz. However, over time, as a result of the change in the direction of the stream to Abykoysar, the flow of water into these channels decreased and almost all of them dried up.

The geological formation of Karabil and its current close form were completed in the Quaternary period. The Murgab and Tejen rivers acquired their current close form in the Khazar and Baku periods. The formation of the ancient hydrographic network in Karabil began in the Khazar period. The result of continuous erosion work has allowed the formation of various forms of relief.

The northern part of Karabil rises up to 700 m above sea level. The main relief here is a typical hill. However, this ancient relief is divided into separate parts by hills and valleys. Agroclimatic connection of the Parapamiz mountain and Badkhyz-Garabil. Paropamiz. This region includes the heights in front of Paropamiz, Garabil and Badkhyz. Geographically, it occupies the southern part of the South-Eastern Karakum.

Agroclimatically, this region is distinguished by its hot summer, cold winter, scanty rainfall, and few cloudy days. The temperature in July reaches 28-320C, while in January it does not fall below 6-70-0C. The absolute minimum temperature varies from 20.40C (Tagtabazar) to 32.80C (Kushgy). The average annual temperature is 16.40C, which is higher than in the northern and central regions. The number of frost-free days above 100C reaches 235. During the growing season, the temperature exceeds 4800-51000C. The relief of the region determines the nature of its climate. Therefore, the Paropamiz region can be divided into mountainous, foothill, desert, and valley agroclimatic subzones[3].

The average temperature in July on the Parapamiz mountain is 20°C, in January 20°C, the average annual temperature is 10°C, and the number of frost-free days is about 190. The amount

of precipitation is 115-285 mm. The agroclimate of the mountainous region is favorable for growing dume crops.

The foothills and valleys are related to the desert in terms of their agroclimatic characteristics. The temperature is higher than in the mountains, the number of days above 20°C reaches 235, and the number of frost-free days is even greater. The amount of atmospheric precipitation is 115 mm. In the foothills, the temperature during the growing season is above 4800-51000°C; 77 percent of the annual precipitation falls in the winter and summer months. Gradually, as you go north, the landscape turns into a desert. The absolute maximum temperature in the desert reaches 40°C, frost-free days are slightly less (238 days) than in the foothills, and cloudy days are less (30 percent). Thus, the slopes of Karabil and Badkhyz, covered with various green grasses, allow the use of the heights for grazing livestock, while the plains at the foothills are suitable for farming.

Garabil-Bathyz agroclimate. The average annual temperature here reaches 140C. However, since the region is located in the dry subtropics, the average July temperature in it, despite the lowland mountain range, approaches 280C. On some days, at the end of July, the air temperature may reach 380C, and its maximum may exceed 480C.

Winter (in other places than the Garabil plateau) is not severe. The average January temperature does not drop below 0.3-2.30C. However, in some years there are days when the temperature drops to -33 - 360C. However, these weather conditions are not permanent. The number of days with temperatures above 100C can reach 213. However, it does not exceed the average of 190 days. The total temperature above 100C varies from 3000C (Lekker) to 45000C (Kushgy)..

Soil cover of Badkhyz and Garabil. Garabil is located at altitudes from 400 to 1000 m. The amount of precipitation here reaches 300 mm, and the vegetation consists of various grasses and wormwood, which cover the entire surface. The thickness of the soil cover is about 70 cm. The soil cover consists of loess-type clayey rocks. However, in the Garabil and Badkhyz highlands, clayey rocks are replaced by silty clayey rocks. The upper layer of this soil is not very salty. The carbonate horizon begins at a depth of 40-60 cm in the lower horizon. In the upper horizon, the amount of humus is slightly higher (up to 2 percent) compared to some soil types. Typical melen soil is also rich in phosphorus[2].

Badkhyz and Garabil are located on the slopes of the Paropamiz Range, which are distinguished by their mountainous relief. Some of their places rise to 1300 m above sea level. This type of relief creates a vertical strip of vegetation. In the spring, the surface of this mountainous relief is covered with grasses and cereals. From a distance, this landscape resembles a desert. In many places, wild barley is found.

In Badkhyz, pistachio forests are found near Kushka. In some places, these trees also grow on bare rocks. The area of pistachios in Badkhyz alone is about 300-400 $km^2$.

On the Garabil, Badkhyz heights and other heights, on diluvial, proluvial loess-type soils, clayey-stone admixture horizons with a thickness of 1-1.5 m are formed. In the areas where this soil is distributed, the main plant cover is cereals, wormwood. Above it, on the Badkhyz and Garabil heights, it consists of a formation of plants. A distinctive feature of this soil, compared to other desert soils, is the lack of rotting, as well as rapidly dissolving salts. In addition, it is distinguished by the activity of living organisms (fauna) in the soil. Carbonate prevails in the soil. Pale soils are also not uniform. They are divided into three parts according to their morphological characteristics and origin: colored, typical, and dark.

Fauna of Batkhyz and Karabil. The Batkhyz and Karabil regions were geographically influenced primarily by the Karakum and Afghan-Iranian faunal provinces. On the other hand, the fauna of India, the Hindu Kush, and the Central Asian highlands may have contributed to it to some extent. Therefore, the occurrence of Khorasan and Caucasian species typical of desert plains here (on the Kyzgedyk plateau to the east of Batkhyz: the Caucasian agama, partridge, pheasant, and mammals: the sable) indicates a strong connection with the surrounding zoogeographic provinces of the region. One of the distinctive features of the fauna here is the occurrence of a number of animals typical of the highlands around Lake Yeroylanduz. However, although they are typical of the highlands, they live in hollows. Therefore, this region is rich in ibex, gazelle, and kulan. Due to the decrease in the number of kulans in Badkhyz, the Badkhyz State Reserve was established. The measures taken to preserve and increase the kulan population are bearing fruit. Of the rodents, the porcupine is the most common. Of the predators, wolves, foxes, jackals are found in the mountains and plains, and birds are abundant in the autumn and spring seasons[1].

**Conclusion**

The physical geographical conditions of the Badhyz-Garabil uplands, according to our observations in the Gushgy and Tagtabazar districts located in the south of Turkmenistan, occupy an intermediate position between mountainous and desert zones. Here, its geographical conditions range from foothills to mountains. The fauna and flora are distinguished by their diversity and abundance of species, due to their similarity to mountain fauna and flora. Having studied the physical geographical conditions of Garabil and Badhyz, it is necessary to increase the number of crops grown here using the intercropping method, which will help save water resources.

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# DOMESTIC VIOLENCE IN UZBEKISTAN: LEGAL DEVELOPMENTS, PERSISTENT CHALLENGES, AND POLICY DIRECTIONS

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***Abstract***. *Domestic violence has increasingly come to be recognized not as a private family matter, but as a systemic social and legal problem with far-reaching consequences for public health, gender equality, and access to justice. This review article examines the evolution of domestic violence prevention and response in the Republic of Uzbekistan, with particular attention to the relationship between legal reform, institutional practice, and socio-cultural barriers. The article analyzes the conceptual foundations of domestic violence, outlines its principal forms, and situates the Uzbek experience within broader international standards. It further reviews recent legislative developments, including the Law "On the Protection of Women from Harassment and Violence," amendments to administrative and criminal legislation, and emerging mechanisms for child protection. Particular attention is paid to implementation gaps, underreporting, rural-urban disparities, institutional mediation practices, and the limited accessibility of victim support services. Drawing on national legislation, international legal instruments, public statistics, and reports by international organizations and local stakeholders, the article argues that the effectiveness of anti-violence policy depends not only on legal prohibition, but also on institutional coordination, preventive education, economic empowerment, and a deeper transformation of social attitudes. The article concludes with a set of policy directions aimed at strengthening protection mechanisms and improving the long-term sustainability of domestic violence prevention in Uzbekistan.*

***Keywords***: *domestic violence, Uzbekistan, gender equality, legal reform, victim protection, family violence, prevention policy.*

## Introduction

Domestic violence is no longer understood in contemporary legal and policy discourse as an internal family issue beyond the reach of public intervention. It is now widely recognized as a multidimensional problem that affects bodily integrity, mental health, human dignity, and equal access to justice. It also has broader structural implications, particularly for gender equality, child protection, public health, and social stability. For this reason, responses to domestic violence increasingly occupy an important place in both national reform agendas and international human rights frameworks.

In Uzbekistan, this issue has historically been shaped by strong family-centered norms, patriarchal social expectations, and community-based approaches to conflict resolution. For many years, violence within the family remained obscured by cultural assumptions that domestic disputes should be handled privately and that preserving family unity should take precedence over individual safety. Such attitudes contributed to the under-recognition of abuse, the stigmatization of victims, and the limited involvement of legal institutions.

At the same time, the last decade has witnessed a significant shift in public policy. Legislative reforms, international engagement, and the growing role of civil society have moved domestic violence from the margins of public discussion toward a more formalized regulatory and institutional response. This transformation should be understood in connection with broader commitments to gender equality and sustainable development. The protection of women's rights is embedded in the global development agenda, including Sustainable Development Goal 5 on gender equality and Sustainable Development Goal 16 on peaceful, inclusive, and accountable institutions (Asian Development Bank, n.d.).

Despite this progress, the existence of formal laws does not automatically guarantee effective protection. The challenge in many transitional contexts lies not only in adopting legal norms, but also in ensuring their practical implementation across police, courts, healthcare institutions, social services, and local communities. In this regard, Uzbekistan presents an important case for examining how legal modernization interacts with entrenched social attitudes, uneven institutional capacity, and evolving standards of victim protection.

This article offers a review-based analysis of domestic violence in Uzbekistan. It examines the conceptual foundations of domestic violence, the main features of the Uzbek socio-legal context, recent legislative and institutional developments, and the principal implementation challenges that remain. It also considers how the Uzbek case may be interpreted in light of international standards and comparative policy logic. The central argument advanced here is that durable progress in combating domestic violence requires a holistic framework in which legal sanctions are reinforced by preventive education, accessible support services, coordinated institutional practice, and the gradual transformation of social norms.

## Materials and Methods

### Conceptualizing Domestic Violence: Definitions, Forms, and Analytical Approaches

Domestic violence is best understood as a patterned form of coercive behavior occurring within intimate, family, or household relationships. While public discussion has often treated it primarily as physical abuse, contemporary legal and academic literature recognizes that domestic violence is broader in scope and includes psychological, sexual, and economic forms of harm. This broader understanding is essential because non-physical forms of abuse frequently operate as mechanisms of long-term domination and dependency, even where visible injury is absent.

Global public health data underscore the scale of the problem. According to the World Health Organization, one in three women worldwide experiences physical or sexual violence by an intimate partner during her lifetime (World Health Organization, 2021). This figure confirms that domestic violence is not a marginal or culturally isolated phenomenon, but a pervasive structural issue crossing legal systems, economic contexts, and cultural boundaries.

International legal instruments have also contributed to conceptual clarity. The Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence defines domestic violence as all acts of physical, sexual, psychological, or economic violence occurring within the family or domestic unit or between former or current spouses or partners, regardless of whether the perpetrator shares or has shared the same residence with the victim (Council of Europe, 2011). This definition is important not only for its breadth, but also because it moves beyond a narrow household-based understanding and acknowledges violence in former and current intimate relationships alike.

Scholarly approaches emphasize repetition, asymmetry, and control. Azhgikhina (1996) characterizes domestic violence as a recurring cycle of physical, sexual, verbal, emotional, and

economic abuse aimed at securing power over close relations. Dzhuraeva (2024) likewise presents family violence as a systematic and unacceptable pattern of conduct that causes physical, emotional, and psychological harm through violence, threats, coercion, humiliation, and economic oppression. These approaches help distinguish domestic violence from episodic family conflict. The defining feature is not merely the presence of disagreement or aggression, but the sustained use of power to subordinate another person within an intimate or household setting.

From an analytical perspective, four features are especially significant.

First, domestic violence is relational. It occurs within networks of intimacy, dependency, kinship, or cohabitation, which makes detection and intervention more difficult than in ordinary public offenses. The closeness of the relationship often intensifies the victim's vulnerability and complicates exit options.

Second, domestic violence is often repetitive and cumulative. It may begin with verbal humiliation, surveillance, or economic restriction, then escalate over time into more severe forms of coercion or physical harm. Recognizing this cumulative pattern is essential for early intervention.

Third, domestic violence is structured by domination and control. Perpetrators may seek to limit movement, monitor communication, isolate the victim from relatives or employment, regulate reproductive decisions, or deprive the victim of financial resources. Such conduct demonstrates that violence is not merely reactive or situational, but frequently instrumental.

Fourth, domestic violence is multidimensional. Physical harm is only one dimension. Psychological intimidation, sexual coercion, and economic deprivation can be equally destructive, especially when they create long-term dependence and normalize fear within everyday life.

These conceptual distinctions are highly relevant in the Uzbek context, where public recognition of non-physical forms of violence remains uneven. Where violence is culturally understood primarily as visible physical injury, many forms of coercive control may remain socially minimized, legally underreported, or institutionally misclassified. For that reason, a comprehensive conceptual framework is a precondition for effective legal and policy responses.

**Results**

**Domestic Violence in the Uzbek Context: Social Structure, Silence, and Vulnerability**

Although domestic violence is a universal problem, its forms of visibility, justification, and institutional treatment are deeply shaped by local social structures. In Uzbekistan, the persistence of patriarchal norms, strong expectations regarding marriage and family preservation, and the moral authority of community-based institutions have historically influenced how violence within the household is understood and addressed.

One of the central obstacles is the normalization of silence. Victims may be discouraged from reporting abuse because public disclosure is often seen as bringing shame upon the family or disrupting the social future of children. The moral imperative to preserve the family can function as a powerful mechanism of pressure, especially for women who are expected to tolerate hardship in the name of marital endurance. As a result, many instances of violence remain hidden until they escalate into severe physical or psychological harm.

A second factor is economic dependence. Women with limited access to employment, independent income, or property are often less able to leave abusive relationships. Economic vulnerability is particularly significant in settings where the family remains the primary unit of social and material support. In such contexts, domestic violence cannot be understood solely as a

criminal justice issue; it is also linked to labor participation, housing access, welfare infrastructure, and gendered patterns of dependence.

A third challenge concerns legal awareness. Knowledge of rights, reporting procedures, and available protective mechanisms remains uneven, especially outside major urban centers. Victims may not know that psychological or economic abuse can constitute legally relevant forms of violence, or they may lack confidence in the responsiveness of formal institutions. This weakens the preventive and protective effect of the law even where legislation is formally in place.

The rural-urban divide further complicates the picture. Evidence suggests that domestic violence may be more frequent in rural settings while formal reporting remains lower there. This discrepancy reflects not simply lower incidence of complaint, but a different ecology of social control. In smaller communities, informal mediation may be preferred over legal escalation, and community pressure may discourage formal complaints. While local institutions such as the *mahalla* can play a constructive role in social support and early identification, they may also, in some cases, contribute to reconciliation-oriented responses that prioritize family continuity over victim safety (Resolution of the Senate Council of the Oliy Majlis of the Republic of Uzbekistan, 2022).

These factors suggest that domestic violence in Uzbekistan should be analyzed not only through the lens of criminal prohibition, but also through the interplay of social expectation, institutional trust, economic dependency, and community governance. A legal framework, no matter how well designed, cannot operate effectively if the surrounding social environment continues to treat abuse as tolerable, private, or negotiable.

**Legal Reform in Uzbekistan: From Regulatory Absence to Emerging Protection Regime**

The most visible transformation in Uzbekistan's response to domestic violence has occurred in the legal domain. Over recent years, the country has moved from limited conceptual recognition of domestic abuse toward a more structured regulatory approach that includes legal definitions, protective measures, administrative accountability, and criminal liability.

A major turning point was the adoption of the Law of the Republic of Uzbekistan No. ZRU-561 "On the Protection of Women from Harassment and Violence" in 2019. This law was significant because it formally introduced the issue of harassment and violence against women into the legal framework and recognized multiple forms of abuse, including physical, psychological, sexual, and economic violence (Law of the Republic of Uzbekistan No. ZRU-561, 2019). The law also helped institutionalize the idea that violence against women is not merely a moral or family issue, but a matter of public protection and state responsibility.

One of the law's most consequential innovations was the introduction of protective measures in the form of protection orders. The existence of such a mechanism reflects an important shift from post hoc punishment to preventive legal intervention. A protection order can function not only as a formal restriction on the aggressor's conduct, but also as a symbolic acknowledgment that the victim's safety warrants immediate legal attention.

Further legal development continued with the Law of the Republic of Uzbekistan No. ZRU-996 "On the Protection of Children from All Forms of Violence," which entered into force in 2025. This law broadened the protective landscape by explicitly covering violence against minors, including physical, psychological, and sexual violence, exploitation, and bullying (Law of the Republic of Uzbekistan No. ZRU-996, 2024). Its adoption is especially significant because

domestic violence rarely affects only one person; children living in violent households may be direct victims, indirect victims, or long-term witnesses to coercive family dynamics.

The presidential decree approving the Strategy for the Protection of Children from All Forms of Violence for 2026–2030 further indicates a move toward a more programmatic state response (President of the Republic of Uzbekistan, 2025). This suggests an emerging policy orientation in which legislative change is coupled with implementation planning and long-term preventive strategy.

Administrative and criminal legislation has also been strengthened. The introduction of specific provisions addressing family or domestic violence in administrative legislation created a mechanism for earlier legal response, while the incorporation of Article 126-1 into the Criminal Code marked the recognition of domestic violence as an autonomous criminal offense (Uzbekistan, Code of Administrative Responsibility, n.d.; Uzbekistan, Criminal Code, n.d.). This development is doctrinally important. Treating domestic violence as a standalone offense signals that the state recognizes its specific relational dynamics, patterns of coercion, and social harm, rather than treating it merely as a fragmented set of isolated incidents.

Taken together, these reforms suggest that Uzbekistan has entered a new phase in which domestic violence is increasingly regulated as a distinct legal category. Yet the existence of a normative framework is only the first stage. The more difficult question concerns how these norms are interpreted, applied, and lived in practice.

**The Implementation Gap: Law in Books and Law in Action**

The distance between formal legal recognition and effective victim protection remains one of the most important issues in domestic violence policy. Uzbekistan is not unique in this respect. Across many jurisdictions, reforms initially produce a strong symbolic framework but encounter difficulties when translated into routine institutional practice.

One indicator of growing institutional engagement is the increase in protection orders and registered cases. According to publicly reported data, 48.3 thousand cases of pressure and violence against women were recorded during the first seven months of 2025, and more than 56 thousand protection orders were issued during the same period (Podrobno.uz, 2025). At first glance, these figures may suggest a worsening situation. However, they may also reflect increased visibility, improved detection, and greater willingness to seek institutional help. Rising numbers in the early period of reform do not necessarily indicate policy failure; they may instead signal that previously hidden violence is becoming more legible to the legal system.

At the same time, criminal and administrative enforcement data point to a more active response apparatus. Publicly available reports indicate convictions under Article 126-1 of the Criminal Code, the use of administrative arrest under domestic violence provisions, and sanctions for sexual harassment (UZA, 2025). These developments suggest that the law is not purely declaratory. However, the existence of enforcement statistics does not itself establish consistency, fairness, or victim-centeredness in application.

A more difficult problem lies in judicial and administrative interpretation. Where courts continue to see domestic violence through the prism of family preservation rather than individual rights protection, legal norms may be applied in a diluted way. Reports indicating the use of “insignificance of the offense” provisions to release aggressors from administrative liability are especially troubling in this respect (UZA, 2025). Such practices risk undermining the deterrent and protective function of reform by signaling that violence remains negotiable or minor unless it reaches extreme severity.

This gap between legislative ambition and institutional behavior illustrates a classic socio-legal problem: law in books may develop faster than law in action. In the Uzbek case, the success of reform depends on whether police, judges, local authorities, healthcare workers, and social institutions internalize a rights-based understanding of domestic violence. If the older logic of reconciliation, minimization, or family-centered mediation remains dominant, legal modernization may coexist with persistent under-protection.

The issue of underreporting also remains central. Official statistics capture only reported cases, whereas domestic violence is widely known to be significantly underreported. Joint research by UN Women in Uzbekistan and the Women's Committee of Uzbekistan indicates that roughly 30% to 40% of respondents experienced certain forms of psychological pressure or physical violence within the family (UN Women in Uzbekistan & Women's Committee of Uzbekistan, 2023). This suggests that administrative and criminal caseloads reveal only part of the phenomenon. The hidden burden of abuse remains far larger than institutional data alone may imply.

**Victim Protection Infrastructure: Progress and Uneven Accessibility**

A strong anti-violence framework requires more than legal definitions and sanctions. Victims need practical, safe, and accessible pathways out of abusive environments. This includes emergency housing, psychological counseling, legal assistance, healthcare referral, child support, income stabilization, and long-term reintegration options.

Uzbekistan has begun to develop such infrastructure, including shelters and hotline services. The growth of support centers, including initiatives such as "You Are Not Alone," reflects an important move toward service-based protection. The operation of a specialized hotline, 1108, on a 24-hour basis also represents a meaningful step in expanding access to assistance (Ministry of Internal Affairs of the Republic of Uzbekistan & United Nations Population Fund, 2025).

Yet accessibility remains uneven. Support services tend to be concentrated in larger cities such as Tashkent, Samarkand, and Namangan, while women in rural and remote areas may face serious obstacles in reaching them. Physical distance, transportation costs, family surveillance, and limited digital access can all reduce the practical usefulness of formal services. A system that exists mainly in regional centers cannot fully protect victims whose vulnerability is intensified by geographic isolation.

Capacity is another concern. Even where shelters or counseling centers exist, they may be limited in number, staffing, specialization, or accommodation options. This is especially significant for women with children, women with disabilities, and victims needing longer-term relocation. Protection mechanisms must therefore be assessed not only by formal existence, but by real usability, continuity, and inclusiveness.

Another challenge is secondary victimization. Victims may be discouraged from further engagement if initial contact with institutions leads to disbelief, moral judgment, pressure to reconcile, or procedural insensitivity. This is why institutional culture is as important as institutional design. A shelter, hotline, or court procedure is protective only to the extent that it is experienced by victims as credible, safe, and responsive.

**Comparative and Policy Reflections**

The Uzbek experience reflects a broader international lesson: domestic violence policy is most effective when it is multisectoral. Criminalization is necessary, but insufficient on its own. Laws can prohibit violence, yet they cannot by themselves remove economic dependence, erase

stigma, or guarantee institutional empathy. For this reason, international best practice increasingly combines legal reform with prevention, education, coordinated referral systems, and gender-sensitive service delivery.

In this regard, several policy directions appear particularly important for Uzbekistan.

First, protection orders should be made more accessible and operationally effective. Simplified procedures, emergency issuance mechanisms, and digital application options could reduce delay and increase safety at critical moments.

Second, institutional coordination must be strengthened. Domestic violence cases often fall across administrative, criminal, medical, and social domains. A fragmented response increases the risk of attrition, duplication, or failure to identify repeat harm. Integrated databases and coordinated referral protocols could improve case continuity and risk assessment.

Third, professional training is essential. Judges, police officers, healthcare workers, teachers, and social service personnel must be trained not only in legal procedure, but also in the dynamics of coercive control, trauma-informed communication, and the prevention of secondary victimization.

Fourth, prevention should begin earlier in the life course. Educational programs addressing non-violent conflict resolution, mutual respect, gender equality, and healthy relationships can contribute to long-term normative change. In societies where family norms carry strong moral weight, preventive education is not peripheral; it is central.

Fifth, women's economic empowerment must be integrated into anti-violence policy. Employment access, vocational retraining, microcredit schemes, and social protection mechanisms are not merely economic tools. They are also instruments of exit, autonomy, and risk reduction.

Finally, community-level engagement must be approached carefully. Local actors, including *mahalla* representatives and religious leaders, can either reinforce silence or become allies in prevention. Their role should therefore be reframed through training and accountability so that community mediation does not come at the expense of victim safety and legal rights.

**Conclusion**

Domestic violence in Uzbekistan should be understood as a structural social and legal problem rather than a residual private matter. The country has made important progress in recent years by recognizing multiple forms of violence, creating protection mechanisms, strengthening administrative and criminal liability, and expanding child protection policy. These developments represent a meaningful shift in the official treatment of violence within the family.

At the same time, the persistence of underreporting, social stigma, rural-urban disparities, reconciliation-oriented practices, and limited support infrastructure demonstrates that legal reform remains only part of the solution. The key issue is no longer whether domestic violence should be regulated, but how protection can be made effective in everyday institutional and social practice.

The Uzbek case illustrates a broader principle relevant to international scholarship and policy: anti-violence reform succeeds when law, institutions, and social change move together. Legal norms must be supported by victim-centered implementation, economic and psychological support systems, preventive education, and a sustained challenge to cultural assumptions that normalize abuse or silence survivors. Future progress in Uzbekistan will depend on whether the emerging legal framework can be translated into a stable, accessible, and rights-based system of protection.

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# THE ROLE OF THE CONDUCTOR IN ORGANISING AND INTERPRETING A COLLECTIVE MUSICAL PERFORMANCE

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***Abstract.*** *This article examines conducting as one of the most complex and least researched forms of musical performance art. It analyses the conductor's multifaceted role as the organiser of collective creativity, the interpreter of musical works, and the leader who unites individual performers into a cohesive artistic ensemble. Particular attention is devoted to the conductor's primary expressive instrument-gesture-which serves as the medium for conveying musical content, imagery, and artistic intent to both musicians and the audience.*

*The study identifies key challenges confronting contemporary conducting practice, including the erosion of ensemble culture and the growing dependence on digital technologies, which diminish musicians' responsiveness to live interaction and the conductor's guidance. It underscores the necessity for conductors to cultivate not only advanced technical proficiency but also psychological insight, effective communication skills, and authoritative artistic leadership.*

***Keywords:*** *conductor, collective performance management, manual technique, performance activity, creative process, musical genre.*

Conducting constitutes a specialised form of musical performance dedicated to the organisation and realisation of collective musical works. This artistic discipline ranks among the most intricate and least fully elucidated domains of musical activity. The effective management of a collective-whether a choir, instrumental ensemble, or vocal-instrumental group-demands from the conductor an extensive repertoire of knowledge, technical skills, and, above all, distinctive personal qualities. The fundamental questions of the conductor's identity and professional function have been addressed in a limited number of authoritative studies authored by practising professionals, supplemented by biographical accounts and memoirs of eminent conductors.

Even an inexperienced listener recognises that a complete performance of opera, ballet, orchestral, or choral repertoire is inconceivable without the conductor's presence. The conductor exerts a formative influence upon the ensemble, organises the collective creative endeavour of all participants, and provides an authoritative interpretation of the musical composition. Nevertheless, the art of conducting remains one of the least systematically investigated areas of musical performance.

The function of directing a large ensemble imposes upon the conductor a broad spectrum of additional competencies. Foremost among these is the capacity to articulate the full expressive content of a musical work through gesture, thereby rendering its figurative structure and character perceptible and influencing the audience via the performers. The conductor functions as a performer who realises his or her conception of the composer's artistic ideas not through a personal instrument but through the coordinated efforts of numerous musicians required for large-scale works. In this capacity, the conductor emerges as the guiding force of a unified, multifaceted, and integrated artistic organism.

The direction of a substantial orchestral, vocal-symphonic, or choral composition represents a creative process that employs diverse technical means to shape the performers' realisation of the artistic conception pre-formed in the conductor's imagination. In the pedagogical writings of G. Scherchen, the distinctive spiritual-energetic character of the conductor's "instrument" is articulated with particular clarity: "The tool of the conductor's craft is the most sensitive, the most multifaceted, the most inexhaustible, sounding inside a person instrument"-namely, the organ associated with the soul [3, p. 17].

**Contemporary Challenges in Conducting Practice** Contemporary conducting encounters several significant challenges. A primary concern is the observable decline in ensemble culture among musicians. Individualised training combined with widespread reliance on digital technologies has led performers to depend increasingly upon metronomes and pre-recorded references rather than upon real-time interaction with colleagues and the conductor. This shift attenuates sensitivity to the conductor's gestures-the principal vehicle of musical communication.

Modern technologies further diminish musicians' responsiveness to subtle gestural cues, including pauses, dynamic gradations, tempo modifications, and the natural "breathing" of the musical phrase. Gestures risk becoming superfluous when performers prioritise digital prompts over mutual listening. Consequently, the ensemble forfeits its capacity for spontaneous and emotionally charged interaction, which forms the foundation of authentic musical performance. The conductor may thus find gestures visually observed yet aurally unheeded, resulting in a mechanical execution that lacks the living essence of music. Emotional expressiveness arises from imperfection, mutual trust, and adaptive responsiveness-qualities that technology tends to eliminate.

***Table 1. Traditional versus Contemporary Conditions in Ensemble Performance and Conducting***

| **Aspect** | **Traditional Conditions** | **Contemporary Conditions** |
|---|---|---|
| Training Approach | Ensemble-based, emphasis on live collective interaction | Individualised, supplemented by digital tools |
| Reliance on Technology | Minimal; dependence on live cues and mutual listening | High; reliance on metronomes, recordings, and electronic scores |
| Sensitivity to Conductor's Gestures | High; immediate response to subtle gestural nuances | Reduced; prioritisation of digital prompts over visual cues |
| Ensemble Interaction | Spontaneous, emotionally charged, mutual listening | Mechanical, part-focused, limited real-time communication |
| Emotional Expressiveness | Derived from imperfection, trust, and adaptive responsiveness | Diminished; tendency toward technical perfection without living excitement |
| Role of the Conductor | Central artistic leader and psychological organiser | Increasingly technical coordinator amid technological mediation |

These developments necessitate that the conductor serve not merely as a technical expert but as a psychological organiser capable of motivating the ensemble and fostering a creative

atmosphere. Many conductors possess sound technical preparation yet lack the attributes of genuine artistic leadership. A central task remains the restoration of a holistic approach to the musical work. Specialisation often leads musicians to perceive only their individual parts rather than the composition as an integrated whole. The conductor must therefore reconstruct a unified artistic vision, guiding the ensemble to regard itself as a single living entity. This involves elucidating the rationale behind phrasing, tempo relationships, and stylistic distinctions-such as those between Baroque and Romantic idioms-thereby preventing performance from devolving into a mechanical reproduction of notation.

The conductor must also navigate the balance between tradition and innovation. On the one hand, fidelity to historical performance practices and established interpretive canons preserves continuity with the past. On the other, engagement with contemporary repertoire-encompassing avant-garde, intergenre, and non-standard rhythmic structures-requires flexibility, intellectual courage, and innovative thinking. Many conductors remain insufficiently prepared for such material, particularly when conventional metric frameworks are absent. In response, deeper analytical engagement with the score as a semantically rich artistic text is essential, alongside the expansion of musical horizons through familiarity with jazz, electronic, folk, and contemporary industrial idioms. Active participation in premieres, collaboration with living composers, and the cultivation of improvisational thinking further enable the conductor to function as a bridge between tradition and the present-preserving the past while reinterpreting it for contemporary audiences.

The visual dimension of the conductor's creative process is embodied in manual technique. When not reduced to mere mechanical time-beating, this technique manifests individually in live communication with the ensemble. Management strategies necessarily vary according to the social function of the music performed. Military, ceremonial, or march repertoire, for example, differs markedly from sacred or secular genres, each demanding distinct gestural and interpretive approaches. Thus, the refinement of optimal conducting techniques proceeds in inseparable unity with the evolving demands of cultural and social life. The conductor's functions have expanded in parallel with the proliferation of professional ensembles and the increasing technical and conceptual complexity of musical composition.

