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**ULUSLARARASI EĞİTİM BİLİMLERİ FORUMU 2024
BİLDİRİ TAM METİNLERİ KİTABI**

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İÇİNDEKİLER

DÜZENLEME KURULU	7
ONURSAL BAŞKANLAR	7
DÜZENLEME KURULU BAŞKANLARI	7
DÜZENLEME - BİLİM KURULU ÜYELERİ	7
ETNİK AÇIDAN KARMA İZLEYİCİ VE KÜLTÜRLERARASI EĞİTİMİN TEMEL SORUNLARI	11
MAİA KIKVADZE, TEONA BERIDZE,	11
MAIN DIRECTIONS OF ONOMASTIC RESEARCH AT THE BEGINNING OF THE CENTURY/ XX. YÜZYILIN BAŞINDA ONOMATİK ÇALIŞMALARIN ANA YÖNLERİ	17
BİKAMAL S. TOKTAGUL	17
GLOBAL RECOGNITION OF UZBEKISTAN'S INTANGIBLE CULTURAL HERITAGE /ÖZBEKİSTAN'DA YENİDEN DOĞUŞ VE ETNO-KÜLTÜREL MİRASLARIN KORUNMASI	23
USMAN KARABAEV,	23
YABANCILARA DİL ÖĞRETME YÖNTEMLERİ	29
SEVİL PİRİYEVA KARAMAN, BAKYT AİTBAYEVA,	29
THE USE OF VERSUS DICTIONARIES AS A TEACHING METHOD IN THE PRIMARY AND SECONDARY EDUCATION CURRICULUM, SPECIFICALLY THE WORK NAMED SÜBHA-I SİBYÂN/SÜBHA-İ SİBYÂN ADLI ESER ÖZELİNDE MANZUM SÖZLÜKLERİN İLKÖĞRETİM VE ORTAÖĞRETİM DERS MÜFREDATINDA ÖĞRETİM METODU OLARAK KULLANILMASI	35
KEMAL BAŞ,.....	35
IN THE FIELD OF EDUCATION DURING THE PERIOD OF INDEPENDENCE KYRGYZ - TURKISH RELATIONS / BAĞIMSIZLIK DÖNEMİNDE EĞİTİM ALANINDA KIRGIZ - TÜRK İLİŞKİLERİ	45
GULNORA ABDUMANOPOVNA ANARBAEVA,.....	45
HIGHER EDUCATION IN UZBEKISTAN: REFORMS AND PRACTICES/ ÖZBEKİSTAN YÜKSEKÖĞRETİMİ: REFORMLAR VE UYGULAMALAR	50
OZODA DJALOLİTDİNOVNA NİSHANOVA,.....	50
SOCIAL AND EMOTIONAL HARMONIOUS TEACHING IN EDUCATION	60
SHEROVA DİLOROM ABDULLAEVNA,.....	60
FORMATION OF EDUCATION OF STUDENTS WITH KAZAKH PEOPLE'S TREASURY / KAZAK HALKININ HAZİNESİYLE ÖĞRENCİLERİN EĞİTİMİNİN OLUŞUMU	66
GULNUR BELGİBAYEVA, BANU ZHOMAI,	66
UTILIZING INNOVATIVE TECHNOLOGIES FOR EFFECTIVE TEACHING IN "PHILOSOPHY OF LIFE"/ "HAYAT FELSEFESİ" DERSİNDE ETKİLİ ÖĞRETİM İÇİN YENİLİKÇİ TEKNOLOJİLERİN KULLANIMI	73
GULNOZ MİRAKHRAROVNA RUZMATOVA,	73
THE FORMATION OF A PRAGMATIC WORLDVIEW AMONG YOUNG PEOPLE IS AN IMPORTANT FACTOR OF THE THIRD RENAISSANCE	82
SAİFNAZAROV İSMAIL,	82
TRANSFORMATION OF SPIRITUAL IDEAL IN NEW UZBEKISTAN THROUGH THE PRISM OF TRADITIONS AND INNOVATIONS	91
SAİDA AGZAMKHODJAYEVA,	91
ÖĞRENCİLERİN MANTIKLI DÜŞÜNMESİNİ GELİŞTİRMEK	101
NURGÜL SOORONBAYEVA,	101
THE IMPACT OF LABOR MIGRATION ON THE INSTITUTION OF THE FAMILY IN THE CONTEXT OF CENTRAL ASIA ON THE EXAMPLE OF KYRGYZSTAN/ KIRGIZİSTAN ÖRNEĞİ ÜZERİNE ORTA ASYA BAĞLAMINDA AİLE KURUMUNA İŞGÜCÜNÜN ETKİSİ	106