***Table 2. Conducting Approaches According to the Social and Functional Purpose of the Music***

| **Music Type / Social Purpose** | **Key Characteristics** | **Conductor's Gestural Approach** | **Primary Interpretive Demands** |
|---|---|---|---|
| Military / Ceremonial | March-like, solemn, signalling, drill-oriented | Clear, precise, strong and regular beats | Emphasis on rhythm, discipline, and collective precision |
| Sacred / Church | Contemplative, devotional, liturgical | Smooth, flowing, restrained and expressive phrasing | Spiritual depth, breathing, and emotional restraint |
| Secular (Symphonic / Opera) | Diverse dramatic and narrative genres | Dynamic, highly expressive, individualised | Stylistic fidelity, emotional range, |

| | | | |
|---|---|---|---|
| | | | and dramatic contrast |
| Contemporary / Avant-garde | Non-standard rhythms, experimental, intergenre | Flexible, improvisational, adaptive | Innovative thinking, rapid adaptation, and semantic depth |

All that centuries of performance practice have accumulated finds expression in modern conducting. Only after an extended historical evolution has the conductor's art come to be appreciated beyond purely technical considerations. The ultimate measure of mastery lies in the capacity to captivate both musicians and listeners within the realm of profound artistic beauty.

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# METHODS FOR ASSESSING ENVIRONMENTAL QUALITY IN RESIDENTIAL CONSTRUCTION

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***Abstract.*** *The article examines the acceleration of urbanization processes at the global and national levels, as well as issues related to natural population growth in the republic, the increasing demand for housing, housing provision, and the greening of housing construction. It also discusses environmental safety in housing construction, the introduction of certification systems and international green standards, and the determination of an average coefficient for assessing the share of commissioned housing according to its environmental performance level. In addition, the article proposes future methods for the economic assessment of the quality of environmentally friendly housing construction.*

***Keywords:*** *urbanization, environmental safety, eco-friendly housing, greening, green standards, green certification, ecological level, sustainable housing.*

**Introduction.** In the modern world, ecological construction, particularly housing construction, is of great importance because it makes it possible to reduce the negative impact of human activity on the environment. Eco-friendly housing and infrastructure facilities help reduce greenhouse gas emissions, decrease the consumption of energy, water, and other resources, and improve air quality in cities. In addition, ecological housing construction contributes to creating healthy and comfortable conditions for people to live and work. Therefore, the development of ecological housing construction is an important step toward sustainable development and helps preserve natural resources for future generations.

It should be noted that almost half of the world's population lives in cities, and forecasts indicate that by 2030, approximately 75% of the population will become urban residents [1]. According to reports by the Eurasian Development Bank, by 2035, the urban population in Central Asia is expected to increase from 39 million to 45 million people. The main reason for this is internal migration. Due to low incomes, the labor force is moving from rural areas to cities. The growth of the urban population, in turn, requires increased investment in engineering projects, including energy and water supply, heat supply, transport, and other sectors; social infrastructure, such as a comfortable living environment; and digital management technologies. Thus, the demand for housing will continue to increase, and at the same time, the impact on the environment will also intensify [2]. The modernization and construction of urban infrastructure is a systemic problem, comparable in importance to the effective management of water and energy resources in the region. This is because insufficiently developed infrastructure seriously limits the growth of production capacity, the economy, and social welfare, while also making it more difficult to manage various risks, including environmental risks. In large cities, unregulated construction is often observed. The consequences of such urbanization include increased pressure on urban labor markets, the deterioration of engineering infrastructure, climate change, natural disasters, and a

high level of vulnerability to environmental threats. At the same time, the construction sector, particularly industrial and residential construction, plays an important role in combating the problem of climate change.

**Methodology.** This study uses a theoretical-analytical and economic-assessment approach to examine the environmental quality of residential construction. The analysis is based on statistical data on housing construction and housing demand in Uzbekistan, regulatory documents on green construction, and international green certification systems. In particular, the study considers the requirements of ShNQ 2.07.05-19, "Green Construction. Residential and Public Buildings. Rating System for Assessing the Sustainability of the Living Environment," as the national regulatory basis for assessing the sustainability of residential and public buildings. To assess the ecological level of commissioned housing, the study proposes the use of an average coefficient that reflects the share of housing according to its environmental quality level. The coefficient is calculated by comparing the volume and unit cost of housing belonging to a particular ecological level with the total commissioned housing volume and the unit cost of housing with the maximum permissible ecological level:

$$\mathbf{Kek = (FTUJ_i \times N_i) / (FTUJum \times Nech)}$$

where **Kek** is the average coefficient of the ecological level of commissioned housing; $\mathbf{FTUJ_i}$ is the volume of commissioned housing belonging to the *i*-th ecological level, measured in square meters; $\mathbf{N_i}$ is the price of 1 m² of housing belonging to the *i*-th ecological level, measured in thousand soums; **FTUJum** is the total volume of commissioned housing, measured in square meters; and **Nech** is the price of 1 m² of housing with the maximum permissible ecological level, measured in thousand soums. In addition, the study proposes four groups of methods for the future economic assessment of ecological housing construction quality: general methods applied at the design stage; specific methods applied during the operation stage; full economic assessment methods that consider all characteristics of ecological quality; and simplified economic assessment methods that consider selected ecological quality indicators only.

**Results.** If we look at the following statistical data related to housing construction, one of the driving sectors in the republic, and the provision of housing for the population, we can see that in 2025, 106.5 thousand new apartments were commissioned in Uzbekistan. This is a historically high figure. However, the construction sector is still not developing in line with the country's demographic growth rate. As 200 thousand new families are formed every year, the housing shortage has exceeded 90 thousand apartments. However, this figure is 28.5 thousand fewer than the target set for 2025, which was 135 thousand apartments. Overall, 1,936 residential buildings were constructed last year, which is almost 1.5 times higher than the figure recorded in 2019, when 1,324 buildings were constructed [3]. According to Sh. Qudbiyev, Chairman of the National Committee for Urbanization and Sustainable Development of the Housing Market [3], despite record-high construction volumes, the current pace does not fully meet the natural population growth. In order to increase the housing area per person from 18.9 square meters to 23 square meters by 2040, it is necessary to significantly expand construction volumes. Moreover, to reach the level of 23 square meters of housing space per person, the country needs to achieve a construction rate of 280 thousand apartments per year by 2040.

**Discussion.** The ecologization of housing construction is carried out in order to protect the environment and safeguard human health. More specifically, public health is closely connected with the quality of housing, which is influenced by the materials and technologies used in construction, the characteristics of the soil beneath buildings, motorization, urbanization, and other

factors. Therefore, the level of protection or safety a person feels in their own home should not be understood narrowly as merely compliance with hygienic standards. Rather, in a broader sense, ensuring the environmental safety of housing means a set of measures aimed at providing people with a certain level of ecological protection based on established standards during the production, construction, and operation of the modern living environment. Environmental safety in construction refers to a set of natural, social, technical, engineering, and other conditions that ensure ecological balance in nature and protect the environment and human beings from the harmful effects of unfavorable factors arising from anthropogenic impact, such as construction [4].

It is particularly important to note that, at present, the importance of environmental safety in housing construction is increasing in the country. This is related to the growth of the urban population and the expansion of commercial and industrial activities. In addition, large cities concentrate energy and resource consumption, generate enormous amounts of waste, and place excessive pressure on both artificial and natural systems. Managing these systems and regulating their functions is becoming increasingly difficult. This situation is further complicated by the construction of new residential areas and the rapid growth of the urban population. As a result, the damage caused to the environment and the costs of protecting it reach such a scale that they threaten human health and worsen living conditions. It should be noted that, when assessing the quality of the environment in large cities at the master-plan level, conducting ecological assessments of housing construction, developing specific projects, and planning environmental protection and rational use of natural resources at the scale of the city and its surrounding areas, special attention must be paid to their condition. Environmental safety is important at the stages of constructing, operating, and demolishing or liquidating residential and other buildings. Engineering and ecological studies in construction are conducted to assess the current state of the environment and to forecast its possible changes under the influence of anthropogenic pressure. Their purpose is to prevent, reduce, or eliminate harmful and undesirable environmental consequences, as well as related social, economic, and other impacts, while preserving favorable living conditions for the population [4].

Thus, at present, the development and scientific justification of methods for the economic assessment of the quality of ecological housing construction are becoming increasingly relevant. The application of such methods should become a mandatory requirement in the ecological expert assessment of newly constructed residential buildings. It should be emphasized that, so far, there is no stable and unified assessment system recognized at the international level. However, from the perspective of quality of life and the sustainable development of territories, there is a strong need for such an assessment system that accurately reflects the condition of newly commissioned residential housing. In developed countries, in order to construct green buildings and sustainable territories, green certification systems have been adopted for assessing ecological housing facilities. These systems include a set of criteria and requirements. In turn, they stimulate the active development of an innovative segment of the construction market, namely the market for green housing construction. At the same time, a relevant system of measures is required to ensure the reproduction and wider implementation of this type of green building by developers, end users, other relevant participants in the green construction market, and business partners, as well as to provide state support at all stages of the building life cycle.

In housing construction, projects are constantly improved and adapted to local conditions. They also meet all needs related to the economic, social, and climatic conditions of a particular territory by making the most effective use of local resources. Every society has its own traditions

of housing construction, as a result of which it is possible to speak about architecture that reflects distinctive construction methods and ways of life. However, local construction culture does not remain unchanged. It develops in close connection with the progress of society. This can be explained by the development of political, economic, socio-humanitarian, spiritual, educational, and cultural relations between countries at various levels, as well as by the emergence of new knowledge and skills, construction techniques, technologies and methods, construction materials, products, and structures. In the international community, the issue of green standards began to be discussed at the end of the last century. In some developed countries, the first green construction standards were developed, and relevant government policies in this area emerged. It should be noted that in the United Kingdom, the BREEAM rating system for green buildings, officially known as the BRE Environmental Assessment Method, was developed, while in the United States, the LEED eco-certification system, Leadership in Energy and Environmental Design, was introduced. At the beginning of the 2000s, the German Sustainable Building Council, DGNB, developed new standards that analyze the future environmental sustainability of a building by taking into account its functional capabilities over the next 50 years. In the Russian Federation, in 2022, two new green construction standards were developed as part of the development of the national real estate assessment system: GOST R, intended for the assessment of apartment buildings, and KLEVER, intended for commercial and non-commercial real estate facilities. These standards began operating simultaneously. The BREEAM, LEED, and DGNB rating systems have one common goal: to conserve resources and reduce the negative impact of the created artificial human living environment on the natural environment and human health. Therefore, most green standards pay particular attention to socio-economic factors and energy efficiency indicators. At the beginning of the new millennium, an intergovernmental network organization uniting similar councils around the world, the World Green Building Council, or WorldGBC, was established. Every year, this Council holds the World Congress on Green Building in Canada, where its headquarters is located [5]. To date, the standards that have been operating successfully can be adapted to the legislative requirements of almost any country. Therefore, many green construction standards of international significance have now been adapted in many other countries as well. It should be noted that ShNQ 2.07.05-19, **"Green Construction. Residential and Public Buildings. Rating System for Assessing the Sustainability of the Living Environment"** [6], has been approved in the republic. This document establishes a rating system for assessing the sustainability of the human living environment, which meets the objectives of satisfying the needs of the present generation for a comfortable living environment and fulfilling state functions through the use of residential buildings and public facilities without reducing the level of such opportunities.

The requirements of this rating system are aimed at reducing the consumption of energy resources while ensuring a comfortable living environment for people and sufficient economic profitability of architectural, structural, and engineering solutions; promoting the use of non-traditional, renewable, and secondary energy resources; ensuring the rational use of water; and reducing the harmful impact on the environment during the construction and operation of buildings. In this regard, it would be appropriate to use the following average coefficient, which determines the **"environmental cleanliness"** [7] of housing being commissioned, that is, the share of its ecological level here:

$$K_{ek} = \frac{\sum (FTUJ_i \,.\, N_i)}{FTUJ_{um} \,.\, N_{ech}}$$

**$K_{ek}$** - the average coefficient of the ecological level of housing being commissioned;

**$FTUJ_i$** - the volume of housing being commissioned that belongs to the *i*-th type of ecological level, m²;

**$N_i$** - the price of 1 m² of housing belonging to the *i*-th type of ecological level, thousand soums;

**$FTUJ_{um}$** - the total volume of housing being commissioned, m²;

**$N_e$ch** - the price of 1 m² of housing with the maximum permissible limit of the ecological level, thousand soums.

In this case, every building being standardized should be considered in the process of developing standards not only as a production object, but also as a consumption object. This is because the quality indicators of each type of building depend not only on the quality of the materials and components used, but also, in turn, influence the overall quality and economic efficiency of the building. In ecological housing construction, this approach is of particular importance. This is explained by the social and economic significance of such buildings, their long service life, the high costs of construction and operation, and their impact on people's living and working conditions, as well as on the efficiency of capital investments.

**Conclusion.** In the future, the following methods may be used for the economic assessment of the quality of ecological housing construction:

– general methods, which are applied at the design stage of a residential building and make it possible to assess the ecological quality of the building in the future;

– specific methods, which are applied at the stage of building operation and serve to assess the environmental safety of the living environment;

– full economic assessment methods, which take into account all characteristics describing the ecological quality of a residential building;

– simplified economic assessment methods, which take into account only certain characteristics describing ecological quality.

The methods presented above make it possible to carry out a comprehensive quantitative assessment of the integral indicator of the quality of ecological housing construction. In this case, the number of characteristics describing the ecological quality of a residential building is selected in such a way that they can express the ecological quality of any residential building with sufficient completeness.

In general, the existing problems in traditional housing construction emphasize the need to shift toward ecological construction, which takes environmental impact into account, uses energy-saving materials and technologies, and helps reduce negative effects on nature. Ecological housing construction includes the use of environmentally friendly materials, energy efficiency and alternative energy sources, as well as the conservation of natural resources and rational land use. First of all, the use of environmentally friendly materials means selecting materials that have minimal impact on the environment during extraction, production, application, and disposal. These include natural and renewable materials such as wood, clay, and straw, as well as environmentally friendly synthetic materials made from recycled waste.

Secondly, energy efficiency and the use of alternative energy sources include designing buildings with reduced energy consumption in mind and using energy-saving technologies and systems for heating, cooling, and lighting. It is also important to use alternative energy sources such as solar, wind, or geothermal energy.

Thirdly, the conservation of natural resources and rational land use include taking ecological factors into account in design and construction processes, reducing land use, preserving biodiversity, protecting water resources, and using land rationally for infrastructure.

In addition, it is worth noting that the main methods of ecological housing construction include the use of green roofs and walls, solar panels and rainwater harvesting systems, as well as the use of recycled and renewable materials.

**Recommendations.** The main directions and methods identified above regarding the need to transition to ecological housing construction help reduce negative impacts on the environment, improve the energy efficiency of residential buildings and infrastructure, and ensure the efficient and sustainable use of natural resources. Overall, ecological housing construction is one of the important areas of the modern construction sector and serves to improve people's quality of life and develop sustainable cities. The importance of this field is determined by the reduction of energy consumption, the use of renewable energy sources, the improvement of air and water quality, and the reduction of the carbon footprint. It should be noted that, in the context of rapidly developing cities and a growing population, ecological housing construction will become an integral part of the construction sector of the future. Moreover, the introduction of ecological technologies and approaches into construction processes will closely contribute to the creation of a sustainable and healthy living environment.

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# DIFFERENCES BETWEEN MACHINE TRANSLATION AND HUMAN TRANSLATION

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***Abstract.*** *This article analyzes the differences between machine translation and human translation from linguistic, technological, pragmatic, cultural, and psychological perspectives. The study examines the nature, capabilities, and limitations of machine translation systems, as well as the specific features, advantages, and disadvantages of human translation. The article highlights the speed of machine translation systems, their multilingual support, multimodal capabilities, and advantages in real-time translation. At the same time, it analyzes the shortcomings of machine translation, such as its inability to fully understand metaphors, idioms, cultural connotations, and complex scientific or legal texts. The intercultural adaptability, stylistic accuracy, creativity, and responsibility of human translation are emphasized. Although machine translation systems are expected to become the primary tool for translating everyday and urgent texts in the future, it is noted that complex, diplomatic, scientific, and creative texts will always require human intellect and expertise.*

***Keywords:*** *machine translation, human translation, artificial intelligence, neural networks, natural language processing (NLP), linguistic differences, cultural connotation, stylistics, context, translator's role, translation quality, pragmatic analysis, multimodal translation, real-time translation.*

**Introduction.** In the 21st century, the globalization of worldwide processes, the rapid development of scientific and technological progress, and the expansion of intercultural relations have made translation activity one of the essential needs of society. Particularly over the past decade, advances in artificial intelligence, neural networks, and natural language processing (NLP) technologies have brought machine translation systems to a qualitatively new stage. Systems such as Google Translate, DeepL, and ChatGPT have become capable not only of conveying general meaning but also of producing grammatically relatively accurate translations while taking context into account. At the same time, the role of the human translator has not lost its significance. Translation is not merely the transfer of words from one language to another; it is a process of accurately conveying cultural, pragmatic, stylistic, and semantic layers of meaning. Human intellect, experience, linguistic sensitivity, and the ability to perceive subtle nuances in communication have not yet been fully replaced by any automated system. This article analyzes the differences between machine translation and human translation from linguistic, technological, pragmatic, cultural, psychological, and practical perspectives. Machine translation (MT) is the process of automatically translating a text or speech from one language into another using a computer program or artificial intelligence. The main objective of MT is to perform the translation process without human involvement, or with minimal human participation, thereby increasing speed and reducing language barriers. Machine translation is developed at the intersection of such fields as computational linguistics, artificial intelligence, corpus linguistics, and mathematical

modeling. It translates by taking into account the semantic (meaning), syntactic (grammatical structure), and pragmatic (contextual) features of a text; however, this process varies depending on the underlying technologies used. Human translation is a process of meaning transfer carried out by a professional translator, based on a deep knowledge of the language system, an understanding of cultural context, and an accurate interpretation of communicative intent. Translation performed by a human involves not only transferring words from one language to another, but also identifying the deep semantic content, implicit meanings, stylistic features, and cultural connotations of the text, and recreating them in accordance with the norms of the target language. After receiving a text, the translator analyzes it from semantic, syntactic, and pragmatic perspectives, understands the author's intention, tone of speech, and situational context, and on this basis selects the most appropriate translation option. The distinctiveness of human translation lies in the translator's role as an intercultural mediator who produces a contextually adapted, natural, and stylistically appropriate translation. Idioms, metaphors, jargon, and proverbs – elements deeply rooted in culture – are accurately interpreted and adapted to the target language.

Moreover, because human cognition embodies creativity and linguistic sensitivity, a translator is capable of accurately rendering complex, ambiguous texts, as well as those containing humor, irony, or satire. Human translation is a process that requires responsibility, ethics, emotional understanding, and experience, ensuring a depth and naturalness that machine translation systems cannot fully achieve. Therefore, in fields requiring precision and creativity – such as diplomatic, legal, scientific, medical, and literary texts – the role of the human translator remains unparalleled. Capabilities of Machine Translation:

- The capabilities of machine translation are extensive, and modern translation systems based on artificial intelligence and neural networks significantly reduce language barriers today. First of all, MT systems are able to translate simple and moderately complex texts with considerable accuracy. This is because they learn from large corpora of parallel texts and can identify semantic relationships between words and phrases. As a result, translating everyday content – such as online articles, image captions, and social media messages – has become extremely convenient through automated means.
- One of the most important capabilities of MT systems is real-time speech translation. Contemporary applications can listen to spoken language during a conversation and produce a translation within seconds. This is particularly helpful during international meetings, communication with foreign guests, or online conferences.
- In addition, machine translation can detect and translate text found in images and photographs. This process is based on Optical Character Recognition (OCR) technology. For example, using a smartphone camera, users can scan foreign-language menus, street signs, advertising banners, or documents and receive an instant translation. A more advanced technology is multimodal translation, in which the system analyzes text not in isolation but together with images, contextual cues, and visual information. For instance, the objects, actions, and layout within an image may influence the translation process. With the development of modern language models, this type of integrated translation has become increasingly common in everyday life.
- Furthermore, rapid communication in multilingual chats represents one of the major achievements of MT systems. In messaging platforms, when a user writes in one language, the system automatically translates the message into the interlocutor's language, and vice versa. This enables instant communication between representatives of different countries.

- Overall, machine translation systems today have evolved into powerful multifunctional platforms that support not only text translation, but also speech, image-based content, multimodal information, and real-time communication.

Although modern machine translation (MT) systems are trained on large volumes of data, they still cannot fully capture human reasoning, cultural understanding, and contextual analysis. As a result, in certain situations, MT outputs may lack sufficient accuracy or misinterpret the meaning of a text. The main limitations of MT are detailed as follows:

Firstly, understanding metaphors, proverbs, and idioms remains one of the most challenging aspects for MT systems. These units often convey figurative rather than literal meaning. For example, English idioms such as “break the ice,” “spill the beans,” and “hit the sack” may appear grammatically simple, but they carry hidden semantic weight that MT systems cannot always recognize. Consequently, literal translations may occur, distorting the intended meaning.

Secondly, inadequate comprehension of cultural connotations continues to be a problem. Each language carries unique socio-cultural layers in which words and expressions have symbolic, emotional, or historical significance. MT systems fail to fully understand this deep cultural context, which can result in neutral or incorrect renderings of meaning. This is particularly evident in literary, journalistic, or socio-analytical texts.

Thirdly, satire, irony, and humor are rarely properly understood in machine translation. Much of humor relies on wordplay, cultural stereotypes, or logical incongruities. MT systems process these elements syntactically rather than semantically, so the essence of humor is often lost. Consequently, irony may be translated as a serious statement, and satire as a straightforward narrative.

Fourthly, precision in complex scientific, technical, or legal texts is another significant limitation. Such texts involve highly specialized terminology, complex syntactic structures, and subtle semantic distinctions. Human translators consider communicative intent, legal responsibility, and scientific accuracy, whereas MT systems process text based on statistical or neural model predictions, which can lead to reduced accuracy and misunderstanding.

Fifthly, MT systems rarely account for personal context. For example, adjusting style according to the interlocutor’s age, gender, or status, managing formality, or integrating information from previous conversations is naturally handled by human reasoning. Machine translation, however, relies on general language models, resulting in a lower degree of adaptation to the audience. Another important limitation is the generation of “fabricated” information – that is, producing meaning not present in the original text. Neural MT systems may sometimes introduce information that does not exist in the source or misinterpret the original idea. This can lead to serious errors in contexts such as information security, scientific translation, or official document translation. Overall, while machine translation is a significant achievement of modern linguistic technologies and accelerates communication, it has not yet reached the level of human reasoning in complex semantic, pragmatic, and cultural analysis. Therefore, in many professional fields, the role and supervision of human translators remain essential.

Advantages and Disadvantages of Machine Translation. Firstly, MT operates very quickly. Compared to a human translator, automated systems can transfer meaning from one language to another within seconds. This capability is particularly valuable in rapid communication, online interactions, and real-time translation. For example, when a foreign tourist addresses local residents or during multilingual discussions at international meetings, MT serves as a convenient tool. Secondly, machine translation can process large volumes of text almost instantly. Texts

containing several thousand, or even tens of thousands, of words can be prepared in just a few minutes. This, in turn, saves both time and labor resources.

Thirdly, MT covers a wide range of languages. Many systems can translate over 100 languages worldwide, while some even support less commonly used or rare languages. This greatly facilitates communication between different cultures and linguistic communities. Fourthly, machine translation is generally offered as a free or very low-cost service. Online translation platforms provide virtually unlimited access for most users. Compared to hiring a professional translator, this is a highly cost-effective option. Fifthly, MT is a convenient tool for language learners. Students can efficiently use it to quickly find word meanings, understand the general content of texts, check pronunciation, or memorize new vocabulary. In some cases, MT can create simplified versions of texts, making the learning process easier.

Disadvantages of Machine Translation

First disadvantage – frequent semantic errors. MT systems can generate grammatically correct sentences, but their semantic accuracy is not always high. Hidden meanings, logical connections, or subtle pragmatic distinctions in sentences may be misinterpreted. This is particularly risky in scientific, technical, or professional texts.

Second disadvantage – neglect of cultural connotations. Language is closely intertwined with culture. MT cannot deeply analyze cultural context: proverbs, irony, historical references, or words with emotional nuance may be translated incorrectly. As a result, the translation may appear vague or awkward.

Third disadvantage – insufficient stylistic adaptation. A human translator perceives the style, tone, and level of formality of a text and selects the most appropriate rendering accordingly. MT, however, often produces neutral text with a uniform tone, paying little attention to stylistic subtleties. Distinguishing between literary texts, speech styles, or formal and informal expressions remains a complex task for MT.

Fourth disadvantage – risk for confidential documents. Online translation platforms may store data on servers, use it to retrain models, or transmit it to third parties. Therefore, translating personal, commercial, or government-sensitive documents through MT can be unsafe.

Fifth disadvantage – errors in terminology. MT systems may select incorrect terms, apply contextually inappropriate variants, or choose inaccurate equivalents for scientific terminology. This poses serious problems for scientific articles, medical documents, contracts, and legal texts.

Advantages and Disadvantages of Human Translation. Human translation is a complex and creative process carried out by a professional translator, enabling a deep understanding of languages and cultures, precise interpretation of semantic content, and accurate communication of pragmatic intent. The main advantages of human translation lie in the translator’s ability to comprehend the text thoroughly and consider the hidden meanings and emotional tones behind words and sentences. Additionally, human translators can identify intercultural differences, adapt the content to the target language, and prevent misinterpretations. In formal texts – such as legal, scientific, or diplomatic documents – they ensure accuracy and reliability. Human translators also strive to maintain stylistic coherence, preserving the style, tone, and voice of the author while conveying it appropriately to the audience. Responsibility, creativity, and cognitive skills are among the greatest strengths of human translation compared to automated systems. However, human translation also has its limitations. Compared to machine translation, it is slower, as analyzing each text, understanding context, and adapting meaning requires considerable time. Professional translation services can also be costly, especially for complex or confidential

documents. When translating large volumes of text, human factors such as fatigue may affect both quality and speed. Moreover, human translation cannot always provide instant real-time results, which can be a limitation in online chats or rapid information exchange scenarios.

**Conclusion.** Human translation stands out for its accuracy, cultural adaptability, and high stylistic quality, but it faces certain constraints in terms of time, resources, and speed. In the future, machine translation (MT) systems are expected to become increasingly sophisticated, with enhanced capabilities based on artificial intelligence. Currently, MT systems have achieved significant progress in understanding context, semantically processing long texts, and even correctly interpreting cultural elements. Furthermore, the development of neural networks and transformer models allows MT systems to translate complex texts quickly and efficiently, significantly accelerating global communication and knowledge exchange. Nevertheless, human translators will not disappear. On the contrary, they will continue to hold unique importance. Complex, formal, diplomatic, creative, and political texts will always require human cognition, creativity, and intercultural sensitivity. For instance, in literary works, diplomatic negotiation documents, scientific research, or legal contracts, the subtle meaning of each word, stylistic tone, and authorial intent is crucial – elements that artificial intelligence cannot yet fully comprehend. Thus, while MT systems are likely to serve as the primary tool for translating everyday, rapid, and straightforward texts, the role of human translators will persist in areas that demand high accuracy, contextual adaptation, and cultural sensitivity. The experience, responsibility, and creativity of human translators cannot be fully replaced by automated systems in the near future. In the 21st century, globalization and technological advancement have sharply increased the importance of translation. Machine translation systems, powered by artificial intelligence and neural networks, enable fast, multilingual, and multimodal translations. However, they cannot fully grasp complex, creative, cultural, and contextual aspects. The role of human translators remains indispensable for accurately rendering complex scientific, diplomatic, legal, and literary texts with stylistic fidelity and intercultural awareness. In the future, although automated systems may become the primary means for translating everyday and rapid texts, human cognition, creativity, and responsibility will continue to be essential in specialized fields. In this way, machine and human translation complement each other, playing a vital role in enhancing the efficiency of global communication.

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# HOW TO TEACH ENGLISH TO FUTURE ARCHITECTS IN EFFECTIVE WAY

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***Abstract.*** *Teaching English to future architects requires more than general language instruction. Architecture is a multidisciplinary field that combines art, engineering, environmental science, urban planning, and digital technologies. Therefore, English instruction for architecture students should be profession-oriented, communicative, and practice-based. This article explores effective strategies for teaching English to future architects, focusing on English for Specific Purposes (ESP), project-based learning, vocabulary development, digital tools, interdisciplinary integration, and assessment methods. The study highlights the importance of authentic materials, collaborative learning, and real-world communication tasks to prepare students for international professional environments.*

***Keywords:*** *English for Specific Purposes, architecture students, professional vocabulary, communicative competence, project-based learning, interdisciplinary teaching.*

## Introduction

In the era of globalization, English has become the dominant language of international communication in science, technology, and professional collaboration. For future architects, proficiency in English is essential for accessing global design trends, participating in international competitions, communicating with foreign clients, and studying architectural literature. Many influential architectural journals, conferences, and software platforms operate primarily in English. Additionally, English facilitates participation in global forums, workshops, and conferences, where experts from around the world share their expertise and discuss emerging trends. This access to international knowledge fosters cross-cultural collaboration and equips architects and urban planners with the tools to create impactful, context-sensitive solutions inspired by global experiences.

In essence, English serves as a key to unlocking the vast repository of global knowledge, empowering professionals to stay at the forefront of innovation and contribute meaningfully to the development of architecture and urban planning. One of the most significant advantages of English in the field of architecture and urban planning is its role in providing access to diverse approaches and case studies from around the world. Leading countries often document their projects, innovations, and lessons learned in English, making these resources widely accessible to a global audience (D.M.Mamaraimov, 2025). Therefore, teaching English to architecture students should not follow a traditional general English approach. Instead, it should focus on professional communication skills and subject-specific vocabulary. The central question of this article is: *How can educators effectively teach English to future architects in a way that meets their academic and professional needs?*

One of the most effective methods is the English for Specific Purposes (ESP) approach. ESP focuses on teaching language that learners need for their specific field of study or profession.

For architecture students, this includes terminology related to design, construction, materials, sustainability, urban planning, and digital modeling. For example, students should be familiar with terms such as *façade, blueprint, load-bearing wall, spatial composition, sustainable design,* and *urban infrastructure.* Teaching vocabulary in context – through case studies, project descriptions, and architectural critiques – helps students understand how these terms function in real communication. ESP also involves analyzing students' needs. Teachers should conduct needs assessments to determine whether students require English mainly for academic reading, presentations, client communication, or technical documentation.

Content and Language Integrated Learning (CLIL) is another effective method. In this approach, language is taught through subject content. Architecture students can study design concepts, famous buildings, or sustainable architecture while simultaneously improving their English. For instance, students may analyze iconic structures such as the Burj Khalifa or the Sydney Opera House in English. They can describe architectural styles, structural systems, and materials used in these buildings. This approach increases motivation because students see the direct relevance of English to their professional interests.

CLIL encourages critical thinking and discussion. Students can compare modern and classical architecture, debate environmental challenges, and present innovative design ideas in English. Project-Based Learning is particularly suitable for architecture students because their primary mode of study involves design projects. Teachers can integrate English tasks into architectural projects.

For example, students may:

- Prepare a project proposal in English.
- Present a 3D model to an international client.
- Write a sustainability report.
- Conduct peer reviews of design concepts.

Such activities simulate real-life professional situations. Architects often work in international teams, so practicing English presentations and negotiations prepares students for future careers. Group projects also develop collaboration skills. Students learn to discuss ideas, defend their design decisions, and give constructive feedback in English. Vocabulary acquisition is crucial. However, memorizing word lists is not effective. Instead, teachers should use:

- Visual aids (architectural drawings, diagrams, models)
- Contextual learning through texts and videos
- Word maps and terminology charts
- Corpus-based activities

For example, students can watch interviews with famous architects and identify frequently used professional terms. They may also read articles about modern architects like Zaha Hadid and analyze descriptive language used in architectural criticism.

Role-play activities are also beneficial. One student may act as an architect explaining a design concept, while another plays the role of a client asking questions. Authentic materials increase engagement and exposure to real language. Teachers should incorporate:

- Architectural journals and magazines
- TED Talks on urban design
- International competition briefs
- Building codes and technical documentation

Websites of global architectural firms, such as Foster + Partners, provide valuable real-world content. Students can analyze project descriptions, mission statements, and sustainability reports. Authentic materials help students understand professional discourse, tone, and structure. They also improve reading comprehension and critical analysis skills. Modern architecture relies heavily on digital tools, and English instruction should reflect this reality. Teachers can integrate:

- Online design platforms
- Virtual presentations
- Architectural software tutorials in English
- Collaborative tools such as Google Workspace

Students may record video presentations explaining their design process in English. They can also participate in international webinars and online workshops. This approach enhances both digital literacy and language proficiency. Artificial intelligence tools can assist vocabulary learning and pronunciation practice. However, teachers should guide students on how to use technology responsibly and critically. Future architects must communicate effectively with clients, engineers, and urban planners. Therefore, English classes should emphasize:

- Presentation skills
- Negotiation strategies
- Academic writing
- Email communication

Simulated meetings and design critiques help students practice persuasive language. They learn how to justify design choices and respond to feedback politely and professionally. Assessment should reflect real professional tasks. Instead of only grammar tests, evaluation may include:

- Oral presentations
- Project reports
- Portfolio descriptions
- Group discussions

Rubrics should measure clarity, accuracy, professional vocabulary use, and communication effectiveness. Continuous feedback encourages improvement and confidence. Teaching English to future architects requires a specialized and innovative approach. Traditional grammar-based instruction is insufficient for meeting professional demands. Instead, educators should implement ESP principles, integrate content and language learning, and use project-based methods. Authentic materials, digital tools, and real-life communication tasks enhance motivation and relevance.

**Conclusion**

By creating interactive, profession-oriented learning environments, teachers can equip architecture students with the linguistic and communicative skills necessary for global professional success. Effective English instruction empowers future architects to participate confidently in international collaborations, research, and creative innovation.

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# SEMANTIC CLASSIFICATION OF CLOTHING NAMES (HEADWEAR, TOP GARMENTS, SHOES): ON THE EXAMPLE OF UZBEK AND FRENCH LANGUAGES

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***Abstract.*** *This article explores the semantic classification of clothing names in the Uzbek and French languages, focusing on three major lexical-semantic categories: headwear, top garments, and shoes. Clothing vocabulary is an important component of linguistic and cultural studies because it reflects not only denotative meaning but also national traditions, social norms, and historical development. The study applies comparative semantic analysis to identify similarities and differences in the lexical organization of clothing terms in both languages. The results show that clothing terminology in Uzbek and French demonstrates both universal semantic structures and language-specific cultural features.*

***Keywords:*** *semantics, clothing names, Uzbek language, French language, headwear, top garments, shoes, comparative linguistics.*

## Introduction

The semantic classification of lexical units is one of the central issues in modern linguistics. Clothing names constitute a rich lexical field that reflects the material culture, traditions, and worldview of a speech community. In comparative linguistics, the study of clothing terminology allows researchers to identify both universal semantic categories and national-cultural peculiarities.

The Uzbek and French languages possess extensive lexical systems related to clothing, each shaped by distinct historical, geographical, and cultural factors. This article aims to classify clothing names semantically in both languages according to three principal categories: headwear, top garments, and shoes.

## Materials and Methods

The present study employs the following methods:

- semantic analysis
- comparative linguistic analysis
- lexical-semantic classification
- linguocultural interpretation

The lexical units were selected from general dictionaries, explanatory dictionaries, and authentic language usage examples.

First, semantic analysis was used as the primary research method to identify the denotative and connotative meanings of lexical units related to clothing terminology. This method made it possible to determine the semantic structure of the analyzed lexical items and to reveal their core and peripheral meanings within the lexical-semantic field.

Second, the study utilized comparative linguistic analysis, which enabled a systematic comparison of clothing names in the Uzbek and French languages. Through this approach,

similarities and differences in lexical meaning, semantic grouping, and cultural associations were identified and interpreted. This method was particularly important for establishing cross-linguistic correspondences and language-specific semantic features.

In addition, lexical-semantic classification was applied to group the selected lexical units into major semantic categories such as headwear, top garments, and shoes. Within each category, further subclassification was carried out according to functional, stylistic, and cultural criteria. This approach facilitated the structural organization of the lexical material and allowed for a clearer representation of semantic relations among lexical units.

**Results**

The semantic classification of clothing names represents an important area of lexical-semantic and linguocultural research, as clothing terminology reflects not only denotative meanings but also cultural values, social functions, and national identity. In the Uzbek and French languages, clothing names may be systematically classified into several semantic groups according to their function and position on the human body. Among the most prominent categories are headwear, top garments, and shoes.

The first semantic group comprises headwear, which includes lexical units denoting clothing items worn on the head for protective, decorative, or cultural-symbolic purposes. In the Uzbek language, this category is represented by such lexical items as do‘ppi, ro‘mol, salla, qalpoq, and shlyapa. In French, corresponding units include béret, chapeau, foulard, casquette, and turban. From a semantic point of view, these units may be subdivided into protective headwear, decorative headwear, and culturally marked symbolic headwear. In both languages, certain lexical items possess strong ethnocultural significance. For example, the Uzbek do‘ppi and the French béret function not merely as articles of clothing but as important symbols of national identity, cultural heritage, and collective memory.

The second major semantic category includes top garments, that is, clothing items worn on the upper part of the body. This lexical-semantic field is broad and multifunctional in both languages. In Uzbek, typical examples include ko‘ylak, kamzul, chopon, pidjak, and sviter. Their French equivalents may be represented by chemise, veste, manteau, pull, and robe. Semantically, these lexical units may be classified into several subgroups, such as formal garments, casual garments, seasonal garments, and traditional garments. This classification is based on their communicative function, stylistic usage, and cultural context. For instance, the Uzbek lexical unit chopon denotes a traditional outer garment closely associated with national customs and historical clothing culture, whereas the French manteau generally refers to a coat or overcoat used primarily for protection against weather conditions. Thus, the semantic distinction between these units extends beyond direct lexical meaning and reflects deeper cultural differences [2, 15].

The third semantic group consists of shoes, which denote clothing items worn on the feet and primarily perform protective and functional roles. In Uzbek, this category includes etik, tufli, krossovka, shippak, and mahsi. In French, corresponding lexical units are chaussures, bottes, sandales, baskets, and pantoufles. From the semantic perspective, this group may be further divided into formal footwear, sports footwear, indoor footwear, and traditional footwear. Such classification demonstrates the functional diversity of footwear terminology in both languages. For example, the Uzbek mahsi represents a culturally specific traditional type of footwear deeply rooted in national clothing traditions and historical lifestyle, whereas the French baskets commonly denote sports shoes and reflect the influence of modern urban and sports culture [3, 18].

Thus, the semantic classification of clothing names in Uzbek and French reveals both universal lexical patterns and language-specific cultural features. The categories of headwear, top garments, and shoes serve as stable semantic fields through which the interaction between language, culture, and social practice can be observed and analyzed.

**Discussion**

A comparative analysis shows that both languages share universal semantic categories based on bodily position and functional use.

However, significant differences emerge in the linguocultural dimension.

For example:

- Uzbek clothing names reflect national traditions and climate
- French clothing names reflect fashion culture and European stylistic norms

This demonstrates that semantics is closely connected with cultural cognition.

A comparative semantic analysis of clothing names in the Uzbek and French languages reveals that both linguistic systems share a number of universal semantic categories primarily determined by the position of the clothing item on the human body and its functional use. Such categories include lexical units referring to headwear, upper-body garments, and footwear, which are organized according to common semantic principles found across languages. This universality indicates that the semantic classification of clothing terminology is, to a considerable extent, based on shared human experience, bodily orientation, and practical communicative needs.

At the same time, despite these common structural features, significant differences become evident when the lexical units are examined from a linguocultural perspective. The Uzbek language preserves numerous clothing names that are deeply rooted in national traditions, historical lifestyle, and climatic conditions. Lexical items such as do‘ppi, chopon, and mahsi are not merely nominative units but also carriers of ethnocultural meanings that reflect the social history, customs, and traditional values of the Uzbek people. In many cases, the semantics of these lexical units is directly influenced by the climatic realities of the region, including seasonal conditions and the practical needs of everyday life [1, 31].

In contrast, clothing names in the French language often demonstrate a stronger association with fashion culture, aesthetic representation, and European stylistic norms. Lexical units such as béret, manteau, and robe frequently carry semantic features related to elegance, style, social status, and contemporary fashion discourse. This reflects the historically significant role of Paris and France in the development of European fashion culture and the global clothing industry.

Such differences clearly demonstrate that semantics cannot be studied solely within the limits of denotative meaning. Rather, lexical meaning is closely connected with cultural cognition, that is, the way speakers conceptualize reality through culturally shaped mental models. Clothing names serve as linguistic representations of collective knowledge, social values, and cultural identity. Therefore, comparative semantic analysis confirms that lexical units function as important indicators of national worldview and cultural consciousness.

**Conclusion**

In conclusion, the semantic classification of clothing names in Uzbek and French reveals both universal lexical structures and culture-specific semantic features. The categories of headwear, top garments, and shoes serve as stable semantic fields in both languages.

The study contributes to comparative linguistics, linguoculturology, translation studies, and lexicography. At the same time, the research has revealed significant linguocultural differences between the two languages. Certain lexical units, such as do‘ppi and béret, as well as

chopon and mahsi, reflect nationally specific cultural codes and traditional lifestyles. These lexical items go beyond their direct denotative meaning and serve as symbols of ethnic identity, social status, and historical heritage. Such observations prove that the semantics of clothing names is deeply rooted in the worldview and cultural consciousness of a speech community.

Furthermore, the analysis has demonstrated that semantic classification provides an effective methodological framework for the study of lexical systems. Through grouping clothing names into semantic categories and subcategories, it becomes possible to identify lexical relations such as hyponymy, synonymy, functional opposition, and cultural markedness. This contributes not only to lexical semantics but also to comparative linguistics, linguoculturology, lexicography, and translation studies.

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# THE ESSENCE OF PRECEDENTIALITY: GENERAL FEATURES AND MEANS OF EXPRESSION

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***Abstract****. This study investigates the concept of precedentiality as a discourse property of linguistic and semiotic units that evoke culturally shared knowledge. The research seeks to elucidate the theoretical underpinnings of precedentiality, identify its core characteristics, and analyze its linguistic and pragmatic means of expression. Employing a qualitative methodology that integrates definitional analysis, discourse-pragmatic interpretation, and comparative textual examination, the study proposes an integrated model linking precedentiality with intertextuality, cultural memory, evaluativity, and communicative function. The findings demonstrate that precedentiality is a dynamic, probabilistic discourse phenomenon that relies on shared recognition, reproducibility, and cultural relevance. The study contributes to distinguishing precedentiality from related notions such as intertextuality, citation, and allusion, and highlights its role in meaning condensation and pragmatic efficiency.*

***Keywords****: precedentiality, precedent phenomenon, precedent text, intertextuality, cultural memory, discourse pragmatics, evaluativity, shared knowledge.*

## *Introduction*

In contemporary linguistics, the notion of precedentiality holds considerable importance due to its capacity to elucidate how discourse utilizes culturally shared knowledge to generate meaning. Distinct from general intertextuality, which pertains to relationships between texts, precedentiality refers to a specific attribute of linguistic and semiotic units that activate a stable set of culturally recognized meanings, emotions, and value judgments within a discourse community. This phenomenon exemplifies the interaction between language, cognition, and culture, rendering it a pivotal category in discourse analysis and linguocultural studies. Precedentiality can be defined as the capacity of a linguistic unit to evoke a culturally consolidated cognitive base that extends beyond its lexical meaning. In this context, meaning is not confined to the linguistic form itself but is enriched by shared cultural knowledge. This distinguishes precedentiality from mere quotation or intertextual resemblance, as it necessitates social recognition, reproducibility, and communicative relevance within a specific cultural context (Karaulov, 1987; Krasnykh, 2002). The theoretical significance of precedentiality resides in its position at the intersection of several linguistic concepts, including intertextuality, allusion, citation, and background knowledge. While intertextuality represents a broad framework of textual relations, precedentiality functions as a mechanism of recognition, wherein the recipient reconstructs a culturally stabilized source. Similarly, allusion and citation may contribute to precedentiality but do not necessarily ensure it unless they evoke shared cultural understanding. The objective of this study is to provide a comprehensive analysis of precedentiality by examining its cognitive, cultural, and pragmatic dimensions, identifying its general features, and describing its means of expression in discourse.

***Methods***

This research employs a qualitative analytical methodology that integrates several complementary approaches to the study of precedentiality.

First, definitional analysis is used to clarify the conceptual boundaries of precedentiality and distinguish it from related notions such as intertextuality, allusion, and citation. This approach allows for the identification of core theoretical characteristics.

Second, discourse-pragmatic analysis is applied to examine how precedential units function within communicative contexts. This involves analyzing their role in conveying meaning, evaluation, and communicative intent.

Third, comparative analysis is used to explore different types of precedent phenomena, including precedent texts, statements, names, and situations, and to examine their interrelationships and transformations.

Finally, the study adopts an integrative approach that combines cognitive, cultural, and pragmatic perspectives to develop a comprehensive model of precedentiality.

This research employs a multifaceted qualitative analytical methodology to thoroughly investigate the concept of precedentiality, integrating several complementary approaches to capture its complexity. The initial step, definitional analysis, serves to delineate the conceptual contours of precedentiality by distinguishing it from closely related concepts such as intertextuality, allusion, and citation. This foundational clarification is critical for isolating the unique theoretical features that characterize precedentiality, thus setting the stage for more nuanced examination. Following this, discourse-pragmatic analysis probes the functional dimensions of precedential units within communicative contexts, focusing on how these units contribute to meaning-making, evaluative processes, and the expression of communicative intent. This approach reveals the dynamic ways in which precedential elements operate in interaction, highlighting their pragmatic significance.

Additionally, the study employs comparative analysis to investigate various manifestations of precedent phenomena, encompassing precedent texts, statements, names, and situational contexts. This comparative lens facilitates the exploration of the relationships and transformations among different types of precedents, thereby enriching understanding of their diversity and interconnectivity. The final integrative approach synthesizes cognitive, cultural, and pragmatic perspectives, aiming to construct a comprehensive model of precedentiality that accounts for its multifarious nature. By combining these perspectives, the research offers a holistic framework that not only captures the theoretical and functional aspects of precedentiality but also situates it within broader cultural and cognitive processes, providing a robust foundation for further scholarly inquiry.

***Results***

The analysis indicates that precedentiality is a multifaceted phenomenon that can be comprehended through three interconnected dimensions: cognitive, cultural, and communicative-pragmatic. From a cognitive standpoint, precedential units operate as schematized knowledge structures stored in collective memory. These structures comprise invariant core features and flexible associative elements, enabling adaptation to various contexts while preserving recognizability. From a cultural standpoint, precedentiality is grounded in socially shared knowledge that is consistently reinforced through education, media, literature, and everyday communication. This process stabilizes both the form and interpretation of precedent units, ensuring their reproducibility and cultural significance. From a pragmatic standpoint,

precedentiality functions as a tool for achieving communicative objectives. It allows speakers to convey complex meanings efficiently, perform evaluations, express attitudes, and influence recipients.

The study identifies several general characteristics of precedentiality:

- Recognizability – the ability of a unit to be identified by members of a discourse community;
- Reproducibility – the repeated use of the unit across contexts;
- Cultural markedness – the presence of value-laden or identity-related content;
- Semiotic compactness – the ability to condense extensive meaning into a minimal form.

The classification of precedent phenomena includes precedent texts, precedent statements, precedent names, and precedent situations. These categories are not isolated but interconnected, often transforming into one another depending on context.

The study also identifies various linguistic means of expressing precedentiality, including direct and indirect quotation, paraphrase, allusive references, and phraseological transformation. These mechanisms demonstrate that precedentiality is not dependent on exact textual reproduction but rather on the preservation of recognizable meaning.

Precedentiality emerges as a dynamic and layered concept that integrates cognitive, cultural, and pragmatic dimensions to explain how certain units of discourse gain and maintain significance within a community. Cognitively, these units function as schematized knowledge structures, combining stable core elements with adaptable associative features, which allows them to be flexibly applied across diverse communicative contexts while remaining identifiable. Culturally, precedentiality is sustained through repeated social reinforcement via education, media, and everyday interactions, which not only stabilizes the form and interpretation of these units but also embeds them with shared values and collective identity. Pragmatically, precedential units serve as efficient communicative tools that enable speakers to encode complex meanings, express evaluative stances, and influence their audience effectively, thereby fulfilling specific interactional goals.

The multifaceted nature of precedentiality is further reflected in its general characteristics—recognizability, reproducibility, cultural markedness, and semiotic compactness—which collectively ensure that these units are both meaningful and functional within discourse communities. The classification into precedent texts, statements, names, and situations highlights the fluidity and interconnectedness of these phenomena, as they often transform from one category to another depending on contextual demands. Linguistically, precedentiality is expressed through a range of mechanisms such as direct and indirect quotation, paraphrase, allusion, and phraseological transformation. This diversity of expression underscores that the essence of precedentiality lies not in verbatim repetition but in the preservation of recognizable and culturally resonant meaning, facilitating continuity and innovation in communication.

***Discussion***

The findings substantiate that precedentiality is a multifaceted and dynamic discourse phenomenon that transcends mere textual references. Its core resides in the interplay among language, culture, and cognition, collectively facilitating the activation of shared knowledge in communication. The distinction between precedentiality and intertextuality is particularly noteworthy. While intertextuality encompasses all forms of textual relationships, precedentiality represents a specific subset characterized by social recognition and cultural stability. This distinction elucidates the theoretical boundaries of the concept and contributes to a more precise

understanding of discourse mechanisms. The study further underscores the significance of pragmatic functions in precedentiality. These functions include nominative, evaluative, persuasive, integrative, and ironic roles, which illustrate the versatility of precedent units in communication. By condensing complex meanings into recognizable forms, precedentiality enhances communicative efficiency and rhetorical impact. Simultaneously, the study emphasizes the variability and probabilistic nature of precedentiality. Recognition is contingent upon shared cultural knowledge, which may vary across communities, generations, and linguistic contexts. This variability introduces interpretive risks and necessitates careful consideration in discourse analysis. The influence of modern digital communication further complicates the phenomenon. New forms of precedentiality emerge through memes, online discourse, and transmedia narratives, thereby expanding the scope of cultural references. This underscores the need to adapt theoretical models to contemporary communication environments. Overall, the findings demonstrate that precedentiality functions as a mechanism of meaning condensation and cultural continuity, enabling discourse participants to draw upon collective memory in communication.

**Conclusion**

This study elucidates that precedentiality constitutes a fundamental linguistic and cultural category, playing a pivotal role in discourse. It is characterized by recognizability, reproducibility, cultural markedness, and semiotic compactness, and is manifested through a variety of linguistic and pragmatic means. The research indicates that precedentiality operates at the confluence of cognitive representation, cultural stabilization, and communicative function, thereby enabling efficient meaning construction by activating shared knowledge and facilitating interpretation. Moreover, the study underscores the dynamic and context-dependent nature of precedentiality, highlighting its sensitivity to cultural change and communication practices. As digital communication continues to evolve, new forms of precedentiality are anticipated to emerge, necessitating ongoing theoretical refinement. In conclusion, precedentiality should be conceptualized as a functional-discursive mechanism that integrates language, culture, and cognition, thereby contributing to the richness and efficiency of communication.

Precedentiality functions as a multidimensional construct that bridges linguistic form, cognitive processes, and cultural frameworks, thereby facilitating communication that is both efficient and contextually rich. Its core features—recognizability, reproducibility, cultural markedness, and semiotic compactness—enable interlocutors to draw upon a shared repository of knowledge and conventions, which streamlines interpretation and meaning-making. This shared repository is not static; rather, it is continuously shaped and reshaped by evolving cultural norms and communicative practices, highlighting the adaptive and dynamic qualities of precedentiality. The interplay between cognitive representation and cultural stabilization ensures that precedential elements remain salient and meaningful across different communicative contexts, reinforcing their role as functional tools within discourse.

As digital communication platforms proliferate and transform the ways people interact, precedentiality is poised to undergo significant transformation, giving rise to novel manifestations that reflect new modes of cultural expression and interaction. These emergent forms will likely challenge existing theoretical frameworks and demand ongoing refinement to account for the fluidity and hybridity of contemporary communication. Conceptualizing precedentiality as a functional-discursive mechanism underscores its integrative nature, synthesizing language, culture, and cognition into a cohesive system that enriches communication. By activating shared knowledge and facilitating rapid interpretation, precedentiality enhances both the depth and

efficiency of discourse, making it an indispensable element in understanding how meaning is constructed and negotiated in diverse communicative environments.

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# DEVELOPING THE INFORMATION COMPETENCE OF FUTURE FOREIGN LANGUAGE TEACHERS

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***Abstract***. *Amidst the rapid digitalization and the burgeoning influence of information technologies in education, the cultivation of information competence has emerged as a pivotal element in the professional training of prospective foreign language educators. This study explores both the theoretical underpinnings and practical methodologies for augmenting information competence, encompassing the capacity to effectively search, evaluate, process, and apply information utilizing contemporary digital tools. Emphasis is placed on the integration of information and communication technologies (ICT) into language instruction, alongside the development of critical thinking, media literacy, and autonomous learning skills. The findings indicate that a systematic and integrative approach to teacher education markedly enhances the preparedness of future educators to function within digitally enriched learning environments.*

***Keywords***: *information competence, foreign language teachers, digital literacy, ICT in education, media literacy, critical thinking, autonomous learning, teacher training, blended learning.*

## *Introduction*

In the current educational milieu, marked by swift technological progress and the pervasive incorporation of digital tools, the role of educators has experienced a profound transformation. Foreign language instructors, in particular, are no longer tasked solely with fostering linguistic proficiency. Instead, they are required to equip learners with the skills necessary to navigate complex, information-rich, and digitally mediated environments. This shift mirrors broader changes in global education systems, where digitalization and globalization have redefined both pedagogical practices and learning outcomes. Within this framework, the concept of information competence has emerged as a crucial component of professional development for prospective educators. Information competence encompasses a broad spectrum of abilities, including identifying information needs, searching for pertinent sources, critically evaluating information, and applying it effectively and ethically in educational and professional contexts. It is closely linked to digital literacy, media literacy, and information literacy, forming an integrated framework of essential competencies required in the 21st century (Bawden, 2008; UNESCO, 2018). The significance of cultivating information competence is further underscored by the shift toward competency-based and learner-centered educational models. Contemporary pedagogical approaches such as communicative language teaching, task-based learning, and blended learning emphasize active student participation, interaction, and the use of authentic materials. In such contexts, educators must be adept at selecting, adapting, and integrating digital resources into their teaching practices. Consequently, the effective use of ICT is not an optional enhancement but a fundamental requirement for modern education (Chapelle, 2001; Richards, 2015). Simultaneously, the rapid proliferation of digital information presents considerable challenges. The prevalence of

misinformation, information overload, and the necessity for critical evaluation of sources require educators to develop advanced analytical and reflective skills. Future educators must be capable of guiding students in distinguishing reliable information from unreliable sources, thereby fostering critical thinking and responsible information use. This aligns with the principles of critical pedagogy, which emphasize the development of independent, reflective, and socially responsible individuals (Luke, 2012). Another significant aspect of information competence is its role in promoting autonomous learning. In foreign language education, learner autonomy is closely associated with the ability to access and utilize authentic resources beyond the classroom. Educators who possess strong information competence can support students in developing independent learning strategies, thereby encouraging lifelong learning and continuous professional development. Despite its acknowledged importance, the integration of information competence into teacher education programs remains inadequately developed. Challenges such as limited access to digital resources, insufficient training, and the absence of structured methodological frameworks impede effective implementation. Therefore, this study aims to analyze the theoretical and practical aspects of developing information competence and to identify effective pedagogical strategies for preparing future foreign language educators in the digital age.

***Methods***

This study adopts a qualitative analytical methodology, grounded in the review and synthesis of both theoretical and empirical research concerning information competence and digital education. The methodological framework incorporates insights from pedagogy, linguistics, and educational technology to offer a comprehensive understanding of the phenomenon. The research entails a thorough examination of academic literature on digital literacy, media literacy, and the integration of ICT in language teaching. This involves scrutinizing theoretical models, identifying key competencies, and assessing existing pedagogical approaches. Furthermore, a comparative analysis is employed to investigate the effectiveness of various teaching strategies, including project-based learning, blended learning, and the utilization of online platforms. Additionally, the study employs conceptual synthesis to amalgamate diverse theoretical perspectives into a coherent framework for the development of information competence. This approach facilitates the identification of essential components, encompassing cognitive, technological, and pedagogical dimensions, as well as their interrelationships.

This study's qualitative analytical methodology is designed to capture the multifaceted nature of information competence within the context of digital education by integrating interdisciplinary perspectives from pedagogy, linguistics, and educational technology. By systematically reviewing and synthesizing a broad spectrum of theoretical and empirical studies, the research establishes a robust foundation for understanding how digital literacy and media literacy intersect with language teaching practices. The methodological framework emphasizes not only the identification of key competencies but also the critical evaluation of pedagogical models that leverage information and communication technologies (ICT). This comprehensive approach enables a nuanced exploration of how various instructional strategies—such as project-based learning, blended learning, and online platform utilization—contribute to the development and enhancement of learners' information competence.

Moreover, the study's use of conceptual synthesis serves to unify diverse theoretical viewpoints into an integrated framework that explicates the cognitive, technological, and pedagogical dimensions of information competence. This synthesis facilitates a holistic understanding of the essential elements and their dynamic interrelationships, highlighting how

these dimensions collectively influence the effectiveness of digital education initiatives. By drawing connections across these components, the research offers valuable insights into how educators can design and implement curricula that foster critical thinking, technological fluency, and pedagogical adaptability. Ultimately, this framework aims to guide future research and practice by providing a coherent structure for advancing information competence in an increasingly digitalized educational landscape.

***Results***

The study's findings suggest that information competence is a complex construct comprising several interconnected components. These components include the ability to efficiently search for information, assess its reliability and relevance, process and organize data, and apply it effectively within educational contexts. Furthermore, ethical considerations, such as the responsible use of information and respect for intellectual property, are integral to information competence. The analysis indicates that the integration of Information and Communication Technology (ICT) into teacher education significantly enhances the development of information competence. Digital tools, online platforms, and multimedia resources offer opportunities for interactive learning, collaboration, and access to authentic materials. These tools enable prospective teachers to develop both technical skills and pedagogical flexibility. Pedagogical strategies such as project-based learning and blended learning are particularly effective in fostering information competence. Project-based learning encourages students to engage in problem-solving, research, and collaborative activities, thereby developing both cognitive and practical skills. Blended learning combines traditional and digital methods, creating a flexible and adaptive learning environment that supports individual needs. The study also underscores the importance of critical thinking as a core component of information competence. The ability to analyze, evaluate, and interpret information is essential for navigating the digital environment. Teachers with strong critical thinking skills are better equipped to guide their students in developing these abilities. Moreover, the results emphasize the role of information competence in promoting learner autonomy. Students who can independently access and use information are more likely to engage in self-directed learning and develop lifelong learning skills.

Information competence encompasses a multifaceted skill set that enables individuals to navigate the vast and complex landscape of information effectively. This competence involves not only the technical ability to locate and retrieve relevant information but also the critical capacity to evaluate its credibility, contextual relevance, and ethical implications. In educational settings, this means that learners and educators must be adept at organizing and synthesizing information to support meaningful learning outcomes while adhering to principles of academic integrity and intellectual property rights. The development of these competencies is further enriched by the integration of Information and Communication Technology (ICT), which provides dynamic, interactive, and authentic learning experiences that bridge theoretical knowledge with practical application.

Moreover, fostering information competence requires deliberate pedagogical approaches that emphasize active engagement and critical thinking. Methods such as project-based and blended learning create environments where learners can practice problem-solving, collaboration, and self-directed inquiry, thereby nurturing both cognitive and metacognitive skills. Critical thinking emerges as a foundational element, empowering teachers and students alike to scrutinize information sources rigorously and to make informed decisions in digital contexts. This, in turn, promotes learner autonomy, equipping students with the confidence and skills necessary for

lifelong learning in an increasingly information-rich world. The synergy between ICT tools, innovative teaching strategies, and critical thinking not only enhances information competence but also prepares educators to cultivate these essential skills in their students effectively.

***Discussion***

The findings of this study affirm the critical importance of developing information competence in preparing future foreign language educators for contemporary educational settings. The integration of Information and Communication Technology (ICT) into pedagogical practices not only enhances educational quality but also facilitates the cultivation of essential competencies required in the digital era. A significant implication of this study is the necessity for a systematic approach to embedding information competence within teacher education programs. This approach should encompass the development of curricula that integrate digital literacy, media literacy, and critical thinking, alongside the provision of adequate training and resources. The study further underscores the importance of balancing technological and pedagogical dimensions in education. While digital tools offer valuable opportunities to enhance learning, their effectiveness is contingent upon their application. Educators must be adept at integrating technology in a manner that aligns with pedagogical objectives and fosters meaningful learning experiences. Another crucial consideration is the role of institutional support. Educational institutions must furnish the requisite infrastructure, resources, and professional development opportunities to facilitate the development of information competence. In the absence of such support, the potential advantages of digital technologies cannot be fully realized. The challenges identified in the study, including unequal access to technology and insufficient training, highlight the need for comprehensive educational reforms. Addressing these challenges necessitates collaboration among educators, policymakers, and institutions to establish supportive learning environments.