NAZGUL JOOMARTOVNA ABALOVA, ALIYA ALMAZBEKOVNA ABDYKERİMOVA.....	106
TÜRK DİLLERİNİN ÖĞRETİMİNDE TEKNOLOJİNİN KULLANIMI	110
SEVİL PİRİYEVA KARAMAN KULZHİBEK KUSMANOVA.....	110
THE MODERN IMAGE OF A COMPETENT, PROFESSIONAL PRIMARY CLASS TEACHER / YETKİLİ, PROFESYONEL BİR İLKÖĞRETİM ÖĞRETMENİNİN MODERN İMAJI	117
ZAKIROVNA TURSUNBAYEVA, GULDANA ARYNOVNA TOTIKOVA,.....	117
ROLE OF JADID ALLOMASIN RAISING YOUTH MORALE / JADID ALLOMALARIN GENÇLERİN MORALİNİ YÜKSELTMEDEKİ ROLÜ	123
DİLORAM BABAJANOVA	123
REGULATION OF MIGRATION PROCESSES IN THE ARAB COUNTRIES OF THE MIDLE EAST / ORTA DOĞU ARAP ÜLKELERİNDE GÖÇ SÜREÇLERİNİN DÜZENLENMESİ	131
DURDONA İSKANDAROVNA MADAMİNOVA.....	131
TURKOLOGY ISSUES IN ABROAD / YURT DIŞINDAKİ TÜRKOLOJİ MESELELERİ	146
ALİŞER DONİYOROV	146
LEGAL CONSEQUENCES OF INVALIDATION OF TRANSACTIONS / İŞLEMLERİN GEÇERSİZ KILINMASININ HUKUKİ SONUÇLARI	157
GULZAGIRA ZHARYLKAPOVA, AYBALA KARAYEVA.....	157
THE SPIRITUAL AND ETHICAL WORLDVIEW OF TEENAGE GIRLS IN THE SPIRIT OF NATIONAL VALUESSHAPI / GENÇ KIZLARIN MİLLİ DEĞERLER RUHUNDA MANEVİ VE ETİK DÜNYA GÖRÜŞÜ	170
AYSHA OLTIBOYEVNA KUCHKOROVA	170
EXPLORING TIMURID HISTORY THROUGH GEOINFORMATICS: A COMPREHENSIVE STUDY / JEOİNFORMATİK ARACILIĞIYLA TİMURLU TARİHİNİ KEŞFETMEK: KAPSAMLI BİR ÇALIŞMA	178
SHOHİSTAHON ULJAEVA, DİLFUZA UMURKULOVA	178
THE IMPACT OF LABOR MİGRATION ON THE INSTITUTION OF THE FAMILY IN THE CONTEXT OF CENTRAL ASIA ON THE EXAMPLE OF KYRGYZSTAN / KIRGIZİSTAN ÖRNEĞİ ÜZERİNE ORTA ASYA BAĞLAMINDA AİLE KURUMUNA İŞGÜCÜNÜN ETKİSİ	186
ALİYA ALMAZBEKOVNA ABDYKERİMOVA, NAZGUL JOOMARTOVNA ABALOVA.....	186
PROBLEMS AND PROSPECTS FOR THE DEVELOPMENT OF EDUCATION IN HIGHER EDUCATIONAL INSTITUTIONS OF THE KYRGYZ REPUBLIC / KIRGIZ CUMHURİYETİ'NDE YÜKSEK ÖĞRENİM KURUMLARINDA EĞİTİMİN GELİŞMESİNE İLİŞKİN SORUNLAR VE BEKLENTİLER	190
AZİZA BAİMAMATOVNA KARBEBKOVA.....	190
RELEVANCE OF GAME METHODS İN THE MODERN LEARNING SYSTEM / MODERN ÖĞRENME SİSTEMİNDE OYUN YÖNTEMLERİNİN ÖNEMİ.....	197
ONGARKUL KOBLANOVA	197
CHANGES IN THE SYSTEM OF PUBLIC EDUCATION IN KHOREZM IN THE FIRST HALF OF THE 20'TH CENTURY / 20. YÜZYILIN İLK YARISINDA HOREZM'DE HALK EĞİTİM SİSTEMİNDEKİ DEĞİŞİKLİKLER	208
ZUHRA SA'DULLAYEVNA, RECEBOVA.....	208
THE IMPORTANCE OF WOMEN'S ENTREPRENEURIAL ACTİVİTY IN THE DEVELOPMENT OF THE UZBEKİSTAN ECONOMY / ÖZBEKİSTAN EKONOMİSİNİN GELİŞMESİNDE KADIN GİRİŞİMCİLİK FAALİYETLERİNİN ÖNEMİ ..	214
DİLFUZA TUKHTASİNOVNA SOBİROVA	214
PROBLEMS OF İNCLUSION OF CHILDREN WITH AUTİSTİC SPECTRUM DİSORDERS İN THE GENERAL EDUCATION PROCESS / OTİSTİK SPEKTRUM BOZUKLUĞU OLAN ÇOCUKLARIN GENEL EĞİTİM SÜRECİNE.....	223
DAHİL EDİLMESİ SORUNLARI	223
SEVİL PİRİYEVA KARAMAN, ALTYNAY KENZHEMURATOVNA KALZHANOVA	223
THE SPIRITUAL AND ETHICAL WORLDVIEW OF TEENAGE GIRLS IN THE SPIRIT OF NATIONAL VALUESSHAPI	230