***Conclusion***

In conclusion, the cultivation of information competence among prospective foreign language educators is a pivotal aspect of educational modernization. This competence encompasses a diverse array of skills, including information retrieval, critical evaluation, digital literacy, and the ethical use of information, all of which are indispensable for effective teaching in contemporary settings. The study illustrates that the integration of Information and Communication Technology (ICT) into teacher education substantially enhances professional preparation, enabling future educators to acquire both technical and pedagogical skills. Approaches such as blended learning, project-based learning, and collaborative activities are instrumental in fostering information competence. Moreover, the development of critical thinking and learner autonomy is crucial for preparing students to navigate the complexities of the digital world. Educators with robust information competence are better equipped to guide their students in becoming independent and responsible learners. Concurrently, addressing existing challenges necessitates a systematic and comprehensive approach that includes curriculum reform, investment in technological infrastructure, and ongoing professional development. Ultimately, information competence should be regarded as an integral component of comprehensive teacher education. By equipping future educators with the requisite skills to effectively manage and utilize information, educational institutions can ensure that they are prepared to meet the demands of modern classrooms and contribute to the advancement of education in the digital age.

The cultivation of information competence among prospective foreign language educators not only enhances their technical proficiency but also fundamentally transforms their pedagogical

approaches. By integrating ICT tools and methodologies such as blended learning, project-based learning, and collaborative activities, teacher education programs create dynamic learning environments that actively engage future educators in practical, real-world applications of information skills. This integration fosters a deeper understanding of how to critically evaluate and ethically use diverse information sources, which is essential for adapting teaching strategies to the evolving demands of digital literacy. Furthermore, the emphasis on critical thinking and learner autonomy equips educators to foster these same competencies in their students, preparing them to become self-directed learners capable of navigating complex information landscapes independently.

To fully realize the benefits of information competence in teacher education, systemic reforms are necessary at multiple levels. Curriculum redesign must prioritize the inclusion of comprehensive information literacy components, ensuring that technical skills are seamlessly intertwined with pedagogical theory and practice. Investment in technological infrastructure is equally vital to provide both educators and students with access to up-to-date tools and resources that support continuous learning and innovation. Additionally, sustained professional development opportunities are crucial to help educators stay abreast of emerging technologies and evolving best practices. By embedding information competence as a core element of teacher preparation, educational institutions can empower future foreign language educators to meet the challenges of modern classrooms effectively and contribute meaningfully to the advancement of education in an increasingly digital world.

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# LINGUISTIC CULTURAL STUDIES: STRUCTURE, FUNCTIONS, AND SIGNIFICANCE

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***Abstract***. *This study explores the concept of linguistic competence, its structural components, and its significance in contemporary society, particularly within the context of intercultural communication. Linguistic competence is understood as a complex system of knowledge and skills that enable effective communication across different cultural contexts. The research examines its main components—lexical, grammatical, pragmatic, and sociolinguistic—and analyzes their role in shaping intercultural interaction. The study also highlights the importance of language education in fostering global citizenship, professional development, and cultural understanding. Special attention is given to methods of developing linguistic competence, including immersive learning, interactionism, and the use of digital technologies. The findings emphasize that linguistic competence serves as a bridge between cultures, reduces communication barriers, and promotes mutual understanding in a globalized world.*

***Keywords****: linguistic competence, intercultural communication, language skills, cultural interaction, globalization, language education, sociolinguistics, cultural code.*

## *Introduction*

In the era of globalization, linguistic competence has emerged as a crucial element of effective communication and intercultural interaction. Contemporary society is characterized by increased mobility, international collaboration, and cultural exchange, which require individuals to possess not only language skills but also a deep understanding of cultural differences. Linguistic competence plays a fundamental role in facilitating communication among individuals from diverse cultural backgrounds, thereby ensuring mutual understanding and cooperation (Byram, 1986; Lee, 1991).

Intercultural communication is defined as the process of exchanging information between individuals belonging to different cultural systems. This process includes not only verbal communication but also written and mass communication, as well as non-verbal elements such as gestures, facial expressions, and behavioral norms. Effective intercultural communication requires sensitivity to cultural codes, values, and beliefs that shape communication styles and influence interpretation (Foran, 2003; Beaugrande & Dressler, 1981).

The significance of this study lies in the fact that knowledge of foreign languages has become an essential component of both professional and personal development in modern society. Language proficiency extends beyond simple communication; it contributes to the formation of intercultural competence and global citizenship. Through language learning, individuals gain access to diverse cultural perspectives, which fosters tolerance, openness, and the ability to engage in meaningful intercultural dialogue (Vedenina, 2019; Halliday & Hasan, 1976).

Moreover, language serves not only as a tool for communication but also as a medium for constructing meaning and social interaction. It reflects cultural values and social structures, influencing how individuals perceive and interpret the world. Therefore, the development of

linguistic competence is closely linked to both cognitive and social processes, as well as to the broader context of discourse and communication (Shamsiddinovna, 2021; Shamsiddinovna, 2025).

The objective of this research is to analyze the structure and functions of linguistic competence and to determine how intercultural communication influences the perception of reality among individuals from different cultural backgrounds. The study also aims to explore how differences in perception affect communication styles, language use, and non-verbal behavior, as well as to identify effective strategies for overcoming cultural and linguistic barriers (Shamsiddinovna & Kahramonovna, 2026; Shamsiddinovna, 2023).

***Methods***

This study employs a qualitative analytical approach that integrates theoretical analysis with conceptual synthesis. The research draws upon existing literature in linguistics, sociolinguistics, and intercultural communication to examine the structure and functions of linguistic competence. Several methodological approaches are considered in the analysis of language learning and intercultural competence development. One of the primary methods discussed is immersive learning, which involves direct exposure to the linguistic and cultural environment. This approach includes residing in a country where the target language is spoken, engaging with native speakers, and participating in authentic communicative situations. Another key methodological framework is interactionism, which is grounded in social constructivism. According to this approach, language is acquired through active interaction with others, where participants exchange information, experiences, and meanings. Interactionism emphasizes collaborative learning and the co-construction of knowledge in communicative contexts. Additionally, the study considers the use of digital tools and platforms as an important methodological component. These tools facilitate access to language resources, enable communication with native speakers, and support participation in virtual intercultural exchanges. The study also examines educational practices, including intercultural training programs, language courses, and knowledge-sharing activities, which aim to enhance linguistic competence and intercultural awareness.

These educational practices are often tailored to address specific learner needs and cultural contexts, promoting adaptability and responsiveness in teaching. Furthermore, the integration of technology in language education offers innovative opportunities for personalized learning experiences. Overall, this multifaceted methodological approach aims to foster comprehensive linguistic and intercultural competence development.

***Results***

The examination of linguistic competence reveals that it comprises several interconnected components, each playing a vital role in effective communication. These components encompass lexical competence (knowledge of vocabulary), grammatical competence (understanding of language structure), pragmatic competence (ability to use language appropriately in context), and sociolinguistic competence (awareness of cultural and social norms). The study demonstrates that linguistic competence extends beyond technical language skills to include the capacity to interpret and generate meaning within specific cultural contexts. Language serves as both a communication tool and a vehicle for cultural values, reflecting the worldview, traditions, and identity of a particular community. The findings indicate that proficiency in foreign languages significantly enhances intercultural communication by enabling individuals to comprehend cultural nuances and avoid misunderstandings. Language learning fosters the development of empathy, tolerance,

and adaptability, which are essential for effective interaction in multicultural environments. The analysis also underscores the importance of experiential learning methods, such as immersion and interaction-based approaches, in cultivating linguistic competence. These methods provide learners with opportunities to engage in authentic communication, thereby enhancing both language proficiency and cultural awareness. Furthermore, the utilization of digital technologies is shown to play a significant role in language learning. Online platforms, virtual environments, and multimedia resources facilitate access to linguistic and cultural information, rendering learning more flexible and interactive. Simultaneously, the study identifies several challenges associated with intercultural communication, including language barriers, cultural misunderstandings, and differences in communication styles. These challenges may arise due to insufficient knowledge of cultural norms, limited language proficiency, and lack of awareness of non-verbal communication. To address these challenges, the study outlines several effective strategies, including cultural immersion, interactive language courses, the use of digital tools, and the promotion of knowledge exchange among participants. These strategies contribute to improving communication skills, enhancing cultural understanding, and mitigating the impact of communication barriers.

***Discussion***

The findings of this study affirm that linguistic competence is a multidimensional construct integral to intercultural communication. It transcends a mere collection of linguistic skills, representing a complex system that amalgamates language knowledge with cultural understanding. The results underscore the necessity of integrating linguistic and cultural components within language education. Absent cultural awareness, language proficiency alone proves inadequate for effective communication. Consequently, language learning programs should incorporate cultural content and offer opportunities for learners to engage in authentic intercultural interactions. The efficacy of immersive learning and interactionist approaches corroborates the notion that language acquisition is intrinsically linked to social interaction. These methods facilitate the development of practical communication skills and the ability to adapt to diverse cultural contexts. The incorporation of digital technologies into language education signifies a substantial advancement in the field. Digital tools not only facilitate access to information but also enable real-time communication and collaboration across cultural boundaries, thereby enhancing the learning process and broadening accessibility. Nonetheless, the study also highlights the necessity of addressing cultural and linguistic barriers that may impede communication. Overcoming these barriers necessitates a combination of language proficiency, cultural awareness, and interpersonal skills such as empathy and adaptability. In sum, the study demonstrates that the development of linguistic competence is crucial for fostering intercultural dialogue, promoting mutual understanding, and supporting global cooperation.

The development of linguistic competence as a multidimensional construct necessitates a holistic approach to language education that equally emphasizes cultural literacy and communicative skills. This comprehensive framework acknowledges that language functions not merely as a system of grammatical rules and vocabulary but as a dynamic medium embedded within specific cultural contexts. By integrating cultural components into curricula, educators can equip learners with the ability to interpret and produce language that is contextually appropriate, thereby enhancing pragmatic competence. Furthermore, fostering authentic intercultural interactions within learning environments encourages learners to practice adaptive communication strategies, which are essential for navigating the complexities of real-world social exchanges. Such

experiential learning strengthens not only linguistic abilities but also critical soft skills like empathy and cultural sensitivity, which are indispensable for meaningful intercultural dialogue.

The advent of digital technologies has further transformed the landscape of language education by expanding opportunities for immersive and interactive experiences beyond traditional classroom boundaries. Digital platforms facilitate synchronous and asynchronous communication across diverse cultural settings, enabling learners to engage with native speakers and peers globally. This technological integration supports collaborative learning and real-time feedback, accelerating the acquisition of both linguistic proficiency and intercultural competence. However, the persistence of cultural and linguistic barriers underscores the importance of comprehensive pedagogical strategies that address these challenges. Effective language education must, therefore, balance technological innovation with targeted interventions aimed at developing interpersonal skills and cultural awareness. Ultimately, this integrated approach contributes to the cultivation of global citizens capable of fostering mutual understanding and cooperation in an increasingly interconnected world.

***Conclusion***

In conclusion, linguistic competence is pivotal in enhancing intercultural communication in the contemporary world. It functions not only as a communicative tool but also as a means of comprehending cultural values, traditions, and perspectives. The study confirms that the development of linguistic competence contributes to personal growth, professional success, and social integration, enabling individuals to surmount language and cultural barriers and facilitating more effective and meaningful communication. Moreover, the integration of innovative teaching methods and digital technologies augments the process of language learning and broadens opportunities for intercultural interaction. As globalization continues to intensify, the significance of linguistic competence will only increase. Therefore, investing in language education and the development of intercultural competence is essential for fostering a more inclusive, tolerant, and interconnected global society.

Linguistic competence not only facilitates effective communication but also serves as a critical bridge for intercultural understanding by enabling individuals to interpret and appreciate diverse cultural norms, values, and worldviews. This competence fosters empathy and openness, which are essential for navigating the complexities of multicultural interactions in various social, academic, and professional contexts. Furthermore, by enhancing cognitive flexibility and critical thinking, linguistic competence empowers individuals to adapt their communication strategies to different cultural settings, thereby reducing misunderstandings and promoting harmonious relationships.

The advancement of language education, particularly through the incorporation of innovative pedagogical approaches and digital technologies, plays a vital role in expanding linguistic competence and intercultural skills. These tools create immersive and interactive learning environments that simulate real-world intercultural encounters, thereby enriching learners' experiences and motivation. As globalization accelerates, the demand for such competencies grows, underscoring the importance of sustained investment in language programs that emphasize both linguistic proficiency and cultural literacy. Ultimately, this dual focus contributes to building more inclusive societies where diversity is respected and global collaboration is strengthened.

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# INTERCULTURAL ASPECTS OF ACADEMIC AND MEDIA COMMUNICATION: A DISCOURSE APPROACH

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***Abstract.*** *This study explores the intercultural dimensions of academic and media communication through a discourse-analytical framework. In the context of globalization and rapid digital transformation, cross-cultural communication has become increasingly complex, necessitating a deeper understanding of linguistic, pragmatic, and sociocultural factors. The research examines how discourse practices differ between academic and media contexts under the influence of cultural norms, values, and communicative conventions. Employing qualitative discourse analysis, the study identifies key strategies such as rhetorical organization, lexical choices, and narrative structures in selected texts. The findings reveal that intercultural differences significantly shape both the production and interpretation of discourse, affecting argumentation patterns, levels of formality, and communicative intentions. The study concludes that enhancing intercultural competence and critical discourse awareness is essential for effective communication in a globalized world.*

***Keywords****: intercultural communication, discourse analysis, academic discourse, media discourse, cultural differences, communication strategies, ideology, framing, pragmatics, globalization.*

**Introduction.** In today's globalized world, the growth of international academic collaboration and the rise of transnational media networks have greatly enhanced intercultural communication. As knowledge creation and information sharing increasingly cross national and cultural borders, understanding how meaning is constructed, negotiated, and interpreted in diverse contexts has become a crucial academic focus. Academic and media communication are two dominant forms of institutional discourse that significantly shape public knowledge, cultural perceptions, and intellectual exchange. However, these forms of communication are not culturally neutral; they are rooted in specific sociocultural, ideological, and linguistic traditions that affect both their structure and interpretation. From a discourse analysis perspective, language is not just a neutral tool for conveying information but a social practice that reflects and constructs reality. Foundational scholars like Norman Fairclough (1995) emphasize that discourse is shaped by power relations and ideological processes, particularly within institutional domains such as academia and the media. Similarly, Teun A. van Dijk (2008) highlights the role of discourse in perpetuating social inequalities and cultural representations, especially in media contexts. These perspectives underscore the importance of analyzing discourse as a culturally situated phenomenon. Academic discourse is typically marked by formal language, structured argumentation, and adherence to disciplinary conventions. Its primary function is to systematically and objectively produce and disseminate knowledge. However, research indicates that academic writing conventions vary across cultures. Swales (1990) introduced the concept of genre analysis to explain how academic texts follow culturally specific rhetorical patterns, while Hyland (2005) demonstrated that academic writing reflects cultural expectations regarding authorial voice and

interaction with readers. In contrast, media discourse operates under different communicative constraints, including accessibility, immediacy, and audience orientation. McLuhan (1964) argued that "the medium is the message," emphasizing the role of media formats in shaping perception. In the digital age, media discourse has become increasingly dynamic and globalized, as highlighted by Castells (2009), who describes the emergence of a network society characterized by interconnected communication processes. This study aims to explore the intercultural aspects of academic and media communication through a discourse-analytical approach. Specifically, it seeks to identify how linguistic and rhetorical strategies vary across cultural contexts and to analyze how these differences influence communication practices, interpretation, and meaning-making. Building on the intercultural dimensions of academic and media communication, it is essential to recognize that these variations not only affect linguistic choices but also reflect deeper epistemological and cultural values. Academic discourse, for instance, often embodies Western notions of objectivity, linear logic, and individual authorship, which may contrast with collectivist or oral traditions prevalent in other cultures. These differences influence how knowledge is constructed, validated, and communicated, potentially creating barriers or misunderstandings in international collaborations. Moreover, the rhetorical strategies employed—such as the use of hedging, politeness markers, and argument structure—are culturally embedded, shaping how writers position themselves and engage their audiences. Understanding these nuances is critical for fostering inclusive academic environments that respect diverse communicative norms and promote equitable knowledge exchange. In the realm of media communication, intercultural variation becomes even more pronounced due to the immediacy and accessibility demands of the medium, which often prioritize brevity, emotional appeal, and visual elements. Media discourse must navigate the tension between local cultural contexts and globalized communication networks, resulting in hybrid forms that blend traditional narratives with transnational influences. This hybridity affects not only content but also the interpretive frameworks audiences bring to media messages, which are filtered through their own cultural lenses. Consequently, discourse analysis of media must account for the dynamic interplay between global media flows and localized meaning-making processes, highlighting how power relations and ideological forces operate differently across cultural contexts. This approach provides a comprehensive understanding of how intercultural communication shapes public perceptions and social realities in an increasingly interconnected world.

**Methods**. This study employs a qualitative discourse analysis methodology to examine intercultural communication patterns in academic and media texts. To establish a solid theoretical foundation, the research is grounded in critical discourse analysis and sociolinguistic theory, drawing on the works of Fairclough (1995) and van Dijk (2008), which emphasize the relationship between language, power, and ideology.

The data for analysis consist of selected academic texts and media materials representing diverse cultural contexts. These texts were carefully chosen to enable a comprehensive exploration of discourse features, including rhetorical organization, lexical choices, narrative structures, and pragmatic strategies.

The analytical framework focuses on several dimensions:

- Linguistic features – vocabulary, syntax, and stylistic elements;
- Rhetorical structures – argumentation patterns and organization;
- Pragmatic aspects – communicative intentions and contextual meaning;
- Sociocultural factors – cultural norms, values, and ideological influences.

To deepen the interpretive scope, the study also considers cultural dimensions, such as those proposed by Hofstede (2001), to interpret variations in communication styles. Furthermore, the analysis incorporates theoretical insights from the Sapir-Whorf hypothesis (Sapir & Whorf, 1956), which highlights the relationship between language and thought.

**Results.** The analysis indicates that intercultural differences exert a substantial influence on both academic and media discourse. In academic communication, variations manifest in rhetorical organization, styles of argumentation, and authorial voice. For instance, Western academic traditions often emphasize directness, clarity, and explicit argumentation, whereas other cultural contexts may prioritize indirectness, contextualization, and implicit meaning. In media discourse, intercultural variation is even more pronounced. Media texts frequently simplify complex information and frame it according to audience expectations and ideological perspectives. This framing process affects the interpretation and understanding of events, sometimes reinforcing cultural biases or stereotypes. The study also identifies language as a carrier of cultural identity, reflecting values, beliefs, and worldviews. Even when a global lingua franca such as English is employed, underlying cultural differences influence the construction and interpretation of meaning. Moreover, digital media platforms have transformed communication practices, creating hybrid forms of discourse that integrate elements from different cultures. While these platforms facilitate global interaction, they also heighten the risk of miscommunication and cultural misunderstanding. Intercultural differences deeply shape the ways in which knowledge is constructed and communicated across various contexts, particularly in academic and media discourse. In academic settings, these differences influence not only the structural organization of texts but also the preferred modes of argumentation and the expression of authorial presence. For example, Western academic traditions tend to favor a linear, explicit presentation of ideas with a clear, assertive voice, while other cultural frameworks may employ more circular or indirect approaches that rely heavily on contextual cues and implicit meanings. Such variations affect how arguments are developed, evidence is presented, and credibility is established, ultimately shaping the reception and interpretation of scholarly work across cultures. In media discourse, intercultural variation becomes even more evident due to the need to cater to diverse audiences and ideological positions. Media outlets often distill complex information into simplified narratives framed to resonate with specific cultural expectations and biases, which can reinforce stereotypes or cultural misconceptions. Language serves as a vital conduit for cultural identity within these narratives, embedding values and worldviews that influence meaning-making even when a global language like English is used. The rise of digital media platforms has further complicated intercultural communication by blending diverse cultural elements into hybrid discourse forms. While these platforms enable unprecedented global connectivity and exchange, they also increase the potential for misinterpretation and cultural friction, underscoring the ongoing challenges of achieving nuanced and effective intercultural communication in a digitally mediated world.

**Discussion.** The findings of this study affirm that discourse is a culturally embedded phenomenon influenced by linguistic, social, and ideological factors. Both academic and media discourses function as potent instruments of social influence, shaping knowledge production and cultural representation. The observed variations in academic discourse underscore the significance of cultural awareness in international academic communication. Differences in rhetorical conventions can result in misunderstandings, particularly for non-native speakers who must navigate unfamiliar discourse norms. This supports the arguments of Swales (1990) and Hyland (2005), who emphasize the role of genre and cultural expectations in academic writing. Similarly,

the analysis of media discourse illustrates the impact of ideology and framing in shaping public perception. Media narratives are not neutral representations of reality but are constructed through selective emphasis and interpretation. This aligns with the theoretical perspectives of Fairclough (1995) and van Dijk (2008), who argue that discourse reproduces power relations and social structures. The study also highlights the role of cultural dimensions, such as individualism and power distance, in shaping communication styles. These dimensions influence not only how messages are produced but also how they are interpreted, leading to potential misunderstandings in intercultural contexts. Moreover, the findings emphasize the importance of linguistic competence and intercultural awareness. Effective communication requires not only language proficiency but also an understanding of cultural norms and communicative practices. The Sapir-Whorf hypothesis further supports the idea that language influences perception, reinforcing the need for cultural sensitivity. The increasing role of digital media adds another layer of complexity to intercultural communication. While digital platforms enable greater connectivity, they also create challenges related to misinformation, cultural bias, and communication breakdown. Therefore, developing critical discourse awareness is essential in navigating modern communication environments.

**Conclusion**. This study elucidates the intricate and multifaceted nature of intercultural dimensions within academic and media communication, highlighting the interaction between language, culture, and society. Discourse transcends its role as a mere communication medium, functioning as a socially constructed practice that both influences and is influenced by cultural and ideological contexts. The findings underscore the necessity of integrating linguistic proficiency with cultural awareness in both academic and media communication. Variations in rhetorical strategies, communication styles, and cultural values substantially affect the production and interpretation of information. Moreover, the study underscores the imperative of cultivating intercultural competence and critical discourse awareness in the context of globalization and digitalization. Educational institutions and communication professionals must advocate for inclusive and culturally sensitive practices to foster mutual understanding and cooperation. In conclusion, adopting a discourse-analytical perspective offers valuable insights into the dynamics of intercultural communication, thereby contributing to more effective and meaningful interactions in an increasingly interconnected world.interconnected world.

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# LINGUISTIC APPROACHES TO THE STUDY OF NATIONAL-CULTURAL SEMANTICS

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***Abstract.*** *This study explores the major linguistic methods applied in the investigation of national-cultural semantics and analyzes their role in identifying cultural meanings reflected in language. National-cultural semantics represents the connection between language, national traditions, customs, values, and historical memory expressed through words, phrases, and symbolic meanings. In contemporary linguistics, the study of culturally specific language units has become increasingly important due to globalization, intercultural communication, and the growing interest in preserving national identity. The research focuses on several methodological approaches, including semantic analysis, comparative linguistic analysis, contextual interpretation, cognitive analysis, discourse analysis, and linguocultural methods. These approaches help scholars examine how cultural concepts are encoded in lexical units and how language reflects the worldview of a particular society. The study argues that linguistic units often contain implicit cultural information that can only be identified through systematic analysis. Furthermore, the article highlights the importance of studying national-cultural semantics in understanding communication between different cultures and preventing semantic misunderstandings. The results indicate that the integration of various linguistic methods provides a broader perspective for analyzing language and culture as interconnected phenomena.*

***Keywords:*** *national-cultural semantics, linguistic methodology, cultural meaning, semantic analysis, linguocultural approach, lexical units, national identity, intercultural communication, discourse studies, cognitive linguistics.*

## Introduction

The significance of studying national-cultural characteristics has recently been recognized in global science and practice. Researchers examine this issue from two main perspectives: one group of scholars focuses directly on language itself and its structure, while the other group investigates the cultural worldview of members of a particular linguistic community and their perceptions of language. Over the past several decades, linguistics has developed a tradition of studying how national and cultural characteristics are reflected in language and speech activity, often paying special attention to the vocabulary of different languages. According to the linguistic theory of the word, the national specificity of a lexical unit's meaning is determined by the content of its national-cultural semantic components. These components refer to semantic features that are formed within a specific ethnocultural and national-linguistic community. Linguoculturology, developing the linguistic theory of the word, classifies language units that carry cultural information according to the level at which they are expressed: the denotative meaning (primary meaning) or the connotative meaning (additional meaning). The connotative aspect involves interpreting or supplementing denotative meaning with various types of information, including associative background, empirical knowledge, and cultural-historical or ideological elements.

According to I.A. Sternin, different macrocomponents of meaning determine different types of national semantics. National-cultural specificity arises in cases of complete inequality (motivated differences) or the presence/absence of certain semantic components due to the specific features of material and spiritual culture associated with a particular term. This specificity is primarily manifested in the denotative and empirical components of meaning. National conceptual specificity, which appears in cases of unmotivated gaps and differences between languages, is located within the denotative component. At the same time, national-evaluative and national-emotional specificity occur within the connotative component. Finally, national linguistic specificity is manifested in the structural macrocomponent, reflecting differences between language units caused not by cultural or cognitive factors, but by historical language systems.

**MATERIALS**

The issue of methodological approaches in the study of national-cultural semantics has been widely discussed in modern linguistics. Many scholars have emphasized the importance of conceptual, semantic, and cultural analysis in identifying the relationship between language and culture. E.Yu. Guseva, in her work *"Conceptual Analysis as a Method of Linguistic Research"* (2012), examines conceptual analysis as one of the effective methods for studying linguistic phenomena. The researcher argues that conceptual analysis helps reveal hidden meanings embedded in lexical units and allows scholars to identify conceptual structures reflected in language. According to Guseva, this method plays an important role in understanding how speakers perceive reality through linguistic forms. Her research highlights that conceptual analysis is particularly useful in studying culturally marked vocabulary because it helps uncover the cognitive foundations of national-cultural meanings. E.S. Kubryakova, in her study *"On One Fragment of Conceptual Analysis of the Word Memory"* (1991), focuses on the conceptual interpretation of lexical meaning.

The author analyzes how the concept of "memory" is represented in language and explains that words often contain broader conceptual information than their direct dictionary definitions suggest. Kubryakova emphasizes that conceptual analysis enables researchers to examine the relationship between language units and human thinking processes. Her work contributed significantly to the development of cognitive linguistics and conceptual studies. A. Wierzbicka, in her book *"Understanding Cultures through Key Words"* (1999), explores the role of culturally significant lexical units in reflecting national identity. She argues that key words represent important cultural concepts and values of a particular society. Through semantic analysis, Wierzbicka demonstrates how language preserves cultural meanings and how misunderstanding these meanings may create communication barriers between different cultures. Her work remains highly influential in linguocultural studies and intercultural communication research. These scholarly works demonstrate that conceptual analysis, semantic interpretation, and cultural approaches are essential methods for studying national-cultural semantics. Their theoretical contributions provide an important foundation for modern linguistic research focused on the interaction between language, culture, and national identity.

**RESEARCH METHODOLOGY**

The emergence of new tasks in linguistics has led to the development of innovative methods of semantic analysis. Modern semantic studies are primarily focused on experimental data collected through psycholinguistic experiments or on the extensive analysis of language units in use. Linguists are increasingly paying attention to conceptual analysis, which is considered an effective method for studying linguistic concepts, examining the conceptual structure of language,

and understanding how human perceptions of the world are formed through concepts. This approach also provides deeper insight into the complexities of linguistic consciousness, since concepts are regarded as "ideal units of consciousness that contribute to a comprehensive conceptual model of the world." In our view, traditional conceptual analysis requires a substantial collection of contexts in which words are used. According to E.S. Kubryakova, conceptual analysis is "the process of identifying general notions united under a single sign that determines the existence of this sign as a recognized cognitive structure and contributes to the understanding of the world. Concepts are viewed as mental representations of word meanings that function as units of consciousness within a broader conceptual model of reality." As proposed by A. Wierzbicka, it is also possible to study concepts and judgments related to everyday vocabulary or to examine the central concepts of a particular ethnic group.

What methods are used in conceptual analysis? A. Wierzbicka emphasizes that linguistic introspection is one of the most reliable approaches to conceptual analysis. The result of such introspection, which serves as the main objective of conceptual analysis, is the verbal formulation of a relevant concept. Undoubtedly, most semantic information is equally represented in the minds of different native speakers. To clearly identify the "ideal image" associated with a particular word, it is important to study not the external world itself, but rather the linguistic consciousness of native speakers, who preserve such conceptual images in their minds.

According to M.V. Nikitin, people often rely not on the structural division of linguistic forms when assigning meaning to language units, but on conceptual frameworks shaped by human activity and world structures stored in their consciousness. Certain concepts such as *freedom*, *power*, and *business* may manifest themselves in different ways, which can be identified through the analysis of the predicative compatibility of their names. The phenomenon of personification of abstract concepts and intangible entities has attracted significant attention among modern researchers. In contextual interpretation, the names of certain abstract ideas may acquire characteristics typically associated with living beings. For example, love may be described as something that "comes" and "goes," while business may be portrayed as being "under pressure." Thus, conceptual analysis involves describing an invisible yet comprehensible world. The fundamental characteristics of language and culture can be better understood through comparative analysis. To demonstrate the identification of national and cultural specificity, the term *bear* can be examined in Russian, English, and Uzbek languages.

According to D.N. Ushakov's explanatory dictionary, the Russian lexical unit *"medved"* (bear) is defined as:

1. a large predatory mammal with long fur and short legs;
2. an awkward and clumsy person;
3. a rude and ill-mannered person.

According to the English explanatory dictionary, *bear* is defined as:

1. a large heavy mammal that walks on the soles of its feet, has long shaggy hair, and is able to stand on its hind legs;
2. a person who is rough or bad-tempered;
3. in business terminology, a person who sells shares expecting to buy them back later at a lower price.

This methodological framework demonstrates that conceptual analysis, linguistic introspection, and comparative analysis are effective tools for identifying national-cultural meanings embedded in language units.

**RESULT**

According to the explanatory dictionary of the Uzbek language, the term *"bear"* is defined as a large, clumsy, furry wild mammal, and the proverb *"Ayrilganni ayiq yer, bo'linganni bo'ri yer"* ("A bear devours those who are separated, and a wolf devours those who are divided") is provided as an example. A comparison of the interpretation of the term *"bear"* in Russian, English, and Uzbek reveals interesting national-cultural similarities and differences. In all three languages, the word primarily refers to the biological description of a large mammal, demonstrating common semantic features. In Russian and English, the second meaning of the word represents a figurative expression associated with a person's rough, awkward, or clumsy character, indicating that in both cultures the bear's awkwardness and roughness are metaphorically linked to human behavior. However, notable national-cultural differences can also be observed.

In English, the third meaning of the word *"bear"* belongs to the field of finance and refers to a type of investor in stock trading, showing how English-speaking business culture associates the bear's downward movement with falling stock prices. In Uzbek, although figurative meanings are not explicitly included in the dictionary entry, a national proverb is presented instead, reflecting how Uzbek culture perceives the bear and the wolf as symbols of strength and power within social relationships. Each language enriches the concept of *"bear"* according to its own cultural context: Russian and English emphasize metaphorical meanings, English additionally extends the concept into the financial sphere, while Uzbek reflects national wisdom through paremiological expressions. These differences demonstrate the unique worldview and cultural experience of each nation. It is evident that contrastive-typological analysis, as a scientific research method, plays an important role in various fields, including linguistics.