KUCHKOROVA AYSHA OLTIBOYEVNA.....	230
ISSUES OF INCREASING SOCIO-POLITICAL ACTIVITY OF WOMEN IN UZBEKISTAN.....	238
NISHANOVA NODIRAKHAN RAYIMZHONOVNA	238

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ETNİK AÇIDAN KARMA İZLEYİCİ VE KÜLTÜRLERARASI EĞİTİMİN TEMEL SORUNLARI

Maia KIKVADZE¹, Teona BERIDZE²,

ÖZET

Gürcistan, yüzyıllarca Ermenilerin, Azerilerin, Abhazların, Osetlerin, Rusların, Kürtlerin, Yahudilerin, Rumların Gürcülerle birlikte yaşadığı hoşgörülü bir ülkedir. Çeşitli nedenlerden dolayı son zamanlarda bu etnik gruplara Türkler, İranlılar, Belaruslular, Ukraynalılar, Kazaklar ve Hintliler de katılmıştır. Şunu da belirtmek gerekir ki, bugün Gürcü olmayan pek çok kişi Gürcü okullarında ve üniversitelerinde genel veya üniversite eğitimi almaktadır. Gürcistan'ın eğitim sisteminde etnik açıdan karma sınıflarda öğretimle ilgili kültürlerarası eğitim konularında önemli kararların alınması önemlidir.

Eğitimde başarının anahtarı dil ve dil bilgisidir. "Ne kadar çok dil bilersen o kadar insansın" - bu Gürcü atasözü dilin işlevini ve önemini çok iyi ifade ediyor.