At each stage of linguistic development, the comparative method has demonstrated specific characteristics based on the theoretical knowledge of its period. Currently, modern linguistic research is largely based on the achievements of cognitive linguistics, which significantly shape contemporary approaches to comparative language analysis. At the present stage of linguistic development, cognitive studies have become an essential component of modern linguistics. Unlike traditional linguistics, which mainly focuses on observation, description, classification, and explanation of linguistic phenomena, cognitive linguistics performs a more interpretative role. Contrastive linguistics includes comparative and typological analysis of languages and applies a synchronic comparative method to conduct parallel descriptions and analyses of two or more language systems in order to identify significant differences and unique features within the context of recognized similarities. Clarifying the terminology used in this study is extremely important because consensus regarding terminology in theoretical comparative studies has not yet been fully established. The primary objective of typological research is to identify universal characteristics shared by all languages.

Researchers in this field have focused on linguistic facts that possess universal characteristics and reflect structural features common to all languages, which are referred to as linguistic universals. A prominent scholar in this field, B.A. Uspensky, made a significant contribution to the practical study of linguistic universals. These universals mainly relate to the synchronic description of language and are often referred to as descriptive or absolute universals. According to his view, linguistic universals can be identified through language comparison, which highlights the importance of linguistic perspective. This approach belongs to the field of linguistic typology. For a long time, various comparisons between language systems have been conducted, resulting in numerous studies examining phonetic, morphological, syntactic, and lexical

subsystems across different languages worldwide. In 1904, F.F. Fortunatov emphasized the importance of using comparative methods to relate aspects of the native language to similar but significantly different elements of a foreign language, thereby providing essential tools for explaining grammatical phenomena.

## CONCLUSIONS

The conducted analysis confirms that national-cultural semantics occupies an important place in modern linguistic studies because it reveals the strong connection between language, culture, national identity, and human cognition. Language is not only a means of communication but also a system that preserves historical experiences, cultural values, traditions, beliefs, and the worldview of a particular nation. The research shows that lexical units often contain deeper semantic layers that reflect specific cultural meanings beyond their direct dictionary definitions. Conceptual analysis helps identify the mental representations and cognitive structures behind linguistic units, while comparative and typological methods allow researchers to determine similarities and differences between languages and cultures.

The comparative analysis of the lexical unit *"bear"* in Russian, English, and Uzbek clearly demonstrates how one concept can be interpreted differently depending on cultural context, social traditions, and national experience. In Russian and English, the word develops metaphorical meanings related to human characteristics, while in English it also expands into economic terminology, and in Uzbek it reflects national wisdom through proverbs. Such examples prove that language units are deeply influenced by cultural and historical factors. Furthermore, modern cognitive linguistics has significantly expanded research opportunities by introducing new approaches to studying conceptual systems and linguistic universals. These methods help scholars better understand how people perceive reality through language and how cultural meanings are encoded in linguistic structures.

Therefore, the study of national-cultural semantics remains highly relevant in contemporary linguistics, especially in the context of globalization and intercultural communication, as it contributes to preserving national identity, improving cross-cultural understanding, and expanding theoretical perspectives in linguistic research.

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# SYMBOLIC MEANINGS OF RED AND YELLOW LEXEMES IN ENGLISH AND UZBEK LANGUAGES: A COMPARATIVE ANALYSIS

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***Abstract****. This article presents a comparative analysis of the denotative, connotative, and symbolic meanings of the color lexemes red and yellow in English and Uzbek. The study is based on Berlin and Kay's theory of basic color terms, Lakoff and Johnson's conceptual metaphor theory, and Wierzbicka's theory of cultural semantic primes. The analysis focuses on phraseological units, metaphorical meanings, and discourse examples related to red/qizil and yellow/sariq. The findings show that both languages share universal denotative meanings connected with physical color perception. However, their connotative and symbolic meanings differ significantly. In English, red is mainly associated with anger, danger, and warning, while yellow often expresses cowardice or caution. In Uzbek, qizil is more connected with beauty, health, and vitality, whereas sariq is often associated with illness, weakness, and natural imagery. The study shows that color lexemes reflect cultural worldview and national thinking.*

***Keywords****: red, yellow, color lexemes, denotative meaning, connotative meaning, phraseological units, metaphorical meaning.*

## Introduction

Color lexemes represent one of the oldest and most universal layers of language. They do not merely denote physical colors in the visible spectrum but also reflect human cognition, cultural values, emotional associations, and national worldview. In this respect, color terms function as important linguistic units through which different societies conceptualize reality. Brent Berlin and Paul Kay (1969), in *Basic Color Terms*, demonstrated that basic color terms tend to develop through universal evolutionary stages across languages, beginning with black and white and later including red, yellow, green, blue, and brown. Their theory is significant because it shows that basic color terms have a universal denotative foundation across languages [1].

However, the symbolic and connotative meanings of color lexemes are not always universal. George Lakoff and Mark Johnson (1980), in *Metaphors We Live By*, argue that metaphorical meanings are shaped by culture-specific conceptual systems. From this perspective, color lexemes acquire different emotional, psychological, and social meanings in different languages. For example, in English, **red** is often associated with anger, danger, and warning, whereas in Uzbek and other Turkic languages, **qizil** may also symbolize beauty, vitality, health, and celebration. Therefore, the comparative study of English and Uzbek color lexemes is important for revealing both universal and culture-specific aspects of meaning. This article aims to analyze the semantic structures of **red/qizil** and **yellow/sariq** through phraseological units and discourse examples, using comparative-typological, cognitive-semantic, and corpus-based approaches.

## Literature Review

The study of color semantics developed significantly in the twentieth century and became an important area of linguistic, cognitive, and cultural research. Berlin and Kay (1969) made a major contribution by identifying universal tendencies in the development of basic color terms. Their theory explains the denotative similarities of color lexemes across languages. However, later scholars emphasized that the connotative and symbolic meanings of colors are strongly influenced by culture, history, and social experience.

Anna Wierzbicka (1996) explained cultural differences in color meanings through the theory of semantic primitives, arguing that color words should be interpreted in relation to human experience and cultural cognition. In this sense, the English lexeme **red** may be associated with danger, blood, passion, or anger, while the Uzbek lexeme **qizil** may express beauty, freshness, health, and emotional warmth. Similarly, Lakoff and Johnson's conceptual metaphor theory shows how colors are mapped onto abstract domains such as emotion, illness, danger, and social behavior. For example, the metaphor **red = anger/heat/fire** is common in English, while Uzbek usage often connects color with physical appearance, aesthetic value, and cultural symbolism [2], [3].

In Uzbek linguistics, N. Rajabaliyeva (2020) considers color phraseological units as reflections of national worldview and cultural identity. In translation studies, E. Nida (1993) discusses the problem of finding appropriate cultural and semantic equivalents when translating figurative expressions. Comparative Uzbek-English studies by Kenjayeva (2018) and Umarqulova (2022) also show that color lexemes may carry historically formed meanings, such as Soviet-era associations of **qizil** and physiological meanings of **sariq**, as in **sariq kasal**. These studies confirm that color lexemes are not only lexical units but also culturally marked signs that reveal differences in national mentality and figurative thinking [4].

**Methodology**

The study was conducted in four main stages in order to examine the semantic, phraseological, and cultural features of the color lexemes **red/qizil** and **yellow/sariq** in English and Uzbek. A comparative-typological, cognitive-semantic, and corpus-based approach was applied to identify both universal and culture-specific aspects of these color terms. The research materials included examples from literary texts, media discourse, everyday conversations, and phraseological dictionaries.

At the first stage, corpus analysis was carried out. A total of 500 contexts containing the lexemes **qizil/red** and **sariq/yellow** were selected from the Uzbek National Corpus and the British National Corpus. These examples were analyzed to determine the frequency and usage patterns of the selected color lexemes in different communicative contexts.

At the second stage, phraseological analysis was conducted. Fifty phraseological units and idiomatic expressions were selected from Oxford and Cambridge idiom dictionaries, as well as Uzbek phraseological dictionaries, including To‘xtaxo‘jayev’s dictionary. These units were compared in terms of their denotative, connotative, and symbolic meanings.

At the third stage, cognitive modeling was used to classify the semantic fields of the selected lexemes according to Lakoff and Johnson's conceptual metaphor theory. This made it possible to identify metaphorical mappings such as **red = anger/danger**, **qizil = beauty/vitality**, **yellow = cowardice**, and **sariq = illness/weakness**.

At the final stage, statistical analysis was applied to quantify the distribution of positive, negative, and neutral connotations. This helped reveal the dominant semantic tendencies of the selected color lexemes in both languages and provided a basis for comparative interpretation.

**Results and Discussion**

**1. Comparison of Denotative Meanings**

The first stage of the analysis focused on the denotative meanings of the color lexemes **red/qizil** and **yellow/sariq** in English and Uzbek. Denotative meaning refers to the direct, basic, and literal meaning of a word. In the case of color lexemes, it is connected with the physical perception of color in the visible spectrum.

***Table 1. Comparative Denotative Meanings of Red/Qizil and Yellow/Sariq in English and Uzbek***

| Lexeme | English Denotation | Uzbek Denotation | Universal Basis According to Berlin and Kay |
|---|---|---|---|
| **Red / Qizil** | A color in the 620–740 nm segment of the visible spectrum | Deep red; the color of blood | Stage 2: red |
| **Yellow / Sariq** | A color in the 570–590 nm segment of the visible spectrum; sun-like color | Goldenish or yellowish color | Stage 3: yellow |

The comparison shows that the denotative meanings of **red/qizil** and **yellow/sariq** are largely universal in both English and Uzbek. In English, **red** refers to a color located in the 620–740 nm segment of the visible spectrum, while in Uzbek, **qizil** denotes a deep red or blood-like color. Similarly, **yellow** in English refers to a color in the 570–590 nm range, often associated with the sun, whereas Uzbek **sariq** denotes a yellowish or golden color.

These similarities confirm Berlin and Kay's theory that basic color terms have universal semantic foundations across languages. Therefore, at the denotative level, both English and Uzbek use these lexemes to name physical hues. However, although their basic color meanings are similar, their connotative and symbolic meanings may differ significantly depending on cultural, historical, and cognitive factors [1], [5].

**2. Connotative and Symbolic Meanings**

**2.1. Semantic Field of** Red **in English**

The analysis of connotative and symbolic meanings shows that the English lexeme **red** has a wide semantic field. Although its denotative meaning refers to a physical color, its figurative meanings are strongly connected with emotion, danger, warning, and social evaluation. In English phraseological units, **red** is most frequently associated with psychological and emotional states. For example, the expressions **"see red"** and **"red with anger"** indicate anger, irritation, or emotional loss of control. According to the analyzed examples, psychological meanings account for a significant proportion of the semantic field of **red**, with **"see red"** representing anger in 35% of cases and **"red with anger"** also representing anger in 35% of cases.

Another important symbolic meaning of **red** in English is connected with danger and warning. Expressions such as **"red flag"** and **"red alert"** show that red functions as a signal of risk, threat, or emergency. In the analyzed material, **"red flag"** accounts for 20% of warning-related meanings, while **"red alert"** represents 15%. These examples demonstrate that **red** is culturally and cognitively associated with situations requiring attention, caution, or immediate reaction.

At the same time, the lexeme **red** may also express positive meanings in English. For instance, **"paint the town red"** is associated with celebration and entertainment, while **"red carpet"** symbolizes prestige, honor, and special treatment. However, these positive meanings are

less frequent than emotional and danger-related connotations. In the analyzed data, celebration-related use accounts for 10%, and prestige-related use accounts for 5%.

Overall, the English semantic field of **red** is mainly built around two dominant conceptual metaphors: **anger is red** and **danger is red**. These metaphorical associations show that English tends to connect the color red with intense emotional states, warning signs, and socially significant situations [6].

**Semantic Field of** Qizil **in Uzbek**

In Uzbek, the lexeme **qizil** has a broader positive and culturally marked semantic field than its English equivalent **red**. While **red** in English is frequently associated with anger, danger, and warning, **qizil** in Uzbek is often connected with beauty, health, vitality, love, and celebration. For example, the expression **qizil yuz** is associated with a healthy and beautiful face, reflecting physical freshness and attractiveness. In the analyzed material, this aesthetic meaning accounts for 40% of the examples. Similarly, **qip-qizil** is used to describe something very red, bright, or captivating, and represents 25% of the examples.

The lexeme **qizil** also carries vital and emotional meanings. The expression **qizil gul** is commonly associated with love, celebration, and festive symbolism, accounting for 20% of the analyzed cases. At the same time, **qizil chiroq** functions as a signal meaning stop or danger, which shows that Uzbek also shares some universal warning-related associations of red. However, this signal meaning is less dominant and accounts for only 10%. Historical expressions such as **qizil o‘choq** also show that **qizil** may carry ideological, social, or cultural meanings depending on the historical context.

Overall, the Uzbek semantic field of **qizil** is mainly based on the conceptual metaphors **beauty is red** and **life is red**. This indicates that Uzbek tends to use **qizil** more positively than English. While English **red** leans toward negative associations in approximately 70% of the analyzed examples, Uzbek **qizil** demonstrates positive associations in about 85% of the examples [1].

**Semantic Field of** Yellow **in English**

The English lexeme **yellow** has a predominantly negative connotative field. In English phraseology, **yellow** is frequently associated with fear, cowardice, and lack of courage. For example, the idiom **yellow-bellied** means cowardly and accounts for 40% of the analyzed examples. Similarly, **yellow streak** refers to a hidden tendency toward cowardice and represents 30% of the examples. These expressions show that the dominant metaphor in English is **cowardice is yellow**.

In addition to psychological meanings, **yellow** may also function as a signal color. Expressions such as **yellow light** and **yellow alert** indicate caution, warning, or a need to slow down. This signal meaning accounts for 25% of the analyzed examples. Neutral meanings, especially those related to nature, such as sunlight, leaves, or flowers, are less frequent and represent only 5%. Therefore, the English semantic field of **yellow** is mainly psychological and evaluative, with a strong tendency toward negative emotional interpretation [7].

**Semantic Field of** Sariq **in Uzbek**

In Uzbek, the lexeme **sariq** is also often associated with negative meanings, but its semantic basis differs from English. While English **yellow** is mainly connected with cowardice and fear, Uzbek **sariq** is more closely associated with physiological conditions, illness, weakness, and changes in physical appearance. For example, **sariq kasal** refers to jaundice and accounts for 50% of the analyzed examples. The verb **sarg‘aymoq** means to become yellow or pale and is often

used to describe weakness, illness, sadness, or physical exhaustion. This meaning represents 30% of the examples.

However, **sariq** is not always negative in Uzbek. It may also have natural and positive associations. For instance, **sariq oltin** is associated with wealth and value, while **sariq somon** evokes autumnal or agricultural imagery. These meanings account for 10% and 5% of the examples respectively. In addition, **sariq chiroq** functions as a signal of caution and accounts for 5%. Thus, the main conceptual metaphor in Uzbek is **illness is yellow**, although natural and symbolic meanings are also present [8].

Overall, both English **yellow** and Uzbek **sariq** contain negative connotations, but their nature is different. English negativity is mainly psychological, connected with cowardice and fear, whereas Uzbek negativity is mainly physiological, connected with illness, weakness, and bodily appearance. This demonstrates that the same color may be conceptualized differently in different linguistic and cultural systems [9].

**3. Comparison of Phraseological Units**

The comparison of phraseological units confirms the cultural differences between English and Uzbek color semantics. English idioms tend to connect colors with emotional and psychological states, while Uzbek phraseological units more often reflect physical appearance, health, beauty, illness, and cultural imagery.

***Table 2. Comparative Analysis of English and Uzbek Phraseological Units Containing Red/Qizil and Yellow/Sariq***

| English Idioms | Meaning | Uzbek Phraseologisms | Meaning |
|---|---|---|---|
| **See red** | Anger | **Qizil yuz** | Health / beauty |
| **Red flag** | Danger / warning | **Qip-qizil** | Bright / captivating |
| **Yellow-bellied** | Cowardly | **Sariq kasal** | Jaundice |
| **Paint the town red** | Celebration | **Qizil o‘choq** | Hearth / central place |

As shown in the table, English idioms such as **see red**, **red flag**, and **yellow-bellied** mainly express emotional, psychological, or warning-related meanings. In contrast, Uzbek expressions such as **qizil yuz**, **qip-qizil**, and **sariq kasal** are more closely related to physical appearance, health, beauty, and illness. These differences correspond to the Sapir-Whorf hypothesis of linguistic relativity, according to which language reflects and shapes the worldview of its speakers [1], [3].

**4. Cognitive Models**

The cognitive analysis of the selected color lexemes shows that English and Uzbek conceptualize color meanings through different semantic models. In English, the dominant model can be described as **emotion → color**. This means that colors are frequently used to express emotional states such as anger, fear, danger, and cowardice. For example, **red** is connected with anger and danger, while **yellow** is associated with cowardice and caution.

In Uzbek, the dominant model can be described as **physiology → color**. This means that colors are often used to express physical appearance, health, illness, vitality, and bodily condition. For example, **qizil** is connected with beauty, health, and life, while **sariq** is associated with illness, weakness, and paleness. These models support Lakoff and Johnson’s conceptual metaphor theory, which argues that abstract meanings are formed through culturally grounded metaphorical mappings [2].

## Conclusion

The findings confirm that **red/qizil** and **yellow/sariq** share universal denotative meanings but differ significantly in their connotative and symbolic interpretations. At the denotative level, both languages use these lexemes to refer to basic physical hues. However, at the connotative level, English tends to associate **red** and **yellow** with emotional and psychological meanings such as anger, danger, cowardice, and caution. Uzbek, by contrast, more often connects **qizil** and **sariq** with aesthetic and physiological meanings such as beauty, health, vitality, illness, and weakness.

Thus, the study shows that color lexemes are not only names of visual phenomena but also culturally marked linguistic units. They reflect national worldview, historical experience, emotional associations, and patterns of figurative thinking. The results support Lakoff and Johnson's conceptual metaphor theory and Wierzbicka's view that semantic interpretation is closely connected with cultural experience.

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# CHARACTERISTICS OF ATTAR IN BAHMANYAR'S SHORT STORY "THE PRICE OF A MAN"

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***Abstract.*** *This article examines the portrayal of Farid al-Din Attar (c. 1145–1221) in Amini Bahmanyor's short story "The Price Of A Man" (Нархи одам). Through close textual analysis, it explores how Bahmanyor integrates Attar's spiritual legacy, mystical worldview, and poetic persona into modern Tajik literature.*

*The study highlights Attar's profound Sufi insight, ascetic detachment, deep compassion, and the transformative power of his pitying gaze. Bahmanyor contrasts classical Persian mysticism with the brutality of the Mongol invasion, using Attar as a captive whose presence reverses the power dynamic. Ultimately, the story revitalizes Attar's legacy, presenting him as a living embodiment of longing (ḥasrat), inner freedom, and spiritual resistance amid historical trauma.*

***Keywords:*** *Amini Bahmanyor, "The Smoke of Longing", "The Price Of A Man", Farid al-Din Attar, Sufism in modern Tajik literature, mysticism and violence, Persian literary tradition.*

## Introduction

"The sun, like a trembling, cold disk, was rolling from the east toward the west. Yet another dark and painful day was coming to an end in this cruel age.

Near the breach in the wall of the city of Nishapur, a Mongol named Choqu stared at his "booty" with open disgust. Just look at what kind of prisoner had fallen to his lot: a thin, long staff and a bag full of beard! And then there were the eyes — two horse eyes! The Mongol could not stand looking at such eyes. They resembled the eyes of a tiger that had been brought as a gift to the khan. Only that tiger had looked at him with obedient submission, while these eyes gazed at him with pity.

It seemed as if it was not the Mongol who had captured him, but rather the prisoner who had taken the Mongol captive!"By the name of Tengri, I swear!" he thought. "These people are useless. If you don't train them with the sword, striking heads and hands, they're no good for anything else." Choqu did not like thinking. He liked galloping on horseback, catching people off guard, trampling them underfoot, shedding blood, and taking spoils. He had a religion that did not allow the blood of animals to be spilled, yet turned human blood into rivers." (Source 1, 218)

This is how Amini Bahmanyar begins his short story "The Price Of A Man" (*Нархи Одам*), immediately immersing the reader in the atmosphere of violence and chaos during the Mongol invasion of Nishapur. By setting the narrative in the historical moment associated with the death of Farid al-Din Attar (c. 1145–1221), Bahmanyar does more than evoke a historical backdrop — he brings the reader face to face with the legendary Sufi poet and thinker, reimagining him as the very prisoner Choqu has captured.

The story draws on the well-known legend of Attar's death: during the Mongol sack of Nishapur in 1221, the elderly poet was taken captive. In the traditional account, when offered for

ransom, Attar himself undermines the negotiations — first suggesting he is worth more than the offered silver, then declaring he is worth no more than a sack of straw — leading his captor to kill him in rage. Bahmanyar transforms this anecdote into a psychologically rich encounter that highlights the spiritual power of the mystic in the face of brute force.

**Summary of "The Price Of A Man"**

Set against the brutal backdrop of the Mongol sack of Nishapur in 1221, Amini Bahmanyar's short story "The Price of a Man" opens with a vivid image of a cold, trembling sun setting on yet another day of violence and suffering. A Mongol warrior named Choqu, guarding a group of captives, finds himself irritated by his own unprofitable prisoner — an old man armed only with a long staff and a bag full of beard. What disturbs Choqu most are the old man's eyes: two piercing, pitying "tiger eyes" that seem to reverse the power dynamic, making the captor feel strangely captive.

When another prisoner boldly offers himself to be whipped in the old man's place and declares that the captive is **Sheikh Attar**, Choqu's confusion and rage deepen. He cannot comprehend why these people would risk or sacrifice everything for one seemingly worthless old man. Repeatedly questioning the prisoners about Attar's wealth, status, or usefulness, Choqu receives only the same calm answer: "I am Sheikh Attar."

As Tughay's prisoners and a wealthy buyer from Nishapur begin offering increasingly large sums of gold to ransom the old man, Choqu's greed clashes with his incomprehension. Even when a humble grass-cutter offers his single sack of straw — the very price Attar himself accepts as fitting — Choqu's fury reaches its peak. Unable to tolerate the spiritual dignity and quiet moral superiority radiating from the old man, Choqu draws his sword and beheads him in a single blow.

The story closes with the same haunting image of the trembling sun, underscoring the endless cycle of cruelty in this "merciless age." Through the stark contrast between the Mongol's materialistic worldview and Attar's transcendent spiritual presence, Bahmanyar explores themes of **inner freedom versus brute force**, the **transformative power of Sufi wisdom**, and the true, incalculable "price of a man" that cannot be measured in gold, horses, or violence.

This brief yet powerful narrative reimagines the legendary death of the great Persian Sufi poet Farid al-Din Attar, transforming a historical anecdote into a profound meditation on the enduring clash between physical power and spiritual enlightenment.

**Materials and Methods**

This article is based on close textual analysis of Amini Bahmanyar's short story "The Price of a Man" from *The Smoke of Longing*. The study uses literary-analytical, comparative, and contextual methods. The analysis focuses on the portrayal of Farid al-Din Attar, Sufi symbolism, historical allusion, narrative contrast, repetition, imagery, and the relationship between classical Persian mystical tradition and modern Tajik prose.

**Results**

**Attar's Key Characteristics as Portrayed by Bahmanyar**

Bahmanyar attributes several defining characteristics to Attar (or the Attar-like figure) that stand in sharp contrast to the Mongol warrior's worldview. First is **profound Sufi insight and inner freedom**. Even as a captive, the old man radiates a quiet dignity and detachment from worldly concerns.

His long staff and "bag full of beard" symbolize ascetic simplicity and the Sufi rejection of material wealth. Unlike Choqu, who measures value through plunder and violence, Attar embodies a higher scale of worth rooted in spiritual realization.

Second, Bahmanyar emphasizes **the transformative and piercing power of Attar's gaze**. The repeated focus on his "horse eyes" or "tiger eyes" is highly symbolic. These eyes do not show fear or submission; instead, they look upon the Mongol with *pity* (*tarahhum*). This gaze reverses the power dynamic: it is the prisoner who appears to "capture" the captor. The eyes evoke both the sharp vision of a mystic who sees beyond appearances and the compassionate sorrow of one who understands human suffering. In Sufi tradition, the gaze of a realized master can awaken or disturb the soul; here, it unsettles Choqu, who cannot bear to meet it.

Third, the story underscores **deep compassion and moral superiority**. Choqu's religion permits rivers of human blood while forbidding the spilling of animal blood — a hypocritical inversion that Bahmanyar uses to critique raw militarism. In contrast, Attar's presence represents mercy, wisdom, and the enduring value of the human soul. His pitying look silently condemns the cycle of violence without uttering a word of protest, highlighting the Sufi ideal of inner resistance through spiritual elevation rather than physical confrontation.

**Artistic Techniques and Thematic Contrast**

Bahmanyar masterfully blends **historical allusion**, **Sufi symbolism**, and **psychological realism**. The Mongol invasion serves not merely as setting but as a metaphor for the clash between material power and spiritual depth. The "smoke of longing" (*dudi hasrat*) that gives the story its title emerges as a central metaphor: it represents the lingering sorrow and unfulfilled spiritual yearning that persists even amid historical trauma. Just as smoke rises from a fire that cannot be fully extinguished, Attar's inner light continues to burn and disturb the darkness of the age.

By presenting Attar as a living embodiment of *hasrat* (longing), inner freedom, and quiet resistance, Bahmanyar revitalizes the classical Persian mystical tradition for modern readers. The story suggests that true victory does not belong to the sword but to the soul that remains unshaken. In the end, the Mongol's discomfort reveals his own spiritual emptiness, while the captive's pity points to a higher reality.

**Discussion**

As Abdolhossein Zarrinkoub notes in his renowned study *The Sound of the Feathers of Simurgh* (*Sedā-ye par-e Simorgh*), Farid al-Din Attar was already widely revered as "Sheikh" in Nishapur by the time he reached his sixties. (Source 2, 37)

Bahmanyar masterfully exploits this historical detail through deliberate repetition. When Choqu and the other Mongols repeatedly demand to know the old prisoner's identity and worth, the captives — and eventually the old man himself — respond with the same calm, unwavering phrase: **"He is Sheikh Attar"** (or simply "I am Attar"). (Source 1, 221)

To the Mongol persecutors, who know nothing of Persian mysticism or Attar's reputation, these words carry no weight; they sound meaningless or even defiant in their simplicity. Yet for the Persian (and Tajik) reader familiar with the Sufi tradition, each repetition resonates with profound layers of meaning.

It evokes Attar's established spiritual authority, his lifelong dedication to the path of divine love, and the quiet dignity of a realized mystic who needs no further titles or proofs. The more the Mongols press for material explanations — wealth, power, lineage — the more the simple declaration "He is Attar" underscores the unbridgeable gulf between worldly values and spiritual reality. In this way, Bahmanyar turns a historical fact into a powerful literary device that deepens the story's irony and elevates its Sufi message. (Source 1, 218-225)

Dr. Taqi Pournamdarian, in his insightful book *Meeting the Simurgh* (*Didār bā Simorgh*), highlights one of the most remarkable aspects of Attar's genius. He notes that Attar describes his

meetings and intimate encounters with God in a manner so profoundly beautiful, so spiritually intense, and so unique that it leaves the reader astonished. According to Pournamdarian, Attar's poetic expression of divine union is "mind-blowing" in its depth and originality — a rare achievement even among the greatest Sufi mystics (Source 3, 112).

This distinctive quality of Attar's writing is not merely literary; it reflects a lived mystical experience that transcends ordinary language. Bahmanyar skillfully draws upon this very power in "The Price of a Man." Even as a silent, captive old man facing brutal violence, the figure of Attar radiates an inner light and spiritual authority that profoundly disturbs his Mongol captor.

Through the old man's calm, pitying gaze and quiet dignity, Bahmanyar allows the reader to sense the same "mind-blowing" proximity to the Divine that Pournamdarian identifies in Attar's poetry. In the heart of Mongol barbarity, the presence of Attar becomes a living embodiment of that unique Sufi encounter with God — an encounter that no sword, no whip, and no amount of gold can overpower or comprehend. (Source 3, 112)

Dr Stephen Carver writes in his short article about tips how the historical novel or story must be written: "Remember you're world-building as much as storytelling, so when researching keep your eye out always for quirky cultural details and interesting facts about the way people talked, dressed, worked and acted, what they ate, what they believed, and *why."*

Amini Bahmanyar has largely fulfilled Dr. Stephen Carver's advice on historical fiction writing in "The Price of a Man" ("Нархи Одам"). Carver emphasizes that authors must engage in **world-building** alongside storytelling by incorporating quirky cultural details and interesting facts about how people talked, dressed, worked, acted, what they ate, what they believed, and — crucially — **why** they believed it. He stresses creating an authentic, credible setting that answers the reader's implicit question: "What was it like to live back then?"

Bahmanyar succeeds well in this regard, especially within the compact form of a short story. Here's a balanced assessment:

**Beliefs and "Why" They Believed Them**: This is the story's greatest strength. Bahmanyar deeply explores the clash of worldviews. Choqu's Mongol religion (rooted in Tengri worship) prohibits spilling animal blood but permits — even celebrates — rivers of human blood. This "quirky" yet historically grounded detail reveals the brutal logic of the Mongol conquerors. In contrast, the Persian captives (and Attar) embody Sufi spiritual values: inner freedom, compassion, quiet dignity, and the incalculable worth of the human soul. The repeated, calm answer "He is Sheikh Attar" carries profound meaning for the reader (and the Persian cultural context) while remaining incomprehensible to the Mongols. Bahmanyar shows **why** these beliefs matter: they create an unbridgeable moral and spiritual gulf.

**How People Acted and Worked**: The story vividly depicts the Mongols' way of life — galloping on horseback, surprise attacks, trampling victims, shedding blood, and collecting spoils. Choqu's habitual reaching for his sword when confused or frustrated is a telling behavioral detail. The Persians, meanwhile, act with calm endurance, self-sacrifice (the prisoner offering himself for whipping), and collective solidarity in trying to ransom Attar.

**Significant Historical Events and Cultural Icons**: Bahmanyar anchors the story in the real 1221 Mongol sack of Nishapur and the legendary death of Farid al-Din Attar. Attar himself functions as a living cultural icon of classical Persian Sufism. The breach in the city wall, the captives, the ransom negotiations, and the casual brutality all feel grounded in the historical trauma of the Mongol invasion.

**Atmosphere and Sensory Details**: The recurring image of the "trembling, cold disk" of the sun effectively sets a tone of bleakness and cyclical suffering. Sounds (whip cracks, cries) and physical actions (doubling over from blows, kneeling) add texture.

**Quirky Cultural Details on Daily Life**: The story is more focused on dramatic confrontation and philosophical contrast than on everyday minutiae. We learn little about what people ate, how they dressed in detail, specific speech patterns beyond the formal/literary style, or smaller domestic habits. This is understandable in a short story — Bahmanyar prioritizes the symbolic encounter over broad social panorama.

**Depth of Setting**: While the Mongol invasion provides a powerful backdrop, the world-building remains somewhat stylized and symbolic rather than richly immersive with layered topographical, architectural, or olfactory details.