Dil, eşsiz kültürel bakış açımız açısından hayati öneme sahiptir; Bu sayede sadece kendi kültürümüzü değil, aynı zamanda farklı ulusların kültürlerini de keşfedip öğreniyoruz. Bu, insanların birbirleriyle diyalog kurmasını sağlar.

Gürcistan, İngilizler, Almanlar ve Fransızlar için turizm açısından çok daha ilginç bir ülkeydi ve hala da öyle. Tarihimiz onların gözünden Gürcistan'a dair görüşlerini, kayıtlarını tutuyor.

Günümüzde eğitimin mevcut olması, Gürcü öğrencilerin, etnik azınlıkların temsilcilerinin-Gürcistan vatandaşlarının, farklı ülkelerin üniversitelerinde bilgi edinmelerine ve bizim için en önemlisi yabancı öğrenciler veya Gürcü dili öğrencilerine, farklı milletlerden, kültürlerden temsilcilere bilgi edinme olanağı sağlamaktadır. dinler, kültürlerarası bir ortamda eğitim almak ve kaliteli eğitim almak.

Raporda, etnik açıdan karışık bir kitle koşullarında kültürlerarası eğitimin ana konularını, özellikle kültürlerarası eğitim almaya ilginin nedenleri, beklenen zorluklar ve bunların üstesinden gelme yolları, geleceğe yönelik perspektifler hakkında konuşacağız.

Günümüzde kültürlerarası eğitim dünya insanları için çok gereklidir, çünkü dil ve kültür, çağdaş insanın oluşmasına katkıda bulunan, eğitimi mükemmelleştiren araçlardır.

Karışık sınıf koşullarında gözlem yapmaya başladık; farklı dil kullanıcılarıyla Gürcüce öğretmeyi, farklı kültürü kabul etmeyi ve gelenekleri paylaşmayı ne kadar başarabileceğimizi anlamak için. İşte bu, araştırmamızın amacını belirlemektedir.

Kültürler arası eğitim konularında çalışıyoruz, kültürler arası eğitimle ilgili sorunları çözmek için yollar ve yöntemler arıyoruz.

Anahtar Kelimeler: dil, kültürlerarası eğitim, çevre, iletişim

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GİRİŞ

Gürcistan, tarih boyunca çok sayıda farklı etnik grubun bir arada yaşadığı toleranslı bir ülke olarak tanımlanmaktadır. Geleneksel olarak ülkede yaşayan etnik gruplar arasında Ermeniler, Azerbaycanlılar, Abhazlar, Osetler, Ruslar, Kürtler, Yahudiler ve Yunanlılar bulunmaktadır.

Son dönemde, çeşitli nedenlerden dolayı ülkeye yerleşen yeni etnik gruplar arasında Türkler, İranlılar, Beyaz Ruslar, Ukraynalılar, Kazaklar ve Hintliler de yer almaktadır. Gürcü okulları ve üniversitelerinde bugün çok sayıda Gürcü olmayan öğrenci eğitim almaktadır.

Gürcistan Eğitim sisteminde, özellikle kültürlerarası eğitim konusunda önemli kararlar alınmalıdır. Bu bağlamda etnik olarak karışık sınıflarda eğitim gören yabancılar göz önünde bulundurulmalıdır. Bu içerik, Gürcistan'ın çok kültürlü, toleranslı ve kapsayıcı bir toplum olma yönündeki çabalarını yansıtmaktadır.

Eğitimde başarının anahtarı dil ve dil bilgisine dayanır. "Kaç dil bilersen, o kadar insansın" atasözü, dilin işlevini ve önemini çok iyi ifade eder. Dil, benzersiz kültürel bakış açımız için hayati derecede önemlidir; onun sayesinde sadece kendi kültürümüzü değil, farklı milletlerin kültürlerini de keşfeder ve öğreniriz. Bu da insanlara birbirleriyle diyalog kurma imkânı sağlar.