Bahmanyar successfully follows Dr. Stephen Carver's recommendation to treat historical fiction as world-building by embedding culturally significant beliefs and behaviors.

The stark contrast between Mongol Tengri-worship and Persian Sufi spirituality, along with telling details such as Choqu's sword-reaching habit and the prisoners' calm self-sacrifice, creates an authentic sense of 'what it was like to live back then' amid the horrors of the Mongol invasion. (Source 1, 218-225)

In the important work of *Kunguraye Attar*, a collection of articles we read the following insightful observation: "We must concur with Dr. Abdolhossein Zarrinkoub, who asserts that the greatness of the mystic from Nishapur lies in his having opened a fresh horizon — **not only for Sufi poetry, but even for the art of storytelling and fictional prose**" (Source 5, 26).

This statement carries particular significance when considering Amini Bahmanyar's short story "The Price of a Man." Bahmanyar demonstrates the truth of Zarrinkoub's claim by transforming the historical figure of Attar into a powerful literary character.

Through the quiet dignity, piercing gaze, and spiritual depth of the captive sheikh, Bahmanyar does not merely recount a historical anecdote; he opens a new artistic horizon for modern Tajik prose. He successfully bridges classical Sufi mysticism with contemporary fictional narrative, proving that Attar's innovative spirit continues to inspire and enrich the art of storytelling centuries later.

It is important to note that Amini Bahmanyar's engagement with Sufi poetic figures in "The Price of a Man" is not an isolated occurrence. The author has repeatedly turned to the rich heritage of Persian Sufism throughout his literary career. He has frequently referenced and portrayed **Mawlana Jalaluddin Rumi** in several of his short stories, and most notably, he features Mawlana as a significant presence in his novel **"Shahanshah"**. (Source 6, 768)

This recurring interest reveals Bahmanyar's deep and sustained fascination with classical Sufi thought and its enduring relevance to modern Tajik literature.

By repeatedly drawing upon figures such as Attar and Mawlana, Bahmanyar establishes a consistent artistic dialogue between the spiritual wisdom of the past and the historical traumas and moral questions of the present. In "The Price of a Man", this dialogue reaches a particularly powerful expression, as the silent, captive Attar becomes a living embodiment of Sufi resilience and inner freedom in the face of Mongol brutality.

Importantly, these are **anachronistic readings**: Mawlavi was not a postmodernist in intent or historical context. His techniques arise from Sufi didactic traditions, Qur'anic stylistic influences (non-linear revelation, abrupt shifts), and Persian literary innovation. However,

applying a postmodern lens reveals striking parallels that explain why the *Masnavi* feels strikingly modern—or even ahead of its time—to contemporary readers. (Source 7, 28)

Despite such an advanced foundation and heritage in contemporary Tajik literature, the development of postmodernism and deconstruction remains slow and gradual.

Contemporary Tajik literary studies still largely rely on Soviet-era periodization frameworks and ideological categories (e.g., socialist realism as the dominant lens until the late 1980s, followed by a prolonged "transition" or "post-Soviet" phase), with only partial and slow incorporation of global theoretical shifts such as postmodernism, metafiction, postcolonialism, or digital/network literature. Which all have roots in classical literature and Bahmanyar, a fierce reader and writer has found an outstanding source to use and find his own unique voice in Tajik literature.

Khudayi Sharifzade makes clear the concept of the history of Tajik literature is mixed with Iranian language and literature: "The history of Tajik literature is the artistic and spiritual literary creation that has emerged in the cultural sphere of the Iranian peoples from the most ancient times to the modern period." (Source 8, 14)

Tajik literature shares a deep and intertwined history with broader Middle Eastern literary traditions, particularly classical Persian literature. As another Tajik scholar, Rasul Hadizade emphasizes in his seminal work *Tajik Literature in the 12th–14th Centuries*, this period witnessed a surge in mystical themes that represented a transformative wave in literary development. Tajik/Persian Sufi poets of this era played a pivotal role in challenging and transcending the prevailing cultural and intellectual boundaries of their time.

Rasul Hadizade writes: "In the Middle Ages, both in the East and in the West, the anti-feudal protests of the lower strata of society — peasants, urban artisans, and farmers — usually manifested themselves in the form of widely disseminated religious-heretical teachings that had a distinctly mystical character. (Source 9, 215)

This quotation encapsulates a critical intersection of social, religious, and political dynamics in the medieval world, spanning both the Islamic East (including regions like Persia, Central Asia, and the Middle East) and the Christian West (Europe).

Below, we explore the broader historical context, implications, and significance of this phenomenon. Rooted in the ancient mystical traditions of Persianate culture and later reshaped by Soviet ideology, Tajik literature has become both remarkably rich and significantly constrained—first by the Bolshevik Revolution, then by the enforced dominance of the Russian language, and finally by the shift from the Perso-Arabic script to Cyrillic.

Mysticism emphasizes direct, personal experiences of the divine, often bypassing institutional mediators (priests, clerics). It tends to be introspective, symbolic, and open to reinterpretation, making it a flexible tool for dissent.

Early Sufism (8th–12th centuries) often had socially radical edges. Figures like Mansur al-Hallaj (executed for heresy in 922 CE) or later Sufi poets like Mawlavi (Rumi) and Attar used mystical language to question material power and advocate spiritual equality. The mystical character facilitated dialogue between East and West. For example, Islamic mysticism influenced European thought via Spain and Sicily, while Christian mysticism echoed in Persian poetry.

Mystical-heretical teachings enriched medieval literature. In the East, Sufi poetry (Hafez, Mawlavi) became a cornerstone of Persian/Tajik literary tradition, blending spiritual and social critique. In the West, allegorical and mystical works (e.g., Dante's *Divine Comedy*) reflected similar tensions. (Source 11)

It is worth noting that Tajikistan, as part of the Persianate cultural sphere, was deeply shaped by medieval Sufism. The "Iranian Renaissance" (8th–13th centuries), mentioned in related discussions, saw Tajik/Persian poets and thinkers like Rudaki, Ferdowsi, and Ibn Sina integrate mystical ideas into their works. Sufism, as a vehicle for both spiritual and social expression, influenced Tajik literature's emphasis on introspection and resistance to rigid authority, a legacy that subtly persists in postmodern writers like Bahmanyar, Afardi and Mohammadzaman Saleh, Muazzama, Muhammadrahim Saydar and Qader Rustam in the 80th. These postmodernist writers kept their link with classical literature while implementing new postmodern nuances to the Tajik literature. (Source 12)

Oppressed lower classes, unable to openly challenge feudal power, turned to mystical, heretical religious teachings to voice their dissent. These movements, blending spiritual yearning with social critique, were widespread in both the Islamic East and Christian West, leaving a lasting cultural and literary impact.

In the Tajik context, this resonates with the historical role of Sufism in shaping Persianate literature and identity, a thread that continues to influence modern and postmodern literary developments, albeit in less overtly mystical forms.

Rasul Hadizade, renowned Tajik scholar wrote: "In the medieval Islamic world, one such movement was Sufism (tasawwuf), which is connected to these teachings throughout almost the entire history of Islam. Sufism is a highly complex and multifaceted ideological phenomenon that, in the course of its history, has served as the vehicle for the most radical heretical protests, for more moderate movements, and as a social reactionary force." (Source 9)

Contemporary Tajik literary studies continue to rely heavily on Soviet-era periodization frameworks and ideological categories. Socialist realism remained the dominant lens until the late 1980s, followed by a prolonged and often vaguely defined "transition" or "post-Soviet" phase. As a result, the incorporation of major global theoretical shifts — such as postmodernism, metafiction, postcolonial studies, and digital/network literature — has been partial and relatively slow.

In this conservative scholarly landscape, Amini Bahmanyar stands out as a distinctive voice. A fierce and discerning reader of both classical Persian literature and Sufi tradition, he has discovered in the works of poets like Farid al-Din Attar and Mawlana Jalaluddin Rumi an outstanding and timeless source of inspiration.

By creatively drawing upon this rich heritage, Bahmanyar has forged his own unique artistic voice in modern Tajik literature — one that bridges classical Sufi wisdom with contemporary narrative techniques, offering a powerful alternative to the lingering Soviet-era paradigms.

**1. Symbolic Density and Economy of Form**

One of the story's greatest artistic strengths is its **extreme economy**. In a relatively short text, Bahmanyar packs layers of symbolism without unnecessary exposition. Every object and gesture carries multiple meanings:

The **long staff** and **bag full of beard** symbolize ascetic simplicity and Sufi detachment from material wealth.

The **whip** represents Mongol brute force and the cycle of violence.

The **sack of straw** (the price the grass-cutter offers and Attar accepts) becomes the story's central ironic symbol: the true "price of a man" is humble and spiritual, not gold or power.

The **eyes** ("horse eyes" turning into "tiger eyes" filled with pity) form the emotional and philosophical core. They reverse the gaze of power — the captive looks upon the captor with compassion rather than fear, unsettling Choqu more than any physical threat. (Source 1, 218)

This symbolic density allows the story to function on two levels simultaneously: as a realistic historical anecdote set during the 1221 Mongol sack of Nishapur, and as a Sufi parable about inner freedom and the limits of worldly power.

**2. Power Reversal and Dramatic Irony**

Bahmanyar excels at **narrative subversion**. The physical power dynamic is clear — the armed Mongol warrior controls a frail old captive. Yet from the very first description of Attar's pitying gaze, the story quietly inverts this hierarchy. The Mongol feels "captured" by the old man's presence. Choqu's repeated frustration ("These people are useless…") and his habitual reaching for his sword when intellectually defeated highlight his inner emptiness. (Source 1, 219)

The **dramatic irony** is masterful: the Mongols (and even some readers unfamiliar with Sufi tradition) hear the repeated answer "He is Sheikh Attar" as meaningless, while the informed reader recognizes its profound weight. Each repetition deepens the contrast between material valuation and spiritual worth. This technique echoes classical Sufi storytelling (especially Attar's own embedded tales in *The Conference of the Birds*), where surface simplicity hides deep metaphysical truth.

**3. Cyclical Structure and Framing Device**

The story opens and closes with the same haunting image:

**"The sun, like a trembling, cold disk, was rolling from the east toward the west. Yet another dark and painful day was folding its hem in this cruel age."** (Source 1, 218)

This **cyclical framing** creates a sense of historical inevitability and endless suffering under invasion. It gives the narrative a poetic, almost liturgical rhythm, reinforcing the Sufi idea that outer historical trauma continues while inner spiritual light persists. The "smoke of longing" (*dudi ḥasrat*) — the title of Bahmanyar's collection — hovers implicitly over the entire piece as a metaphor for spiritual yearning that rises even from the ashes of destruction.

**4. Psychological Realism and Character Contrast**

Bahmanyar blends **psychological realism** with allegory. Choqu is not a cartoonish villain but a believable product of his culture: he dislikes thinking, prefers action (galloping, trampling, looting), and reaches for his sword when faced with ideas he cannot grasp. His religion — forbidding animal blood but allowing rivers of human blood — is a sharp, "quirky" cultural detail that exposes moral hypocrisy.

In contrast, Attar's silence and calm are eloquent. He barely speaks, yet his presence, gaze, and final serene acceptance of the lowest "price" radiate quiet dignity. This contrast is not just thematic but **artistically dynamic** — it drives the tension without relying on long dialogues.

**5. Integration of Sufi Narrative Traditions**

Bahmanyar draws deeply from classical Sufi storytelling techniques while adapting them for modern prose:

**Embedded moral tension**: Like Attar and Rumi, he uses a simple encounter to explore profound questions of value, ego, and divine reality.

**Paradox and bewilderment**: Choqu's growing confusion mirrors the Sufi station of *hayrat* (bewilderment) before the Divine.

**Annihilation and resilience**: Attar's willingness to accept death with dignity reflects *fanā* (self-annihilation) and the Sufi ideal that true freedom exists beyond physical chains. (Source 1, 224)

At the same time, Bahmanyar modernizes these elements with **psychological depth** and subtle irony, making the story feel fresh rather than purely imitative.

**6. Language, Rhythm, and Tone**

The prose is elegant and restrained. Bahmanyar uses:

- Short, sharp sentences during moments of violence.-
- Longer, flowing descriptions for Attar's presence and the symbolic sun.
- Repetition ("Not enough… Not enough…") that builds rhythmic intensity and underscores greed versus spiritual sufficiency. (Source 1,

The tone is neither sentimental nor didactic. It maintains a quiet solemnity that allows the Sufi message to emerge naturally from the action.

**7. Overall Artistic Achievement**

"The Price of a Man" demonstrates Bahmanyar's ability to fuse **historical realism**, **Sufi allegory**, and **modern psychological narrative** into a seamless whole. Its artistic power lies in restraint: it says much by showing little. By focusing on one small encounter during a world-shattering invasion, Bahmanyar achieves universal resonance — the story becomes a timeless parable about the enduring strength of the spirit against material violence.

In the context of contemporary Tajik literature, which has often struggled with Soviet-era ideological frameworks, this story represents a sophisticated bridge between classical Persian-Sufi heritage and modern prose. Bahmanyar finds his unique voice precisely by returning to Attar not as a distant icon, but as a living artistic and spiritual resource.

The result is a compact masterpiece: elegant in structure, rich in symbolism, profound in its Sufi message, and quietly devastating in its portrayal of resilience amid historical trauma.

**Repetition of the name "Attar" or "I am Attar"**

Bahmanyar gives in his story just one name "Attar" or to be precise "I am Attar" and that speaks it all to the people of Nishapour, but not to the enemy. Enemy sees body, but names are in a different level of existence. Attar refuses to add anything else to his name, as his name has made a history for his people. Bahmanyar brings this repeatedly to bring the meaning of difference between the body and spirit.

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The need for this masterpiece to be translated into English is high. English readers must read this uniquely and masterfully written in their own mother tongue is important. We just translated the beginning of it to get this article started, hoping one day this short story will be translated into flawless English by emerging translators.

**Conclusion**

Through this concise yet powerful short story, Amini Bahmanyar revives Farid al-Din Attar not as a distant historical figure but as a timeless symbol of Sufi resilience. "The Smoke of Longing" uses the brutality of the Mongol era to illuminate the enduring relevance of Attar's legacy: the transformative power of compassion, the superiority of spiritual insight over physical force, and the persistent quest for meaning amid suffering. In doing so, Bahmanyar affirms that even in the darkest of times, the smoke of sorrowful yearning can carry the light of inner enlightenment.

At its heart, "The Price of a Man" is a profound meditation on the true value of a human being — not in material, political, or military terms, but in spiritual ones. Bahmanyar reimagines the legendary death of Farid al-Din Attar during the 1221 Mongol sack of Nishapur. The story centers on a Mongol warrior, Choqu, who captures an old man possessing nothing but a long staff and a bag of beard. What disturbs Choqu most are the old man's eyes — "tiger eyes" filled with pity rather than fear. These eyes reverse the power dynamic: the captor feels strangely captive.

Through Sufi eyes, the story reveals that **real power lies in inner enlightenment, not outer force**. Attar (or the Attar-like figure) embodies classic Sufi virtues:

- **Profound insight** and detachment from worldly concerns (asceticism),
- **Deep compassion** (*rahm-shafqat*) for the suffering soul,
- **Ḥasrat** — a sorrowful, burning longing for the Divine that persists even in captivity.

The Mongol's religion forbids spilling animal blood but allows rivers of human blood — a hypocritical materialism that Sufism quietly condemns. Attar's calm, pitying gaze and simple declaration "I am Attar" carry transformative spiritual weight. They expose the emptiness of brute force and greed. Even when offered gold, horses, or straw, Attar accepts the lowest price (a sack of straw) with serene acceptance, affirming that the true "price of a man" is spiritual, not monetary.

This echoes Attar's own poetry (especially in works like *The Conference of the Birds*), where the soul's journey toward God demands total surrender and inner freedom.

Sufism here is not abstract theology — it becomes a living force that **disarms violence** through moral and spiritual superiority.

The story powerfully portrays **spiritual resilience** in the face of overwhelming historical trauma. The Mongol invasion represents raw destruction, materialism, and dehumanization. Yet the captive's quiet dignity, the prisoners' willingness to sacrifice everything for the sheikh, and the grass-cutter's humble intervention show that inner freedom cannot be conquered by the sword.

Attar's presence "captures" Choqu psychologically and spiritually. No matter how much the Mongol whips, threatens, or bargains, he cannot break the old man's composure. This illustrates a core Sufi teaching: **true resilience comes from detachment and union with the Divine**. Physical chains cannot bind the liberated soul. Bahmanyar thus transforms a moment of historical defeat (the fall of Nishapur) into a timeless affirmation that spiritual resistance outlasts empires.

The recurring image of the "trembling, cold disk" of the sun frames the narrative in cyclical suffering, yet the "smoke of longing" (*dudi ḥasrat*) — the title of Bahmanyar's collection — suggests that spiritual yearning continues to rise even from the ashes of trauma.

Bahmanyar's storytelling is masterful in its economy and symbolic depth. Within a short space, he achieves several artistic strengths:

**Powerful Contrast and Irony**: The brute Mongol versus the frail mystic creates dramatic tension. Choqu's repeated frustration ("These people are useless…") and his habit of reaching for his sword when intellectually defeated highlight the limits of violence.

**Symbolic Imagery**: The eyes are central — shifting from "horse eyes" to "tiger eyes" filled with pity. They symbolize the mystic's piercing vision and compassionate sorrow. The whip, the staff, the bag of beard, and the sack of straw all carry layered meanings.

**Reversal of Power**: The captive "captures" the captor — a brilliant Sufi-inspired narrative twist that subverts expectations.

**Repetition as Device**: The insistent reply "He is Attar" gains deeper resonance for readers familiar with Persian-Sufi tradition, while remaining meaningless to the Mongols. This creates dramatic irony and cultural depth.

**Psychological Realism**: Bahmanyar blends historical allusion with inner monologue, making Choqu's confusion and rage feel authentic. The story moves seamlessly between external brutality and internal spiritual drama.

**Universal Appeal**: By grounding a classical Sufi legend in the Mongol era, Bahmanyar bridges 13th-century mysticism with modern Tajik (and broader Persianate) literature, giving ancient wisdom fresh relevance.

"The Price of a Man" asserts that **Sufism offers the ultimate resilience**: an inner light that no external violence can extinguish. In an age of conquest and materialism, the story reminds us that the highest human worth lies in spiritual depth, compassion, and unwavering longing for the Divine. Bahmanyar's artistic achievement lies in turning a grim historical anecdote into an elegant, emotionally resonant parable — one that affirms the enduring power of the soul over the sword.

The "price" of a true human being, the story suggests, is not gold or power, but the smoke of ḥasrat that rises quietly yet unstoppably, even from the ruins of history.

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# ORAL MARKETING DISCOURSE OF STARTUPS AT INTERNATIONAL EXHIBITIONS

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***Abstract***. *This article examines the oral marketing discourse of Chinese startups at international exhibitions and identifies the linguistic, pragmatic, and cultural features that shape successful product presentations. The study focuses on how Chinese startups present innovative products to international audiences through simple, clear, persuasive, and strategically organized speech. Using discourse analysis, pragmatic analysis, and comparative analysis, the article explores presentation videos, promotional materials, and examples of oral communication from Chinese startup contexts. Special attention is paid to lexical choices, audience engagement strategies, emotional influence, urgency-based expressions, multimodal presentation tools, and cultural adaptation. The findings show that Chinese startups achieve communicative effectiveness by simplifying complex technological concepts, emphasizing practical benefits, using persuasive vocabulary, and integrating speech with visual and digital tools such as slides, videos, VR, AR, and touch screens. The article concludes that oral marketing discourse plays a crucial role in attracting investors, building trust, and promoting innovation internationally.*

***Keywords***: *international exhibitions, Chinese startups, oral communication methods, sales and promotional speech, discourse analysis.*

Introduction

In the past few years, Chinese startups have become one of the most important participants in the global innovation market. In particular, international technological exhibitions have become a major platform for startups to promote their products to the public, and it is difficult to imagine this process without oral marketing discourse. Through this discourse, startup companies can effectively communicate the advantages, convenience, novelty, and competitiveness of their products in the market environment.

The relevance of this dissertation work lies in the fact that the success of startups largely depends on their communicative strategies, while this aspect has not yet been sufficiently studied, and the linguistic features of such oral speeches have not been fully investigated. Since startup projects are carried out on a large scale, the correct selection of these speech strategies directly affects marketing effectiveness in order to fully explain the essence of product creation to representatives of different countries at the same time in a clear and understandable manner. Such factors create the need to conduct scientific research in this direction.

How important is oral marketing at an exhibition of innovative products? Investors or buyers visiting an exhibition first of all pay attention to your clothing and your speaking style. First, because innovative products are new and have not yet been applied in practice by anyone, the initial explanation given about them is very important. Second, oral marketing is live communication between the creator and the customer in a real environment, and it requires short and concise answers to the questions that interest the buyer.

What principles should this type of marketing discourse be based on?

Simple, short, and clear speech means simplifying complex terms and presenting them in a form understandable to everyone, avoiding unnecessary words, speaking while taking into account the level of knowledge of the listening audience, and using real examples, for instance, by using words such as “not possible,” “proven,” and similar expressions.

Pragmatic contribution means that every sentence must be directed toward a specific purpose.

Emotional impact means attracting the customer’s attention by presenting one’s own experiences in an interesting storytelling style.

Taking into account the environment of international exhibitions, it is necessary to avoid incorrect translations.

Oral marketing discourse is considered one of the main factors in presenting any type of product promisingly at international exhibitions. It not only provides information but also creates interest and cooperation; therefore, it should be based on the principles of conciseness, adaptability, and pragmatic effectiveness.

Literature Review

In modern scientific literature, marketing and innovation are widely studied as closely interconnected processes. In particular, it is emphasized that the main task of marketing is to create an innovation that is convenient and useful for the customer and to deliver it through effective communication. From this point of view, the role of communicative approaches, especially oral discourse, is increasing in the promotion of innovative products.

As the main sources in the study process, together with several books related to this topic, many articles were used, and most of the reviewed articles were from CNKI and WOS journals. Based on 260 articles on the topic of trends in youth entrepreneurship in China, an article was analyzed that recorded the initial problems and solutions to obstacles arising in the process of startups adapting to the market environment.

The study was not limited only to articles from domestic and international journals. User correspondence on one of the well-known inter-country websites, Zhihu, was also reviewed and analyzed. On the basis of articles, scientific works, and collected information studied in order to examine deeply the problems that have emerged in this field, attention was paid to revealing the unexplored aspects of the topic. On this website, users described the existence of certain obstacles and problems in starting their own entrepreneurship. I believe that opinions openly expressed on such websites are very useful for policymakers who are trying to find solutions in this field.

Since the Chinese government pays great attention to the development of the economy, courses aimed at teaching the foundations of entrepreneurship have been introduced there since 2015. The first university to include this type of field in its university schedule was Tsinghua University, after which 137 other universities also introduced similar directions. This is also considered one of the main factors ensuring China’s current leadership at international exhibitions. Products offered to the public by the creators of startup projects with deep knowledge are gaining the trust of many investors. Since that time, more than 4,200 hackerspace companies have been established.

As Chinese business school professor Li Yan notes, “In the oral marketing discourse of Chinese startups, the main attention is directed toward results and practical benefit. They try to show not only the theoretical side of their ideas, but also what practical benefit they can bring. This makes them more attractive to investors and customers.”

Startup ecosystem specialist Wang Jun describes the specific nature of Chinese startups as follows: “At international exhibitions, Chinese startups stand out with their innovative approaches and ability to adapt quickly. Their speeches are always full of innovations and demonstrate the ability to foresee market trends and adapt to them.”

Marketing discourse is also analyzed from linguistic and communicative perspectives, and it is considered not merely a means of transmitting information, but also a mechanism of social and psychological influence. Researchers note that through marketing speech it is possible to influence consumer consciousness, form trust, and direct the decision-making process. This increases the importance of oral marketing discourse, especially in live presentations.

Research related to the marketing of innovative products shows that communication strategies are of particular importance in this field. A marketing strategy includes not only the creation of a product, but also the processes of presenting, promoting, and explaining it to the consumer. Since products based on new technologies are especially complex, explaining them in a simple and understandable form is a relevant task.

International exhibitions are recognized as one of the most effective platforms for marketing communication. Demo days are considered a convenient opportunity for startups to present their products to investors. On a large stage, all startups speak about their innovations in a five-minute speech based on a specially prepared short presentation. They must prepare their speech in advance, and this speech is the best opportunity to use oral marketing discourse.

Scientific works of recent years also emphasize the connection between international exhibitions and innovation. In particular, it has been found that exhibitions serve as a catalyst in demonstrating innovations, exchanging experience, and forming new ideas. At the same time, it is noted that research in this direction is insufficient and that communicative and linguistic aspects in particular have been little studied.

Research shows that demonstrating a product through exhibitions and delivering information about it to the listener live within a short time increases marketing effectiveness. At the same time, during the study process, separate studies were conducted on marketing discourse, international exhibitions, and innovative products. However, it can be observed that the specific features of these three concepts in combination have not been sufficiently studied. In particular, the fact that their lexical and communicative aspects have not been deeply covered determines the scientific relevance of the present study.

Research Methodology and Empirical Analysis

Since this study is aimed at identifying the specific features of oral marketing discourse used in the presentation discourse of innovative products by Chinese startups at international exhibitions, the methods mainly used were discourse analysis (话语分析), pragmatic analysis (语用分析组件), and comparative analysis (比较分析).

Because discourse analysis requires studying oral or written language in connection with the context in which it is produced, several advertising and presentation videos of innovative products on WeChat and YouTube platforms were reviewed. As a result, relevant texts were collected, and the meanings of linguistic elements were studied.

For example, at the 8th China International Import Expo held in 2025, **第八届中国国**际进口博览会, during its presentation, the company Bayer, **拜耳**, attempted to gain the investor’s trust by speaking in a scientific style and using several lexical units. It mainly used units such as **高效**, **最好的效果**, **最好的保**证, meaning “highly effective,” “the best effect,” and “the best guarantee.”

The main purpose of every startup at international exhibitions is, of course, to sell and to ensure the large-scale spread of its product. Therefore, every word in advertising or oral communication is considered very important. For this reason, by using phrases such as **快下**单, **必**买, **再想想就没了**, **就剩下了几件**, **最新款**, meaning “order quickly,” “must buy,” “if you think again, it will be gone,” “only a few pieces are left,” and “latest model,” they encourage customers to hurry, purchase the product, and try it. Forms of address such as **家人**们, meaning “dear family members” or “friends,” are widely used in many videos. At international exhibitions, in addition to expressing clear ideas and explaining the current superiority of technology, its future prospects are also emphasized.

Pragmatic analysis examines to whom speech is addressed, for what purpose it is said, the hidden meaning in sentences, and the state of the voice. Since it functions like an invisible staircase between the customer and the seller, through this method the extent to which speech affects the listener in the process of oral marketing was examined.

As an example, it can be said that AI-created toothbrushes also have their own meanings. During the presentation, special attention was paid to this. In the presentation and advertisements, words such as **学生**, **青春**, 动**感**, meaning “student,” “youth,” and “dynamism,” were taken as the main idea. Together, they acquire a specific meaning. The main purpose of this is to associate this type of toothbrush specifically with students and pupils and to show that it was created for them.

In the process of comparative analysis, it was observed that the marketing discourse of innovative product presentations in our country and in China has both similar and distinctive features. In accordance with the President’s decree of February 21, 2024, the year was declared the “Year of Support for Youth and Business” within the framework of the “Uzbekistan–2030” Strategy, and presentations of innovative products were held. The main purpose of this was to attract more investors. In China, such a policy was implemented many years earlier. Both countries are united by one goal: to create new innovations and contribute effectively to the development and economy of the country.

Several differences are also noticeable. Uzbek startups, in explaining the origin of their products, pay attention to their historical and cultural significance and try to produce them in harmony with national values and traditions. In China, however, the main focus is on the product’s advantages in the market and its high efficiency. In addition, while Uzbek startups use various videos and brochures during presentations, in China demonstrations are carried out using modern technologies such as VR, touch screens, and AR. Also, while startups in our country use Uzbek and Russian during presentations, presentations of innovative products in China are conducted in Chinese and English.

Results

The final results show that the oral marketing discourse of Chinese startups at international exhibitions achieves high communicative effectiveness through linguistic simplicity, pragmatic persuasiveness, and multimodal harmony. This is because, through speech, they effectively use strategies aimed at convincing the audience and explaining difficult phrases in simple language. Integration with multimodal tools also plays a major role in oral marketing. The organization of presentation speech in a visual form, such as slides and video materials, or in a practical form is also one of the paths leading to success.

Conclusion and Discussion

This study examined the features of oral marketing discourse used by Chinese startups in presenting innovative products at international exhibitions. As a result of the study, it was found that this discourse is characterized by pragmatic orientation and linguistic simplicity. First of all, at such exhibitions, startups enrich their ideas through the emotional and expressive power of speech, and when speaking before the audience, they use short, clear, and purposeful units to encourage visitors to make quick decisions.

During the analysis, it was determined that presentations conducted with visual elements, such as slides and short videos, or with practical samples of the product are more understandable, and such information reaches the listener more quickly. At the same time, it was established that strategies serving to create trust in speech, attract attention, and reveal the practical value of the product have priority importance.

The preservation of national communicative features further strengthens the uniqueness of the speech. The experience of Chinese startups' oral marketing discourse at international exhibitions can serve as a valuable example for startups from other countries. Principles such as short and clear expression, fact-based arguments, consideration of cultural features, and interactivity are important for establishing effective communication for any startup. At the same time, each startup must create its own unique style that corresponds to its specific features and market conditions.

As a final conclusion, it can be stated that the tendency toward linguistic simplification is connected with the fact that the international audience consists of representatives of different languages and cultures, and it serves to popularize complex technological concepts. This aspect corresponds to the principle of "accessible communication" in modern marketing communication.

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# ON THE SOCIO-PHILOSOPHICAL ESSENCE OF ABDULLA KODIRIY'S NOVEL *BYGONE DAYS*

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***Abstract****. This article examines the socio-philosophical essence of Abdulla Kodiriy's novel* Bygone Days *through a renewed analytical perspective shaped by the intellectual context of New Uzbekistan. The study focuses on Kodiriy's personality, spiritual and intellectual maturity, and the objective and subjective factors that influenced the formation of his social, philosophical, artistic, and aesthetic views. Using comparative, historical-logical, creative, and systematic methods, the article argues that* Bygone Days *is not merely a historical novel about Uzbek life, but a profound literary-philosophical work addressing individual freedom, rational life, national awakening, and resistance to oppression. Special attention is paid to the symbolic roles of Otabek, Kumush, Yusufbek Hoji, and Uzbek Oyim in revealing the conflict between enlightenment and ignorance, freedom and dependence, progress and medieval traditions. The article concludes that Kodiriy's socio-philosophical ideas remain relevant for contemporary society.*

***Keywords:*** *jadidism, personality, individual freedom, faith, truthfulness, society, Eastern traditions, rational life.*

## Introduction

The important changes taking place in the socio-political, spiritual, and moral life of our country during the last four or five years require a deeper understanding of the place and role of the individual in the life of society and the development of the country, as well as recognition of the fact that societies are governed by personalities and states are governed by politicians. Indeed, the new worldview of the emerging New Uzbekistan has created favorable conditions for an objective and truthful scholarly study of the heritage, life, and stages of development of our great ancestors.