ANA KISIM

"Kültürlerarası eğitimin amacı, hem çoğunluğun hem de azınlığın temsilcisi olan gençlerin modern çok etnikli toplumda başarılı bir şekilde entegrasyonunu sağlamaktır. Entegrasyon, evrensel değerlerin benimsenmesi ve kabulünü, her kültürün eşit derecede değerlendirilmesini, çoğunluk ve azınlık için eşit destek sağlanmasını kapsamaktadır."³

"Toplumların başka ırk, din dil ve kültürlere sahip farklı toplumlarla bir arada huzurlu bir şekilde yaşamaları için şüphesiz eğitime büyük görevler düşmektedir. Farklı kültürlerden gelen ve aynı ortamda eğitim gören öğrencilerin sorunsuz bir şekilde bir arada çalışmaları ve bu öğrencileri çeşitliliğin var olduğu bir dünyaya hazırlamak için pedagojik yaklaşımların da buna göre düzenlenmesi gereklidir."⁴

"Kültürlerarası etkileşim ve anlayış, eğitimde önemli bir yer tutar. . Eğitimde kültürlerarası etkileşimin önemi, farklı kültürlere ait öğrencilerin, öğretmenlerin ve paydaşların bir araya gelerek etkileşimde bulunması ve bu sürecin eğitim kalitesi üzerindeki etkileri üzerine yoğunlaşmaktadır. Kültürlerarası etkileşim, öğrencilerin ve öğretmenlerin farklı öğrenme stilleri ve yaklaşımlarını tanımalarına, dil ve

³ Ketevan Mikadze, <https://mastsavlebeli.ge/?p=33151>, 2022

⁴ Tolga Topcubaşı, Türkiye'de Ve Dünyada Kültürlerarası Eğitim; 2016

iletişim becerilerini geliştirmesine yardımcı olur. Aynı zamanda, eğitim sistemlerinin çeşitliliği ve kapsayıcılığı artırılması için stratejiler sunar."⁵

Bugün eğitim imkânlarının erişilebilirliği, Gürcü öğrencilerin, etnik azınlık mensuplarının ve Gürcistan vatandaşlarının farklı ülkelerin üniversitelerinde eğitim almalarını sağlamaktadır. Daha da önemlisi, yabancı öğrenciler ve Gürcüce öğrenenler, farklı milletlerden, kültürlerden ve dinlerden gelen bireyler, kültürlerarası bir ortamda eğitim alarak kaliteli bir öğrenim görme fırsatına sahip olmaktadır.

Etnik olarak karma sınıflarda, kültürlerarası eğitimin temel konularını ele almak büyük önem taşımaktadır. Özellikle, kültürlerarası eğitime olan ilginin nedenlerini, eğitim sürecinde karşılaşılan zorlukları, bu zorlukların nasıl aşılabileceğini ve geleceğe yönelik perspektifleri değerlendirmek gereklidir.

Kültürlerarası eğitim, günümüzde dünya halkları için büyük bir ihtiyaçtır. Çünkü dil ve kültür, modern bireyin şekillenmesine katkı sağlayan, eğitimi daha da geliştiren ve en önemlisi, farklı dil ve kültüre sahip insanları ve ülkeleri birbirine yaklaştıran güçlü bir araçtır.

Kültürlerarası bir ortamda yaşıyoruz ve bu durum, doğal olarak kültürlerarası eğitimi beraberinde getiriyor. Dünya genelindeki küreselleşme ve teknolojik ilerleme, diğer yeniliklerle birlikte dil, kültür ve yaşam tarzı üzerinde önemli bir etki yaratmıştır.

Günümüz dünyası, daha geniş bir perspektifte eğitimi gerektiriyor. Ne kadar çok içine kapanıklıktan çıkıp dünyanın çeşitliliğini tanırsak, kültürlerarası eğitimin gerekliliğini ve önemini o kadar iyi anlarız. Bu eğitim, farklı kültürler ve insanlar arasındaki anlayışı geliştirmek için vazgeçilmezdir.

Bugün gençlerimiz, ebeveynlerinin, büyükanne ve büyükbabalarının kuşağına kıyasla daha açık fikirli, daha özgür, cesur ve kompleksiz bir şekilde yetişiyorlar. Bu nedenle, kendi ülkeleri dışında eğitim almaya daha hazırlar. Artık bir ülkenin yakın ya da uzak olması fark etmiyor. Aynı şekilde, dünyanın farklı köşelerinden gençler de Gürcistan'a eğitim almak için geliyorlar. Biz de buna hazırız.

Bu durum, özellikle ikinci dil öğretiminde görev alan öğretmenlerden özel bir çaba ve yaklaşım gerektiriyor. Daha da önemlisi, farklı dil, kültür, din ve görüşlere sahip bireylerden oluşan etnik olarak karma sınıflarda çalışmamız gerektiğinde, bu hassasiyet daha da artıyor. Bu, öğretmenlerden yüksek düzeyde bir anlayış ve esneklik talep ediyor.

"Kültürlerarası eğitim, 21. yüzyılda büyük bir öneme sahiptir... Kültürlerarası eğitim, insanlar arasındaki kültürler arası ilişkilerde ortaya çıkabilecek olumsuz 'doğal' davranışları değiştirebilecek bir araçtır." Kültürlerarası eğitim, hem çoğunluk hem de azınlık gruplarının topluma entegrasyonunu,

⁵ Mustafa Tuğyan - Burçin Tuğyan Azime Kaya Urbaş Bahadır Efe Bayram Gürsoy, 2024, https://qmxjournal.com/?mod=makale_tr_ozet&makale_id=75572).

kültürel ve eğitim haklarının tam olarak korunmasını, ilgi ve ihtiyaçlarının göz önünde bulundurulmasını, insanlık ve hoşgörü prensiplerinin tanınmasını içerir....”⁶

“Kültürlerarası eğitimin olduğu bir ortamda ayrımcılık ve eşitsizlik kabul edilemez. Bu eğitim modeli, bireylerin birbirlerini anlamalarını ve farklılıklara saygı duymalarını teşvik eder.... Avrupa eğitim bilimleri literatüründe, 'kültürlerarası eğitim' (intercultural education) ve 'çokkültürlü eğitim' (multicultural education) terimleri arasında önemli bir fark bulunmaktadır. Bu iki terim arasındaki net ayrım, Andrea Camilleri'ye aittir. Camilleri, 'çokkültürlü' teriminin, çoğulculuğun varlığını ve farklı kültürlerle sahip insanların bir arada yaşamasını tanımlayan betimleyici bir terim olduğunu belirtir. Buna karşın, 'kültürlerarası' terimi, farklı kültürlerle sahip insanlar arasındaki etkileşimi ifade eder.”⁷

Gürcistan-Türkiye ilişkileri yüzyıllara dayanmaktadır, özellikle kültürel ve eğitimsel ilişkiler öne çıkmaktadır. Son birkaç yıldır, Türkiye'nin dört üniversitesinde (Düzce, Rize, Kars, Ardahan) Gürcü dili ve edebiyatı bölümleri faaliyet göstermektedir. Türk gençlerinin, Gürcü dilini ve kültürünü tanıma ve öğrenme konusundaki ilgisi ve kararı son derece takdire şayandır. Gürcistan'ın yükseköğretim kurumlarında, özellikle Batum Devlet Üniversitesi'nde, birçok Türk öğrenci Gürcüce öğreniyor ve üniversite eğitimi alıyor.

Gürcistan, dilsel açıdan karma bir ülke olarak, kültürlerarası eğitimi başarıyla uygulamaktadır; bu eğitim, okullarda, meslek okullarında ve üniversitelerde etkin bir şekilde gerçekleştirilir.