During the last hundred years of the history of the peoples of Uzbekistan, the sole dominance of the state over the whole life of society, that is, state totalitarianism, continuously restricted the individual and their freedoms and hindered democratic reforms. The fact that the individual is essentially called upon to solve rationally the complex problems faced by society requires scientific substantiation of Uzbekistan's need for personalities and, for this purpose, the orientation of our education and upbringing system toward the individual [1].

The world-famous English thinker Arnold Toynbee, in his theory of civilization, proved with historical and logical arguments that a creative minority is a factor accelerating historical development. At turning points in historical development, crises can be overcome only if the creative minority, that is, personalities, have the opportunity, ability, and potential to give a worthy "Response" to the "Challenge." Otherwise, they will inevitably leave the stage of history and be condemned to nonexistence [2].

At turning points in the development of society, creative personalities strive to understand more deeply the essence of a changed era, to draw lessons from its mistakes and shortcomings by looking back at the past, to comprehend the essence and meaning of the philosophy of history, to

see the prospects of socio-spiritual development, and to educate individuals capable of struggling against oppression and tyranny through enlightenment. One such great thinker was Abdulla Kodiriy (1894–1938).

As one of the leading representatives of the Jadid movement, which entered the arena of the struggle for freedom in Turkestan in the mid-nineteenth century, Abdulla Kodiriy was a living witness and active participant in the important changes that took place in the socio-political and spiritual life of our region at the beginning of the twentieth century, especially after the February bourgeois revolution of 1917. He sensed the shadow of the despotic regime's mass repressions against liberty, freedom, and independence, and under the shadow of these horrors he used the favorable possibilities of fiction to advance the ideas of liberty and national independence.

Although his novel *Bygone Days*, from the outside, may appear to be "a historical novel from Uzbek life," or today's version of *Tohir and Zuhra*, *Four Dervishes*, *Farhod and Shirin*, and *Bahromg'ur*, in essence it is a literary-philosophical work on an extremely important socio-political theme.

**Methods**

In the research process of this article, in studying the laws and characteristics of the formation of a creative personality, we used the methods of comparative analysis of the old and new periods of Uzbekistan's history, historicity and logicality, creativity, and systematic analysis. Through these methods, we attempted to substantiate that the creation of Abdulla Kodiriy's masterpiece was connected with the historical necessity of liberating the peoples of Turkestan at the beginning of the twentieth century.

**Degree of Study of the Topic**

During the past hundred years, many studies have been created that are devoted to discovering the secret and power of Abdulla Kodiriy's genius. However, from the 1960s until 2017, researchers did not express any opinion about why Abdulla Kodiriy's masterpiece, *Bygone Days*, became the reason for his being accused as an "enemy of the people."

With the arrival of a new stage in the development of Uzbekistan, literary scholars' approaches to this topic changed.

As the well-known literary scholar Omonullo Madaev emphasized, "Throughout his entire creative career, in the novels, dramatic works, stories, feuilletons, letters, and scholarly works he created, Abdulla Kodiriy worked as a historian, ethnographer, philosopher... and most importantly, as a master of classical and beautiful words" [3].

As the well-known literary scholar and Hero of Uzbekistan Ibrohim G'afurov emphasized in his foreword entitled "The Image of Kodiriy" to the five-volume edition, Abdulla Kodiriy, with his entire being, is "a symbol of struggle, conscience, and freedom" [4].

Therefore, in recent scholarly literature we have not encountered scientific works that approach the essence of Abdulla Kodiriy's novel *Bygone Days* from a new socio-philosophical perspective.

**Research Results**

Until 1924–1926, Abdulla Kodiriy continued the traditions of the Jadid writers contemporary to him, such as Behbudiy, Abdulla Avloniy, Fitrat, Cho'lpon, and Hamza Hakimzoda. In 1915 he created the four-act drama *The Unhappy Bridegroom*, the novel *Juvonboz*, and the feuilleton *Shodmarg*. In these works, the writer, as an enlightener, a people-loving author, and a creator struggling against backwardness, ignorance, lack of knowledge, and lack of faith,

sought through enlightenment, theater, and humor, that is, comedy, to awaken hatred toward the vices in the everyday life of his contemporaries and to encourage them to live rationally.

After studying at the Institute of Journalism in Moscow in 1924 and acquiring thorough knowledge of literary trends, methods of artistic creativity, and various philosophical currents characteristic of advanced European literature, fundamental positive changes undoubtedly occurred in Abdulla Kodiriy's philosophical, scientific, artistic, and aesthetic views. The first product of these changes was the feuilleton *Collected Words*, published in the journal *Mushtum* in 1926, which caused radical changes in the fate of the writer.

The initiation of a criminal case against Abdulla Kodiriy and the speech delivered during his trial reveal, first, that in Abdulla Kodiriy's first confrontation as a personality with the existing government and policy over the issue of individual freedom, the totalitarian and despotic regime was clearly opposed to the individual, free thought, and liberty. Because of tyranny, his close creative colleagues, including Akram Oripov, editor-in-chief of *Mushtum*, Ziyo Said, and others, betrayed him.

Second, he rejected the proposals of his closest friends to leave temporarily for another country and survive the mass repression. Kodiriy wanted to prove that he was absolutely innocent and thereby to prove the injustice and cruelty of the brutal regime. Indeed, personalities are always people of faith, truthful and sincere, and people who wish goodness for others. Abdulla Kodiriy was such a personality.

According to Arnold Toynbee's teaching, as soon as personalities are formed, they become unlike the people around them. For them, a critical approach to reality, not personal interest but the interests of the people and society, and the struggle to liberate the people from slavery, dependence, and ignorance become a life principle. Contemporaries reject the personality; alienation occurs between the personality and the social environment, the people, and the society that brought them up.

Great personalities, in order to overcome this "alienation," turn to the spiritual, psychological, and aesthetic world of the people to whom they belong, to the "dirtiest and ugliest" events of the past, and, through historical facts and evidence, try to show the misled people and society the most correct and just path. They seek to glorify all positive qualities and virtues that can serve national development and to expose before their contemporaries the pessimistic face of ignorance, backwardness, oppression, and tyranny. A creative personality who has become unlike others through progressive views temporarily departs from society and the people with their ideas and views. However, they return to the bosom of their people with new qualities and virtues. In other words, the alienation of great creative personalities such as Abdulla Kodiriy, Abdulla Qahhor, Abdulla Oripov, and Shavkat Rahmon from their people, that is, their difference from others, and their "return" to their people is a general sociological law and is a product of the new philosophical worldview being firmly established in New Uzbekistan.

Abdulla Kodiriy understood well that fiction is an inseparable component of the spiritual life of the Uzbek people, a specific form of their way of thinking and their knowledge of the essence of the world. Through artistic images and devices, he dared to philosophically analyze the reasons why the peoples of Turkestan fell under the oppression of tsarist colonialism, to expose the ugly customs of medievalism, and to prepare the broad masses spiritually and psychologically for the struggle for national independence.

In order to comprehensively substantiate the tragic consequences that spiritual poverty, loyalty to ugly traditions, the suppression of individual freedom, ignorance, and lack of education

can bring to the fate of an entire nation, the great artist chose his theme “from the past, from recent bygone days, from the later ‘khanate times,’ which were the dirtiest and darkest days of our history.”

The author leads the reader into the world of spiritual and psychological experiences, ideological-political views, and moral perspectives of the highest and most influential stratum of society: owners, capital holders, and officials, who were directly responsible for the fate of society and capable of determining the socio-political environment in society. He assigns a responsible social function to each character of the work and embodies his ideological intention under the name given to each of them.

In particular, Otabek is depicted as a brave, virtuous, and perfect human being who has committed himself to the struggle for individual freedom and the development of the homeland and who has decided to create his own destiny with his own hands. Otabek’s submission to the desires of his mother, Uzbek Oyim, and his condemnation to lack of freedom and dependence are shown as the spiritual crisis of an entire freedom-loving nation, the triumph of ignorance, and the trampling of the homeland under the feet of enemies.

Uzbek Oyim is the symbol of ignorant and uneducated Uzbek women who clung with all their might to medieval traditions, who were “half-baked,” who were capable of making even such a wise and knowledgeable husband as Yusufbek Hoji submit to their wishes and desires, and who opposed individual freedom with all their strength. She is a symbol of those who create wise, virtuous, freedom-loving, and progressive children such as Otabek and then strangle them with their own hands.

The fundamental reasons why the main heroes of Abdulla Kodiriy’s masterpiece, Yusufbek Hoji, Otabek, and Kumush, are the same as the creative personality Abdulla Kodiriy himself are also connected with the evolution of the writer’s formation as a personality. The birth of *Bygone Days* was undoubtedly connected with the maturation of the creative personality.

During the last hundred years, thousands of studies have been created that are devoted to discovering the secret and power of Abdulla Kodiriy’s genius. However, from the 1960s until 2017, researchers could not say a single word about why Abdulla Kodiriy’s masterpiece, *Bygone Days*, became the reason for his being accused as an “enemy of the people.” The reason is that Soviet ideology and policy throughout its entire history were opposed to the individual, their freedoms, and especially to thinking differently. It was impossible to know and acknowledge this truth, not only under the former Soviet despotic regime, but also during the years of national independence in Uzbekistan under a political administration that sought to build a “strong state” and expelled progressive, faithful personalities from the country or imprisoned them.

Abdulla Kodiriy showed that the guides of society and the people were not uneducated and poor workers and peasants, but entrepreneurial, intelligent, educated, wise, and creative personalities. By doing so, he exposed the ugly face of the dark forces that hindered the sincere and pure love of Otabek and Kumush, Anvar and Ra’no, and their struggle for their own freedom: the backward and ignorant political administration system of medievalism and the ugly customs and superstitions contrary to sound reason.

In order to comprehensively substantiate the tragic consequences that spiritual poverty, loyalty to ugly traditions, the suppression of individual freedom, ignorance, and lack of education can bring to the fate of an entire nation, the great artist chose his theme “from the past, from recent bygone days, from the later ‘khanate times,’ which were the dirtiest and darkest days of our history.”

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In the images of Mirzakarim Qutidor, Oftob Oyim, Kumushbibi, Hasanali, and Usta Olim, the writer depicted freedom-loving and progressive forces that were nevertheless weak and helpless before medieval traditions.

Yusufbek Hoji, Uzbek Oyim, Otabek, and Hasanali were members of one family, one social environment. This household was a small symbol of all Turkestan. The spiritual environment in this household was determined and governed by Uzbek Oyim. She was the true mistress of this household. That is why the wise Yusufbek Hoji did not consider it necessary to consult with his wife, Uzbek Oyim, on any matter.

"Yusufbek Hoji had a strange habit," writes A. Kodiriy. "He would not sit and talk for a long time not only with his wife, but with the household in general...

After making the person speaking to him look into his mouth for some time, if he agreed, he would say 'good'; if he did not understand the matter, he would say 'well'; if he disagreed, he would say 'not right'; and if the matter was very disagreeable to him, he would merely smile and say nothing more, and even if he did speak, he would not go beyond three or four words" [4].

In the image of Yusufbek Hoji, Abdulla Kodiriy embodied the thoughtfulness and wisdom of the ancient East, and in the image of Uzbek Oyim, he embodied the dominance of Eastern traditions and their weak, fragile, and pitiable aspects. Uzbek Oyim was not only a blessed mother who created such a wise, virtuous, and brave person as Otabek, but at the same time she was also an extremely cruel and powerful force that vigorously promoted to her child all the vices of the dark and dirty past, such as polygamy, dependence, and obedience.

Her cruelty and stubbornness were so great that she did not care at all that such a wise, innocent, and beautiful angel as Kumushbibi was poisoned and killed by Zaynab, and she did not regret that she herself was first of all the cause of it. Kumushbibi never let Fuzuli's divan leave her hand; she was truly enlightened, wise, and beautiful. She is a bright symbol of the beautiful future capable of illuminating Otabek's household with knowledge and enlightenment and calling it to goodness. That is why, in the eyes of the great artist, the poisoning of Kumushbibi was the poisoning of the future.

Otabek was the leading intellectual, progressive, and freedom-loving son of his time. At the very beginning of the work, when introducing the reader to Otabek, the son of Yusufbek Hoji, the writer places special emphasis on these qualities and, through his language, shows how unsuitable the political administration in backward and impoverished Turkestan was.

While visiting the house of Ziyo Shohichi, Otabek tells how he had been to Russian cities for trade reasons:

“When I saw the administrative cities of the Russians, I was forced to admit that our own administration was exactly like a toy... If our administration continues with its present disorder, I could not imagine what would become of us. While I was in Shamay, if only I had wings, I would fly to my homeland, descend straight into the khan’s palace, explain one by one the administrative laws of the Russians, and if the khan listened to my petition and wrote a decree to the whole land, ordering that the Russian administrative order be adopted as a model, I too would see my own people on the same level as the Russians within a month... But when I returned to my homeland, I saw that my thoughts and desires in Shamay had been sweet dreams. Here there was no one to listen to me. Even if there were, they discouraged me by saying, ‘Will these khans listen to your dream? Will these beks implement it?’ At first I did not believe their words, but later I realized that they had spoken the truth. Indeed, in a graveyard, who would hear the call to prayer, ‘hayya ‘alal-falah’ — ‘come to salvation’?” [5].

Yes, Turkestan, which had become a graveyard, had sunk into the swamp of ignorance and was humiliated under the feet of enemies, needed Otabeks. Otabek’s sincere love for Kumushbibi from Margilan, he who had committed himself to giving life to dead and senseless Turkestan, is depicted not simply as a love adventure, but as a struggle for the freedom of the homeland through individual freedom and liberty.

Otabek was a perfect human being capable of creating his own destiny with his own hands. In this matter, it did not even occur to him to consult with his parents and obtain their consent. Yusufbek Hoji deeply felt in his heart the intelligence, feelings, dreams, and hopes of his son Otabek, respected his personality, and for that reason Otabek’s marriage from Margilan did not upset him; on the contrary, it pleased him. This was Abdulla Kodiriy’s ideal. In the view of the great artist, individual freedom and the independence of the homeland are inseparably connected with the freedom of sincere human love. Therefore, in the work, the struggle of Otabek and Kumushbibi for love is presented against the background of the merciless struggle between the new and the old, light and darkness, progress and backwardness.

In this struggle, the wise Yusufbek Hoji, who could have played a decisive role, ultimately obeys the will of his wife Uzbek Oyim and is forced to persuade Otabek to marry for a second time.

“After Uzbek Oyim entered, Yusufbek Hoji remained thinking for some time. Uzbek Oyim kept looking at her husband impatiently. After sitting silently for quite a while, Hoji began to speak gently:

‘My son, whether you have heard it or not, in any case, we have done something concerning you...’

Otabek, of course, knew about ‘what they had done or intended to do.’ Even so, he pretended not to know:

‘What wise people do regarding their sons, of course, cannot be improper,’ he said.

At this answer of his son, Hoji looked down at the ground and did not know what to say in reply.”

Abdulla Kodiriy does not comment on this situation. According to Eastern etiquette, until Hoji finished speaking, Otabek had to look down silently, obey his parents without question. But this does not happen. When Otabek, with high manners and humility, reminds him that Eastern

etiquette is contrary to reason, Yusufbek Hoji inwardly feels that his son is right, and silence begins.

“Again silence fell between them. Uzbek Oyim could not understand the meaning of this silence. After sitting and looking for a while, as if her heart became troubled, she said:

‘We have betrothed you to the daughter of Olim Ponsodboshi... Now we wanted to consult with you about the wedding...’

Otabek said nothing to his mother and looked meaningfully at his father. Hoji, with an embarrassed expression, said, ‘Yes, that is so’” [6].

In portraying Yusufbek Hoji as a wise father and a father who supports individual freedom, A. Kodiriy shows, on the one hand, that although Yusufbek Hoji was not at all opposed to his son’s marriage from Margilan, and on the contrary approved it, on the other hand, even though he admitted that the wishes and desires of Uzbek Oyim, who was uneducated and a slave of customs, were contrary to reason, he was helpless to reform her. Through this, the writer wanted to show that the elite stratum of the Middle Ages was not an example for the common people, but was subordinate to them.

“My son, we have no sign of hope other than you. All the dreams and desires we have in this world depend only on you. We thank Almighty God thousands of times that you became intelligent and sensible, unlike the children of others; even if we cannot be proud of you as others are, we believed that through you we would not suffer shame. Especially your mother’s hopes that she would experience through you increased more and more. Today your mother kneels before you, and for your mother’s sake I too intervene and ask you: since you married according to your own wish, may your wife be blessed for you. The wish of parents who claim to be intelligent, of course, would be nothing other than this. At the same time, one person who is the cause of your existence wishes to experience one dream and desire through her child during her lifetime... Whether you grant her this wish or not, the choice is again yours.

...Yusufbek Hoji did not say the above words dryly and without foundation, but stated to some degree the pillars and basis of this life, and Otabek heard this as a son of that environment. The truth is that he did not possess the strength necessary to oppose the law spoken by his father; therefore, the result of weakness was silence” [7].

“Otabek agreed to the wish of his parents, in his own expression, as a lifeless statue” [8].

This consent was the submission of freedom before slavery and obedience, the beginning of the tragedy of love that symbolized a national tragedy, the sinking of Turkestan, loyal to medieval morality and traditions, into the swamp of backwardness and ignorance, and finally the loss of its independence.

**Discussion**

In a land where dependence and ignorance ruled, it was inevitable that unfortunate women such as Zaynab would fall into the whirlpool of the environment created by Uzbek Oyims and lose their reason.

From such a painful, pitiable, and tragic fate in *Bygone Days*, Abdulla Kodiriy arrives at the following philosophical conclusion: a country that suppresses individual freedom, preserves medieval morality and traditions, and regards slavery and dependence as virtues will inevitably lose its independence, be trampled under the feet of enemies, and be humiliated. At the end of the work, Otabek, who sacrificed freedom and liberty for the wishes of his parents and lost his wings, dies in the struggle against the Russian invaders; that is, the destruction of Turkestan’s independence confirms this conclusion.

Through this, the writer drew attention to the fact that not only the despotic regime but also the customs of medievalism contrary to sound reason, ignorance, poverty, and the lack of education among women were causes of the suppression of individual freedom.

**Conclusion**

Fiction plays a very important role in solving the complex socio-political, spiritual, and moral problems faced by society through rational, enlightened, and civilized means. It should be emphasized that only when the personality of the creator is formed does literature become a weapon stronger than the atom and prepare people for the struggle for freedom and democracy.

Therefore, the socio-political, spiritual, and moral problems faced by the peoples of Turkestan at the beginning of the twentieth century gave rise to the great representatives of the Jadid movement. Abdulla Kodiriy, who understood that the peoples of Turkestan were struggling against the ugly customs of medievalism and that the inhuman ideology and policy of Bolshevism were directed against the individual and their freedoms, enriched the Jadid movement with new ideas and content. In his masterpiece *Bygone Days*, he expressed with great skill that ignorance, backwardness, oppression, and tyranny cannot be overcome without firm faith, religious and secular knowledge, a pure heart, and love.

The high socio-philosophical ideas advanced in this work retain their significance and relevance today, and we consider it necessary to study this topic comprehensively.

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# FUNCTIONAL-PRAGMATIC AND SYNTACTIC FEATURES OF PARENTHETICAL MODAL UNITS IN THE RUSSIAN AND UZBEK LANGUAGES

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***Abstract.*** *This article analyzes the functional, pragmatic, and syntactic features of introductory modal units in Russian and Uzbek linguistics, focusing on their role in expressing subjective modal assessment and organizing utterance structure. It examines the debate surrounding the syntactic status of these units, the complex relationship between modality and modus, and their importance in realizing the communicative intent of the speaker.*
***Keywords:*** *introductory units, syntactic status, modality, modus, functional-pragmatic, subjective assessment, Russian and Uzbek.*

## Introduction

The syntactic status of **parenthetical modal units (PMUs)** remains one of the most debated and theoretically significant issues in contemporary linguistics. These linguistic units occupy a distinctive position within sentence structure because they express the speaker's subjective-modal evaluation of the reported information and convey the speaker's attitude toward the propositional content of the utterance without forming part of its propositional core. Consequently, their syntactic nature cannot be adequately explained within the framework of the traditional theory of sentence constituents, which has led to the development of specialized theoretical approaches to the study of parenthetical constructions.

In Russian linguistic scholarship, parenthetical modal units have traditionally been regarded as elements located outside the grammatical structure of the sentence. However, recent studies advocate a broader functional-syntactic perspective, according to which parenthetical constructions constitute an essential means of organizing the utterance, contribute to the formation of its modal structure, and facilitate the realization of the speaker's communicative intentions[110].

Another issue of continuing theoretical importance concerns the relationship between the categories of **modality** and **modus**, which remains unresolved in modern linguistics. Contemporary scholars continue to debate whether these concepts should be interpreted as independent linguistic categories, closely related phenomena, or virtually synonymous designations of the same linguistic entity. Despite the diversity of theoretical approaches and terminological interpretations, most researchers acknowledge the existence of a strong functional relationship between them. Therefore, the analysis of textual modality should also take into account the **modus** dimension of the utterance, since both categories represent different mechanisms through which the speaker's subjective attitude toward the communicated information is expressed and the communicative meaning of the text is constructed.

This position is supported by **S. V. Latysheva**, who argues that the distinction between the categories of **modus** and **modality** has not yet been definitively resolved. According to the researcher, clarifying the nature of their interaction would significantly enhance our understanding

of the mechanisms underlying the realization of subjective modality in discourse. Nevertheless, this issue continues to be regarded as one of the most controversial topics in contemporary linguistic theory[111].

Another theoretical challenge concerns the structural diversity of **parenthetical modal units (PMUs)**. These units may be realized as individual lexical items, phrases, or complete sentences that differ in their syntactic complexity, structural organization, and communicative functions within an utterance. Such structural heterogeneity complicates the development of a unified classification of parenthetical constructions and necessitates their investigation from a functional-syntactic perspective, which integrates structural, semantic, and communicative-pragmatic parameters.

The problem of determining the syntactic status of parenthetical modal units becomes particularly significant in comparative linguistics. Russian and Uzbek belong to different typological language systems, resulting in distinct principles governing syntactic organization and the expression of subjective modality. In Russian, parenthetical constructions are characterized by relatively stable formal features, primarily prosodic and punctuation markers, which facilitate their identification within sentence structure. In contrast, comparable modal meanings in Uzbek are frequently conveyed by linguistic devices that do not always meet the conventional criteria of parenthetical constructions as understood in the Russian grammatical tradition.

Furthermore, within the Uzbek linguistic tradition, such units are generally treated as part of a broader class of **modal words, particles, analytical constructions,** or other functional elements of the utterance rather than as an independent category of parenthetical constructions. This characteristic of the national grammatical tradition complicates the direct comparison of Russian and Uzbek **parenthetical modal units (PMUs)** and necessitates the application of unified functional-semantic criteria capable of identifying both the universal patterns of their functioning and the language-specific mechanisms underlying the expression of subjective modality.

Accordingly, there is a need for a more precise definition of the syntactic status of these units that takes into account their communicative function, contextual dependence, and degree of structural autonomy.

The relevance of investigating the syntactic status of parenthetical modal units is further determined by their crucial role in organizing the **modus–dictum** structure of an utterance. Parenthetical modal components are directly associated with the **modus** layer because they express the speaker’s subjective perspective, indicate the degree of certainty attached to the communicated information, convey evaluative judgments, and reflect the speaker’s emotional attitude toward the propositional content. At the same time, they do not participate in the formation of the sentence’s predicative core, which accounts for their distinctive position within the syntactic system of language and justifies the need for their independent theoretical interpretation.

In the present study, **parenthetical modal units (PMUs)** are regarded as an independent class of syntactic formations occupying an intermediate position between the structural components of the sentence and the more complex communicative structures of the text. The primary objective of this analysis is to establish the criteria for their syntactic autonomy, identify their principal structural realizations (parenthetical words, phrases, and clauses), and determine the specific features of their functioning in Russian and Uzbek. Such an approach provides the theoretical foundation for the subsequent comparative analysis of the positional, functional-semantic, and transformational characteristics of parenthetical modal units.

Parenthetical modal units occupy a distinctive position within the syntactic organization of language. Although they neither constitute part of the sentence's predicative core nor function as sentence constituents, they maintain a close functional relationship with the utterance by contributing to the expression of its subjective-modal dimension. Their syntactic status is determined primarily by their ability to convey the speaker’s attitude toward the communicated information rather than by participation in the transmission of its objective propositional content. This interpretation is characteristic of both the Russian and Uzbek linguistic traditions, despite the differences in the grammatical realization of parenthetical constructions in these languages.

The most common realization of parenthetical modal meanings is represented by **parenthetical words**. In Russian, these constitute a heterogeneous lexical-syntactic class comprising units of diverse origins, semantic properties, and functional roles. Their considerable structural and semantic diversity necessitates systematic linguistic classification and theoretical description. Although contemporary classifications are predominantly based on semantic criteria, the diachronic origin of parenthetical words is equally important. In many instances, parenthetical words and parenthetical phrases preserve semantic and grammatical connections with the lexical items from which they originated, as well as with elements of their paradigmatic systems, making it possible to trace the development of their modal functions.

The syntactic autonomy of parenthetical words in Russian is manifested in the fact that they are not incorporated into the sentence as obligatory structural components; nevertheless, they play an active role in organizing the utterance at the **modus** level. Their primary function is not to express objective semantic relations but to convey the speaker’s subjective evaluation of the message, indicate the degree of its reliability, specify the source of information, or reflect the speaker’s communicative intention. For this reason, parenthetical words constitute a distinct class of syntactic units that does not correspond directly to the traditional system of sentence constituents and should therefore be examined within the framework of functional-syntactic and communicative-pragmatic approaches.

In Uzbek, the functional counterparts of Russian parenthetical modal units are not always characterized by the same degree of formal independence. Modal words and expressions performing a parenthetical function frequently retain syntactic links with the main clause and are not consistently marked by special punctuation. Consequently, their identification as parenthetical units is based primarily on functional-semantic and contextual features, which considerably complicates their syntactic interpretation and necessitates consideration of the communicative conditions in which they occur.

Among the most frequently used parenthetical modal units in Uzbek are *menimcha* (“in my opinion”), *ehtimol* (“perhaps,” “probably”), and *albatta* (“certainly”), all of which are widely employed in both spoken and written discourse. A substantial proportion of Uzbek parenthetical units consists of adverbs and fixed expressions that typically occur in sentence-initial or medial positions. Depending on the syntactic structure of the utterance, they may be prosodically and, in writing, punctuationally detached. Moreover, many of these units are polyfunctional and acquire different semantic nuances according to the context. For example, the word *chamasi* may express assumption, approximation, or the speaker’s uncertainty.

A distinctive feature of colloquial Uzbek is the extensive use of the modal particles *-ku*, *-da*, and *-chi*, which reinforce the subjective-modal meaning of an utterance and add specific communicative-pragmatic nuances. Compare: *Aytdim-ku, yomg'ir yog'adi deb* (“I told you it would rain”); *Ha-da, hadeb so'rayverasizmi?* (“Well then, are you going to keep asking?”); *Ayt-*

*chi, so'zlarimda yolg'on bormi?* (“Tell me, is there anything untrue in what I said?”). Although these particles are not traditionally classified as parenthetical words in grammatical descriptions, they play a significant role in expressing subjective modality and serve as important devices for organizing the communicative structure of the utterance.

A comparative analysis demonstrates that parenthetical modal units in Russian and Uzbek exhibit considerable functional-semantic similarity. In both languages, they express the degree of certainty associated with the reported information, convey the speaker’s evaluation of the message, indicate the source of information, organize the logical progression of discourse, facilitate the formulation of thought, and establish communicative contact with the addressee. At the same time, they differ in their grammatical realization and syntactic behavior, reflecting the typological characteristics of the two languages.

A more complex type of **parenthetical modal unit** is represented by **parenthetical phrases**. These are fixed syntactic constructions that express the speaker’s subjective evaluation, indicate the degree of certainty, identify the source of information, organize the logical sequence of discourse, or convey other modal meanings. As a rule, such constructions are prosodically and punctuationally detached and function within the sentence as a unified parenthetical component.

In Russian, parenthetical phrases retain their internal grammatical organization while functioning as indivisible syntactic units that neither enter into subordinate nor coordinate relations with other sentence constituents. Their syntactic status is determined not by the grammatical relationships among their internal components but by their communicative-pragmatic function, namely, the expression of subjective modality.

Compared with parenthetical words, parenthetical phrases possess greater semantic potential. They enable a more precise indication of the source of information, the degree of reliability of the reported message, the nature of the speaker’s evaluation, and the speaker’s attitude toward the propositional content of the utterance. Despite their more complex internal structure, these constructions preserve syntactic autonomy, confirming that their status within the sentence is primarily functional rather than structural.

In Uzbek, comparable functions are predominantly realized through analytical constructions in which modal meaning is conveyed by a combination of lexical and grammatical elements. Unlike their Russian counterparts, these constructions often maintain a closer connection with the syntactic organization of the sentence. Nevertheless, their principal function is likewise to express the speaker’s subjective evaluation and provide a modal commentary on the propositional content. This indicates that, in Uzbek, the parenthetical function is determined primarily by functional-semantic rather than formal-grammatical features.

A comparative analysis demonstrates that the system of parenthetical phrases in Russian is characterized by considerable diversity and a high degree of structural differentiation. In Uzbek, however, most corresponding modal devices are represented either by individual lexical items or by analytical constructions, which are not traditionally recognized as a separate class of parenthetical phrases. This distinction reflects both the grammatical characteristics of the Uzbek language and the national traditions of describing parenthetical modal units.

Particular attention should be paid to **parenthetical clauses**, which represent the most elaborate form of expressing subjective modality. Unlike parenthetical words and phrases (e.g., *apparently*, *certainly*, *probably*), parenthetical clauses possess their own predicative structure and constitute grammatically complete syntactic constructions. They may be realized as two-member clauses, for example, *As far as I remember, the house stood on the corner*, containing both a subject

and a predicate, or as one-member clauses, such as *They say the summer will be hot*, where predication is expressed by a single principal component. Regardless of their structural type, their primary function is to convey the speaker's subjective attitude toward the reported information, indicate its source, express the degree of certainty, or provide an evaluative interpretation that lies outside the propositional content of the main utterance.

A distinctive syntactic feature of parenthetical clauses is the absence of direct coordinate or subordinate relations with the predicative core of the main sentence. Although they possess their own grammatical structure, they are not incorporated into the system of sentence constituents and do not contribute to the syntactic organization of the main clause. This characteristic is also reflected in their punctuation: parenthetical clauses are typically set off by commas and, when containing explanatory or clarifying information, may also be enclosed by dashes or parentheses. Consequently, although parenthetical clauses have an independent predicative basis, they function within a complex utterance as autonomous modal-commentative constructions rather than as components of its primary predicative structure.

The principal function of parenthetical clauses is to expand the modal dimension of the utterance. They enable the speaker to express a personal viewpoint more explicitly, identify the source of information, indicate its degree of reliability, or specify the conditions under which the message should be interpreted. In this way, parenthetical clauses constitute an important means of expressing subjective modality and contribute an additional level of communicative organization to the text.