Gürcistan'da yaklaşık 250'ye yakın Gürcüce olmayan kamu okulu bulunmaktadır, bu da kamu okullarının yaklaşık %12-13'ünü oluşturur. Okul mezunları, farklı alanlarda eğitimlerine devam etmektedir. "Gürcistan'da yaklaşık 72.000 etnik olarak Gürcü olmayan öğrenci bulunmaktadır, bunlardan 67.953 öğrenci yani %94'ü Gürcüce olmayan okullarda (tamamen veya karma dil sektörlerinde) eğitim görmekte, geri kalan %6'sı ise Gürcüce okullarda eğitim almaktadır" (Tabatadze, İnasaridze, Çaçhiani, Kiria, 2010: 105). Bu veriler bugün değişmiştir; daha fazla etnik olarak Gürcü olmayan öğrenci Gürcüce okullarda eğitim almakta ve eğitim kalitesi artmıştır.

Gürcistan'da yaşayan etnik azınlıklar (Ermeniler, Azerbaycanlılar vb.) kendi dillerinde eğitim alabilecekleri Ermenice, Azerbaycan dilindeki okullara, Ruslar ise Rusça bölümlere devam edebilirler. Ancak, genel eğitim okullarında devlet dili olan Gürcüce'nin öğretilmesi zorunludur. Gürcüce öğretimi geçmişte de gerekliydi, ancak Gürcüce bilgisi çok zayıftı.

Son zamanlarda, devlet dilinin öğretimine yönelik talep arttıkça, sonuçlar da daha iyi olmuştur. Hatta etnik olarak Gürcü olmayan ailelerin, çocuklarının kendi ana dillerindeki okullarda

⁶ Tabatadze, İnasaridze, Çaçhiani, Kiria, 2010

⁷ Tabatadze, İnasaridze, Çaçhiani, Kiria, 2010.

eđitim almak yerine, Grc okullarında eđitim almalarını istemeleri daha yaygın hale gelmiřtir. İřte bu, kltrlerarası eđitimin olumlu yndr. Bu genler, genel eđitimi tamamladıktan ve ana dillerinde genel beceri sınavlarını bařarıyla getikten sonra, Grcce hazırlık programlarına katıldıkları Grc niversitelerinde eđitimlerine devam ederler. Bu programda, yalnızca Grcce konuřma becerilerini kazanmakla kalmaz, aynı zamanda hořgr ve eřitlilik zerine dersler de alırlar. Bu đrenciler, bir yıl boyunca niversite ortamına alıřır, niversite yařamına tamamen entegre olurlar ve programın sonunda istedikleri herhangi bir fakltede eđitimlerine devam etmek iin hazırlanırlar.

Kltrlerarası eđitimin gzel bir rneđi, Hindistanlı đrencilerin Grcistan'daki eřitli niversitelerde eđitim almak istemesidir. Benzer bir durum, Batum Devlet niversitesi'nde de yařanmaktadır, burada řu anda tıp eđitimi gren binin zerinde Hindistanlı đrenci bulunmaktadır. Bu, İngilizce eđitim veren bir tıp programıdır; ana dersler İngiliz dilinde okutulmakla birlikte,  dnemlik "Grcce'nin İletişimsel Ynleri" dersini almak zorunludur. Kltrlerarası eđitim, Grcceyi đrenen yabancı đrencilere toplumda daha iyi iletişim kurma konusunda yardımcı olmaktadır.

niversite, bu đrencilere aktif bir đrenci yařamından faydalanma imknı sunmaktadır. đrenciler, kendi lkeleriyle bađlantılı eřitli eđence etkinlikleri dzenlemektedirler. Bunlar arasında đrenci festivalleri, ulusal geleneksel etkinlikler ve diđer organizasyonlar yer alır. Ayrıca, bu đrenciler Grc kltrne ait eđence ve eđitim etkinliklerine de aktif olarak katılmaktadırlar.

Farklı lkelerin mutfaklarını tanımak, geleneklere karřı karřılıklı saygı gstermek ve hatta birlikte kutlamak, etnik olarak karıřık sınıflarda ok iyi bir řekilde gzlemlenebilmektedir.