Thus, the syntactic status of parenthetical clauses is transitional in nature. On the one hand, they are independent predicative units with their own grammatical structure; on the other hand, they function within a more complex communicative formation, serving exclusively as modal-commentative constructions. It is precisely this combination of structural independence and functional dependence that determines their distinctive position within the system of Russian parenthetical modal units and accounts for their significance in functional-syntactic research.

In Uzbek, constructions functionally corresponding to Russian parenthetical clauses are predominantly represented by analytical or context-dependent structures that do not always exhibit the formal characteristics of independent clauses. Despite these structural differences, they perform comparable modal-communicative functions by expressing the speaker's subjective evaluation, indicating the source of information, specifying the degree of certainty, or clarifying the interpretation of the reported message. This demonstrates functional equivalence despite the structural asymmetry of parenthetical modal constructions in Russian and Uzbek.

For example, the Uzbek parenthetical modal units *meningcha* and *menimcha* ("in my opinion," "it seems to me") functionally correspond to the Russian parenthetical expressions *po-moemu* ("in my opinion"), *kak mne kazhetsya* ("it seems to me"), and *na moi vzglyad* ("in my view"). For instance: *Meningcha, ertaga yomg'ir yog'sa kerak* ("In my opinion, it will probably rain tomorrow"). Similarly, the parenthetical expressions *aytishlaricha* and *deyishlaricha* ("they say," "according to others," "according to available information") indicate the source of the reported information. Compare: *Aytishlaricha, o'sha kunlari qassobning o'g'li bir qizni opqochib kelgan ekan* ("According to reports, during those days the butcher's son abducted a girl"); *Deyishlaricha, bola darslarda tinchgina o'tirar, ovozi chiqmas ekan* ("According to those who knew him, the boy sat quietly in class and hardly spoke").

Thus, the analysis demonstrates that **parenthetical modal units (PMUs)** constitute an independent class of functional-syntactic devices that cannot be reduced to the traditional system

of sentence constituents. Their classification into parenthetical words, phrases, and clauses is determined primarily by their communicative-pragmatic functions rather than by purely formal structural criteria. The comparative analysis of Russian and Uzbek reveals a common modal nature of parenthetical units despite differences in their grammatical realization and syntactic organization. These findings confirm the effectiveness of the functional-syntactic approach for providing a comprehensive account of the functioning of parenthetical modal constructions in typologically different languages.

Another important direction in investigating the syntactic status of parenthetical modal units concerns their position at the interface between syntactic and discourse-level phenomena. Contemporary linguistic research increasingly recognizes that these units cannot be viewed solely as components of the formal grammatical structure of the sentence, since their functions extend beyond the scope of traditional syntactic description. Instead, they contribute to the organization of the utterance as a coherent communicative unit by establishing a link between its propositional content and the speaker's subjective perspective. As noted in the linguistic literature, the distinction between these language phenomena is often relative, since they are closely interconnected in actual language use and frequently overlap in discourse.

The comparative analysis demonstrates that differences in the structural organization of parenthetical modal units in Russian and Uzbek do not affect their principal functional role. In both languages, these units serve as markers of subjective modality, establishing a link between the objective propositional content of the utterance and the speaker's individual perspective. The typological distinctions between the two languages are manifested primarily in the degree of formalization of parenthetical constructions and in the mechanisms of their syntactic realization, reflecting the differences in their grammatical systems.

The findings indicate that one of the defining characteristics of parenthetical modal units is their **syntactic autonomy**, manifested by the absence of agreement, government, or adjacency relations with other sentence constituents. Their connection with the utterance is predominantly functional-semantic and is realized at the level of communicative organization rather than grammatical structure. This feature is common to both Russian and Uzbek, despite differences in the grammatical expression of the corresponding constructions.

The comparison of the two languages also reveals structural asymmetry alongside functional equivalence of parenthetical modal units. In Russian, parenthetical constructions are generally characterized by clearly identifiable prosodic and punctuation markers, which facilitate their formal identification within sentence structure. In Uzbek, however, comparable modal meanings are more frequently expressed by linguistic devices that lack explicit formal markers of parentheticality. Consequently, their identification depends primarily on semantic interpretation, communicative function, and the specific discourse context rather than on grammatical criteria alone. These findings confirm the necessity of investigating parenthetical modal units from functional-syntactic and communicative-pragmatic perspectives, as such approaches provide the most comprehensive account of their functioning in Russian and Uzbek.

In Uzbek, parenthetical modal units more frequently retain formal links with the syntactic structure of the sentence; however, this does not prevent them from performing the same communicative-pragmatic functions as their Russian counterparts. Their primary role is to express the speaker's subjective evaluation, indicate the degree of certainty of the reported information, identify its source, convey emotional attitudes, and guide its interpretation. Therefore, the

parenthetical status of such units in Uzbek is determined primarily by functional-semantic characteristics, whereas formal grammatical features play a secondary role.

**Conclusion**

The present study of the syntactic status of parenthetical modal units (PMUs) in Russian and Uzbek has demonstrated that they constitute a distinct class of functional-syntactic formations occupying an intermediate position between sentence structure and the organization of the utterance as a communicative whole. Although they do not function as sentence constituents and do not participate in the formation of the predicative core, parenthetical modal units perform the essential function of expressing subjective modality by conveying the speaker's attitude toward the propositional content, the degree of certainty, the source of information, and the interpretation of the message.

The analysis has shown that the syntactic autonomy of parenthetical modal units is manifested in the absence of direct grammatical relations with other sentence components while maintaining a close functional-semantic connection with the utterance. Depending on their structural organization, they are realized as parenthetical words, parenthetical phrases, and parenthetical clauses, each displaying specific functional characteristics while sharing a common modal-communicative purpose.

The comparative analysis of Russian and Uzbek has revealed a common functional role of parenthetical modal units despite substantial differences in their grammatical realization. In Russian, parenthetical constructions are characterized by clearly identifiable formal markers, particularly prosodic and punctuation-based delimitation. In contrast, equivalent meanings in Uzbek are more frequently expressed through analytical constructions, modal words, and context-dependent devices that do not always possess explicit grammatical markers of parentheticality.

The findings also indicate that the principal criterion for identifying parenthetical modal units is their communicative-pragmatic function rather than their formal grammatical structure. In both languages, these units contribute to the organization of discourse by linking the propositional content of the utterance with the speaker's subjective perspective. Consequently, their analysis requires an integrated functional-syntactic and communicative-pragmatic approach that takes into account semantic, structural, and discourse-related parameters.

Overall, the study confirms that, despite typological differences between Russian and Uzbek, parenthetical modal units perform equivalent communicative functions and represent an important means of expressing subjective modality. The results expand the theoretical understanding of their syntactic status and provide a solid basis for further comparative investigations of modal phenomena in typologically diverse languages.

The findings indicate that the differences between the two languages concern primarily the mechanisms of syntactic realization of parenthetical modal units, whereas their functional-semantic nature remains fundamentally the same. This supports the view that parentheticality may be regarded as a universal manifestation of subjective modality, realized through different structural means according to the typological characteristics of a particular language.

In conclusion, the functional-syntactic approach provides the most comprehensive framework for describing the nature of parenthetical modal units, determining their place within the system of linguistic means expressing subjective modality, and identifying the common principles governing their functioning in Russian and Uzbek. The results of this study contribute to the theoretical understanding of parenthetical modal constructions and may serve as a

foundation for further research in comparative linguistics, functional grammar, pragmatics, and discourse analysis.

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# A COMPARATIVE STUDY OF IRONY IN RUSSIAN AND UZBEK PHRASEOLOGICAL UNITS: SARCASM, HYPERBOLE, EUPHEMIZATION, AND OTHER FORMS

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***Abstract.*** *This article examines the principal typological forms of irony realized through Russian and Uzbek phraseological units. The study focuses on the functional and pragmatic characteristics of sarcasm, hyperbole, euphemism, litotes, antiphrasis, and allusion as the main mechanisms of ironic meaning construction. A comparative functional-semantic approach is employed to identify both universal and language-specific features of ironic phraseology in the two languages. The findings demonstrate that, despite differences in linguistic structure and cultural traditions, Russian and Uzbek phraseological units perform similar pragmatic functions by expressing implicit evaluation and the speaker's subjective attitude. The study contributes to comparative phraseology, pragmatics, and linguocultural research and may serve as a theoretical basis for further investigations of irony in cross-cultural communication.*

***Keywords:*** *irony, phraseological units, sarcasm, hyperbole, euphemism, litotes, antiphrasis, allusion, pragmatics, Russian, Uzbek.*

## Introduction

Irony is one of the most sophisticated forms of indirect evaluation, in which the speaker’s intended communicative meaning diverges from the literal interpretation of an utterance. Within the phraseological system of language, irony acquires particular expressive power through fixed expressions characterized by a high degree of figurativeness, semantic stability, and emotional intensity. Phraseological units not only convey implicit meanings but also strengthen the evaluative and persuasive impact of discourse. Consequently, the study of ironic phraseological units provides valuable insights into the speaker’s communicative intentions and the cognitive mechanisms underlying the interpretation of implicit meanings across different linguistic and cultural traditions.

Contemporary linguistics recognizes several major types of irony manifested in phraseological units, including sarcasm, hyperbolic irony, euphemistic irony, litotic irony, semantic inversion, allusive irony, and related forms. Although these varieties differ in their linguistic realization, they share a common communicative function: expressing evaluative meanings through indirect and often contrastive semantic mechanisms. Their analysis contributes to a deeper understanding of the interaction between phraseology, pragmatics, and intercultural communication.

Among these forms, **sarcasm** represents the most explicit and emotionally charged manifestation of irony. Whereas conventional irony often conveys criticism through subtle implication or mild humor, sarcasm expresses overt disapproval and serves as a powerful instrument of social evaluation. It is characterized by sharpness, categorical judgment, and heightened expressive force. The primary function of sarcastic phraseological units is not merely

to communicate a negative attitude but also to expose the absurdity, inconsistency, or inadequacy of the object under evaluation. Through exaggerated contrast between literal expression and intended meaning, sarcasm intensifies the pragmatic effect of phraseological discourse and enhances its persuasive and evaluative potential.

From a linguistic perspective, sarcasm is grounded in the principle of **semantic inversion**, whereby an apparently positive or neutral expression acquires the opposite meaning through context, intonation, and communicative circumstances. The speaker's intended meaning is readily inferred because the literal interpretation is incompatible with the actual situation. This discrepancy between explicit wording and implicit evaluation makes sarcasm one of the most expressive forms of indirect assessment.

Unlike humor, whose primary purpose is to entertain and create a comic effect, sarcasm is inherently critical in nature. It functions as a rhetorical device for exposing personal shortcomings, professional incompetence, irrational behavior, or socially unacceptable actions. In communicative terms, the speaker typically adopts the role of an observer or critic, maintaining evaluative distance while emphasizing the inconsistency or absurdity of the target.

The distinction between direct criticism, irony, and sarcasm is particularly evident in the way evaluation is conveyed. Direct criticism expresses a negative judgment explicitly (e.g., *You work too slowly*). Irony softens criticism by presenting it in an apparently neutral or even positive form (e.g., *It seems we're in no hurry today*). Sarcasm, by contrast, intensifies the evaluative force through deliberate exaggeration and implicit ridicule (e.g., *At that speed, you should consider entering a snail race*). This heightened degree of expressiveness explains why sarcasm occupies a distinctive place among the typological forms of irony in phraseological discourse.

Within the phraseological system of language, sarcasm is frequently realized through fixed expressions whose conventional meanings are reinterpreted in specific communicative contexts. This reinterpretation generates a powerful pragmatic effect based on the contrast between the established semantic content of a phraseological unit and the actual characteristics of its referent. Consequently, sarcasm is widely regarded as the most intense form of irony, distinguished by its exceptional expressive force and considerable communicative potential.

As a subtype of ironic discourse, sarcasm carries a strongly negative evaluative connotation. Its primary communicative function is to express criticism through implicit yet readily recognizable condemnation. Unlike conventional irony, which often permits multiple interpretations, sarcasm is predominantly directed toward discrediting a person, behavior, or social phenomenon. For this reason, sarcastic phraseological units are widely employed in literary, journalistic, and everyday discourse to expose human weaknesses, criticize social shortcomings, and ridicule irrational or inappropriate behavior.

Russian phraseology contains a substantial number of idiomatic expressions with pronounced sarcastic potential. Their expressive force arises from the discrepancy between the literal meaning of the expression and its intended evaluative function. For example, the idiom *uma palata* (“a chamber full of wisdom”) is used sarcastically to describe a person lacking intelligence or common sense. The expression *Sisyphus' labor* refers to futile efforts that are inherently incapable of producing meaningful results. Likewise, *to make an elephant out of a fly* criticizes excessive exaggeration of trivial matters, whereas *s gulkin nos* (“as small as a sparrow’s nose”) emphasizes an extremely insignificant amount or quantity.

Other frequently used Russian phraseological units with strong sarcastic connotations include *kuram na smekh* (“a complete laughingstock”), referring to an absurd or ridiculous

situation; *kogda rak na gore svistnet* (“when the crayfish whistles on the mountain”), expressing skepticism about the likelihood of an event; *bit' baklushi* (“to idle away one's time”), denoting habitual laziness; and *vodu v stupe tolokh'* (“to pound water in a mortar”), describing futile or meaningless activity. In contemporary discourse, sarcasm is also conveyed through the ironic reinterpretation of well-known proverbs and literary expressions. For example, the proverb *A healthy mind in a healthy body* may be used ironically to describe a physically capable but intellectually limited individual. Likewise, the expression *a genius of pure beauty*, when employed in an incongruous context, acquires the opposite evaluative meaning and sarcastically refers to someone who has behaved foolishly or found themselves in a ridiculous situation.

Sarcastic evaluation is equally well represented in Uzbek phraseology, although its linguistic realization reflects distinctive cultural and communicative norms. Whereas Russian sarcasm is typically expressed through explicit negative evaluation, Uzbek discourse more often relies on indirect strategies, including implication, figurative comparison, and contextual exaggeration. This tendency is closely associated with traditional norms of verbal etiquette, which encourage speakers to maintain politeness and interpersonal respect even when expressing criticism. Consequently, Uzbek sarcastic phraseological units generally achieve their pragmatic effect through implicit rather than overt evaluative strategies, illustrating the cultural specificity of ironic expression despite its shared communicative function across the two languages.

A considerable proportion of Uzbek sarcastic phraseological units are based on images drawn from animals, everyday life, and traditional cultural concepts, which contribute to their vividness and expressive force. For example, the expression *Tuyaning dumi yerga tekkanda* (“when the camel's tail touches the ground”) refers to an event that is virtually impossible and is functionally equivalent to the Russian idiom *kogda rak na gore svistnet* (“when the crayfish whistles on the mountain”). Likewise, the phraseological unit *Eshakka to‘qim yarashmas* (“a costly saddlecloth does not suit a donkey”) sarcastically ridicules individuals whose ambitions or self-presentation exceed their actual status.

Another widely used Uzbek idiom, *Qulog‘iga lag‘mon ilmoq* (“to hang lagman on someone's ears”), is functionally equivalent to the Russian expression *veshat' lapshu na ushi* (“to hang noodles on someone's ears”) and denotes the deliberate deception or manipulation of another person.

The comparative analysis demonstrates that sarcastic phraseological units in both Russian and Uzbek share the same fundamental pragmatic function: they communicate negative evaluation through indirect and figurative expression. However, the linguistic realization of sarcasm reflects distinct cultural traditions. Russian phraseology generally favors more explicit ridicule and direct evaluative strategies, whereas Uzbek sarcastic discourse tends to employ euphemistic, allegorical, and culturally embedded forms of criticism. These differences highlight the close relationship between sarcastic phraseology and the communicative norms of each linguistic community while confirming the universal role of sarcasm as a pragmatic means of indirect evaluation.

A comparative analysis of Russian and Uzbek phraseological units reveals a number of stable semantic correspondences, as presented in Table 1.

In summary, the comparative analysis demonstrates that sarcastic phraseological units in Russian and Uzbek perform similar pragmatic functions while differing in their modes of linguistic realization. Russian phraseology tends to express sarcasm through more explicit and direct evaluative strategies, whereas Uzbek relies predominantly on indirect forms of criticism shaped by cultural norms of politeness and communicative etiquette. These typological differences reflect

the national and cultural specificity of ironic expression while confirming the shared pragmatic role of sarcasm as an effective means of implicit evaluation in both languages.

***Table 1. Comparative Characteristics of Sarcastic Phraseological Units in Russian and Uzbek***

| Semantic Group | Russian | Uzbek | Pragmatic Function |
|---|---|---|---|
| **Lack of intelligence / misplaced self-confidence** | *Bez tsarya v golove* ("without a tsar in one's head") | *Kallasi bo'sh* ("empty-headed") | Sarcastically characterizes a person incapable of sound judgment or rational decision-making. |
| **Deception / misleading others** | *Veshat' lapshu na ushi* ("to hang noodles on someone's ears") | *Qulog'iga lag'mon ilmoq* ("to hang lagman on someone's ears") | Condemns deliberate deception intended to exploit another person's trust. |
| **Impossible promises** | *Kogda rak na gore svistnet* ("when the crayfish whistles on the mountain") | *Tuyaning dumi yerga tekkanda* ("when the camel's tail touches the ground") | Ironically refers to an event that is virtually impossible or highly unlikely to occur. |
| **Futile activity** | *Sisyphus' labor* | *Machitga ishlagandek* ("to work in vain") | Criticizes actions that are inherently incapable of producing meaningful results. |
| **Inappropriateness / incompatibility** | *Kak sobake pyataya noga* ("like a fifth leg on a dog") | *Eshakka to'qim yarashmas* ("a costly saddlecloth does not suit a donkey") | Highlights the complete inappropriateness of a person, object, or action. |
| **Ineffective communication** | *Kak ob stenku gorokh* ("like throwing peas against a wall") | *Devorga gapirgandan ma'qul* ("like talking to a wall") | Describes a situation in which communication has no effect on the listener. |

***Hyperbole as a Means of Creating an Ironic Effect***

In linguistic studies, hyperbole is defined as a stylistic device based on the deliberate exaggeration of qualities, actions, or characteristics in order to enhance the expressive force of an utterance. Its defining features include intentional implausibility, emotional intensity, and semantic contrast. Because the degree of exaggeration is clearly unrealistic (e.g., I haven't seen you in a hundred years), hyperbole is not interpreted literally but as an expression of the speaker's subjective evaluation. The contrast between reality and its exaggerated representation often gives rise to ironic meaning, whereby an ordinary event is portrayed as extraordinary or dramatic.

The primary function of hyperbole is not to mislead the listener but to intensify evaluative and emotional meaning. It serves to express admiration, indignation, dissatisfaction, or ridicule, while simultaneously increasing the pragmatic impact of the utterance. Within ironic discourse, hyperbole is one of the most productive mechanisms for creating a comic effect, as deliberate exaggeration pushes a situation to the point of absurdity, thereby reinforcing its critical interpretation.

In phraseological units, hyperbole generates irony through the contrast between the exaggerated imagery of the idiom and the actual significance of the situation being described. This discrepancy enhances the expressive and evaluative potential of phraseological expressions, making hyperbole one of the principal linguistic mechanisms underlying ironic meaning in both Russian and Uzbek phraseological systems.

**1. Ridiculing Exaggerated Self-Importance and Imaginary Achievements.** Hyperbole is frequently employed to expose inflated self-esteem, exaggerated personal accomplishments, or the tendency to dramatize trivial events. The Russian idiom *delat' iz mukhi slona* (“to make an elephant out of a fly”) sarcastically criticizes those who magnify insignificant situations. A comparable function is performed by the Uzbek phraseological unit *Dunyoni suv bossa, o‘rdakka ne g'am?* (“If the whole world were flooded, what would the duck care?”), where the hyperbolic image of a universal flood ridicules extreme indifference and selfishness. Both expressions illustrate how exaggeration functions as a pragmatic device for ironic evaluation through the deliberate distortion of reality.

**2. Ironical Representation of Slowness and Improbable Events.** Hyperbole is also employed to ridicule extreme slowness or the improbability of an event by deliberately distorting temporal expectations. The Russian idiom *v chas po chainoi lozhke* (“a teaspoon per hour”) ironically describes an exceptionally slow pace of work. Its Uzbek counterpart, *Tuyaning dumi yerga tekkanda* (“when the camel's tail touches the ground”), refers to something that will never happen and is functionally equivalent to the Russian expression *kogda rak na gore svistnet* (“when the crayfish whistles on the mountain”).

**3. Criticism of Empty Talk and Intellectual Inadequacy.** Hyperbole also serves as a means of satirical characterization. In ironic usage, the Russian phraseological unit *sem' pyadei vo lbu* (“seven spans across the forehead”), traditionally associated with exceptional intelligence, acquires the opposite meaning and sarcastically refers to a person of limited intellectual ability. A similar function is performed by the Uzbek idiom *Gap desa, qop-qop, ish desa, Ko'hikofdan top* (“Words in abundance, but no deeds to be found”), which contrasts excessive talk with the complete absence of meaningful action.

Overall, the comparative analysis demonstrates that hyperbole is one of the most productive mechanisms for constructing irony in both Russian and Uzbek phraseology. Its expressive potential arises from the deliberate discrepancy between reality and exaggerated representation, thereby intensifying both the comic and the evaluative force of phraseological expressions.

**Euphemism as a Means of Conveying Mitigated Irony**

Euphemism is a lexical-stylistic device that replaces harsh, socially undesirable, or emotionally charged expressions with more neutral and socially acceptable alternatives. Its primary function is to soften an utterance, conform to the norms of verbal etiquette, and indirectly refer to sensitive or undesirable phenomena. In ironic discourse, however, euphemization may also serve as an effective strategy for conveying implicit criticism.

Euphemistic expressions are widely employed in political, media, and official discourse, where they mitigate the perception of negative events and preserve a neutral communicative tone. For instance, contemporary Russian media often substitute the word *explosion* with *pop* or *bang*, while official Uzbek discourse frequently employs diplomatically neutral formulations that avoid overtly categorical statements.

Within phraseological discourse, euphemism functions as a mechanism of implicit evaluation. A seemingly neutral—or even positive—expression conceals a negative attitude, making criticism more subtle yet pragmatically more effective. Such indirect evaluative strategies are particularly characteristic of communicative situations in which explicit condemnation would conflict with norms of politeness or culturally accepted patterns of interpersonal interaction.

**Comparative Perspective on Euphemistic Irony**

The comparative analysis demonstrates that euphemistic irony reflects language-specific patterns of conceptualizing evaluation. In Russian, euphemistic expressions are more frequently employed to create an overtly ironic effect and to establish a critical distance between the speaker and the object of evaluation. In contrast, Uzbek communicative practice relies on euphemization primarily as a strategy of indirect disapproval, allowing speakers to express criticism while maintaining politeness and interpersonal respect. These differences illustrate how cultural norms shape the pragmatic realization of ironic meaning in the two languages.

**Litotes as a Means of Ironic Understatement**

As the semantic opposite of hyperbole, **litotes** is based on the deliberate understatement of qualities, characteristics, or the significance of an event. Within phraseological discourse, it performs not only an expressive but also an ironic function, as restrained wording frequently conceals implicit criticism or ridicule.

One of the principal mechanisms of litotes is the intentional minimization of a serious situation. Thus, a major problem may be described as *a minor misunderstanding*, while the statement *He did not quite manage the task* acquires an ironic interpretation because of the obvious discrepancy between its understated form and the actual outcome. Such pragmatic incongruity enables litotes to function as an effective means of indirect evaluation, reinforcing ironic meaning through deliberate understatement rather than explicit criticism.

Another common strategy involves **negative constructions**, whereby an apparently mitigated statement conveys the opposite evaluative meaning. In Russian, expressions such as *not without shortcomings* may ironically describe a person with numerous flaws, while *not the brightest* serves as an understated characterization of obvious incompetence. Comparable patterns occur in Uzbek, where expressions such as *kam ta'minlangan oila* (“a low-income family”) and *Sharoiti maqtanarli emas* (“the living conditions are far from satisfactory”) employ understatement to emphasize severe material deprivation.

Within phraseological discourse, litotes often takes the form of what may be termed **"sarcastic minimalism,"** emphasizing the insignificance of an object or result through deliberate understatement. For example, the Russian idiom *kot naplakal* (“the cat has cried,” i.e., *next to nothing*) ironically refers to an extremely small quantity, while the Uzbek phraseological unit *Tirnoqcha ham foydasi yo‘q* (“not even as useful as a fingernail”) highlights the complete uselessness of a person or the ineffectiveness of an action.

Overall, litotes represents a distinctive pragmatic strategy of indirect evaluation in ironic phraseology. By reducing the apparent severity of an utterance, it paradoxically intensifies its evaluative force, transforming explicit criticism into a subtler form of irony or sarcasm. The

combination of linguistic restraint and implicit negative evaluation accounts for the expressive potential of litotic phraseological units in both Russian and Uzbek.

**Semantic Inversion: Antiphrasis as a Mechanism of Ironic Phraseological Meaning**

Antiphrasis is one of the principal mechanisms underlying ironic expression and is based on the use of a word or phrase in a meaning that is opposite to its literal interpretation. In contemporary stylistics, it is regarded as a fundamental strategy for constructing irony and is particularly widespread in colloquial discourse and phraseological systems. In fact, semantic inversion constitutes the core mechanism of many ironic phraseological units.

The defining feature of antiphrasis is semantic reversal, whereby a positively marked expression conveys negative evaluation or, conversely, a negatively marked expression acquires a positive communicative value. Such reinterpretation is possible only through the interaction of context, intonation, and the speaker's communicative intention, enabling the listener to infer the intended ironic meaning rather than the literal one.

The most common form of antiphrasis is **praise employed as a means of criticism**. In such cases, an apparently positive evaluation conveys the opposite meaning through contextual reinterpretation. For example, the Russian expression *Nu ty i geniy!* (“What a genius you are!”), addressed to someone who has made an obvious mistake, functions as a sarcastic criticism rather than genuine praise. A comparable pattern occurs in Uzbek: *Barakalla, hamma narsani rasvo qilibsan!* (“Well done—you've ruined everything!”), where the formal expression of approval serves as an ironic vehicle for condemnation.

Another frequent manifestation of antiphrasis is **demonstrative politeness**, in which overtly courteous expressions acquire an opposite pragmatic function. Thus, the Russian phrase *Please come in, dear guests—we've been waiting for you*, addressed to unexpected and unwelcome visitors, implicitly conveys the speaker's annoyance. A similar mechanism operates in Uzbek with the expression *Mullaka, shoshilmay kelavering* (“Please, take your time coming”), used ironically to address someone who has arrived excessively late. In both languages, the contrast between the literal wording and the communicative context generates the intended ironic effect.

For antiphrasis to be successfully interpreted as irony, two conditions must be satisfied. First, both the speaker and the listener must recognize the discrepancy between the literal meaning of the utterance and the actual situation. Second, **intonation** plays a crucial role in spoken discourse, serving as the primary cue for semantic inversion and enabling the listener to identify the intended evaluative meaning.

Overall, the comparative analysis demonstrates that antiphrasis is one of the most productive mechanisms for constructing ironic meaning in Russian and Uzbek phraseology. Its expressive potential is grounded in semantic inversion and emerges through the interaction of contextual information, prosodic cues, and the shared communicative competence of the interlocutors. This interaction enables phraseological units to convey implicit evaluation while preserving the indirectness that characterizes ironic discourse.

**Allusion as an Implicit Form of Irony**

Allusion is a stylistic device based on indirect references to well-known historical events, literary works, mythological figures, or culturally significant phenomena. In ironic discourse, it functions as a form of implicit evaluation by invoking shared cultural knowledge rather than expressing judgment explicitly. Consequently, allusion operates as a communicative code whose successful interpretation depends on the recipient's cultural competence and familiarity with the referenced precedent. This reliance on shared background knowledge distinguishes allusion as one

of the most intellectually sophisticated mechanisms of ironic expression in both Russian and Uzbek phraseological discourse.

The ironic potential of **allusion** is realized through several recurrent patterns.

**First**, irony arises from comparing an ordinary individual or situation with a prominent historical or literary figure. In Russian, for example, a person who seeks to dominate others is sarcastically referred to as *Napoleon*, emphasizing exaggerated ambition and unwarranted self-importance. A comparable function is performed in Uzbek by the expression *Alpomish keldilar* ("Here comes Alpomysh"), which ironically refers to someone attempting to present themselves as a heroic figure despite lacking the corresponding qualities.

**Second**, allusive irony is frequently constructed through the reinterpretation of well-known quotations and literary references in new communicative contexts. The Russian expression *A sud'i kto?* ("And who are the judges?"), originating from A. S. Griboyedov's *Woe from Wit*, is commonly used as an ironic response to unfair or biased criticism. In Uzbek, a similar effect is achieved through the expression *Padari arusi shahanshoh*, derived from Abdullah Qodiriy's novel *O'tkan kunlar* (*Bygone Days*), where the literary reference enriches everyday discourse with an additional historical and cultural dimension.

**Third**, ironic meaning may be generated through references to biblical, religious, or mythological figures. In Russian, the expression *thirty pieces of silver* serves as a conventional symbol of betrayal, while the Uzbek phraseological unit *Sabri Ayyub* ("the patience of Job") is used ironically to characterize a person who continues to endure circumstances that call for decisive action rather than passive endurance. These examples demonstrate how culturally shared symbolic images expand the evaluative and pragmatic potential of ironic phraseological expressions.

The effectiveness of **allusion** depends on the shared cultural knowledge of the participants in communication. For this reason, it is regarded as one of the most intellectually sophisticated forms of irony, replacing direct criticism with indirect comparison to a well-known literary, historical, or mythological prototype. In both Russian and Uzbek, allusion possesses considerable pragmatic potential, enabling speakers to convey nuanced evaluation with a high degree of expressive precision while relying on culturally embedded symbolic references.

**Conclusion**

The present study demonstrates that irony is a complex semantic-pragmatic phenomenon whose most productive realization occurs within the phraseological system of language. Owing to their stability, figurativeness, and cultural specificity, phraseological units provide an effective means of conveying implicit evaluation and constructing ironic meaning.

The comparative analysis identified the principal mechanisms through which irony is realized in Russian and Uzbek phraseology, including sarcasm, hyperbole, euphemism, litotes, antiphrasis, and allusion. Although these mechanisms differ in their linguistic realization, they share a common pragmatic foundation based on indirect evaluation achieved through semantic inversion, contrast, exaggeration, understatement, and culturally conditioned associations.

The findings reveal both universal and language-specific features of ironic phraseological units. Russian phraseology is characterized by a greater degree of explicit expressiveness and satirical orientation, whereas Uzbek tends to favor indirect evaluative strategies shaped by cultural norms of politeness and communicative etiquette. Despite these typological differences, ironic phraseological units in both languages perform comparable pragmatic functions by expressing the speaker's evaluative stance and enhancing the communicative impact of discourse.

The results contribute to the comparative study of phraseology, pragmatics, linguocultural research, and intercultural communication. They may also provide a theoretical basis for future comparative investigations and have practical applications in phraseological lexicography, bilingual dictionary compilation, and the teaching of Russian and Uzbek as foreign languages.

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