Grcce, Grcistan'ın yksekđretim kurumlarında, etnik olarak Grc olmayan đrenciler iin kltrlerarası eđitimin aracıdır. đretim materyallerinin dođru seimi, ders ieriklerinin seimi byk nem tařır, bylece kltrlerarası eđitimin nasıl alınması gerektiđi ok kltrl bir ortamda hissedilmelidir. Konuřma konuları, karma sınıfın ihtiyalarına gre uyarlanmalı, ortak deđerlere odaklanılmalıdır.

Ayrıca, kltrlerarası eđitim iin đretim odaklı yntemlerin kullanımı ok nemlidir. Yıllarca sren deneyim, grup alıřması, iftler arası alıřma, rol yapma, tartıřma, rportaj yapma, bilgi toplama, tanımlama ve analiz yntemlerinin ok etkili olduđunu gstermiřtir.

Bu yntemler, hem biz đretmenlerin tm grubu deđerlendirmemize yardımcı olur, hem de đrencilerin birbirlerini deđerlendirmelerini sađlar. Biz yalnızca her đrenciyi deđil, tm grubu deđerlendiriyoruz, bu da đrencileri motive etmek iin iyi bir aratır.

ift dilli eđitim programları, kltrlerarası eđitim iin nemlidir.

Kültürlerarası eğitimin önemli konularından biri, üniversitelerin öğretim üyelerinin kültürlerarası ve uluslararası değişim programlarına katılımıdır. Bu tür programlar, pedagojik deneyimlerin paylaşılmasına, eğitim süreçlerinde çok kültürlü stratejilerin kullanılmasına ve sonuç odaklı kültürlerarası eğitimin alınmasına yardımcı olur.

SONUÇ VE ÖNERİLER

Batum'un merkezindeki bulvarda, herkesin bildiği Gürcü alfabesi kulesi bulunmaktadır. Şehrimize gelen ziyaretçiler, yabancılar her zaman bu kuleyi ziyaret eder ve dünyanın en eski alfabelerinden birinin güzelliğini kendi gözleriyle hissederler. Ancak, şunu da belirtmek gerekir ki, Gürcistan'da, özellikle Batum Devlet Üniversitesi'nde eğitim almak isteyen yabancı gençler, genellikle ülkemizi, Gürcü kültürünü tanımakta, ülkenin tarihini bilmektedirler ve burada Gürcüce öğrenme, kültürlerarası eğitim sürecine katılma arzusu duymaktadırlar.

Kültürlerarası eğitim konularında çalışmaya devam ediyoruz. Dinleyici kitlemiz, kültürlerarası eğitimle ilgili problemlerin çözüm yollarını ve yöntemlerini bulmamıza imkan sağlayacak.

Demokratik değerler temelinde kültürler arası eğitim, bugünün dünyasının en çok ihtiyaç duyduğu şeydir. Üniversitelerin ve eğitim kurumlarının bu yöndeki rolü önemlidir. Bizim amacımız ülkeler arasındaki iş birliğini genişletmek ve mümkün olduğunca çok sayıda gençte tam teşekküllü eğitim alma fırsatı sağlamaktır. Dil ve kültür, kültürler arası eğitimi destekleyen unsurlardır.

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MAIN DIRECTIONS OF ONOMASTIC RESEARCH AT THE BEGINNING OF THE CENTURY/ XX. YÜZYILIN BAŞINDA ONOMATİK ÇALIŞMALARIN ANA YÖNLERİ

Bikamal S. TOKTAGUL⁸

ABSTRACT

One of the tasks facing the modern Kazakh onomastics is the ordering of erroneous spaces in the spelling of the language in the process of replacing this alphabet. This article discusses the main directions of Kazakh onomastic research in the early twentieth century. They're a lot each unit shall be transmitted in accordance with its content. It is especially important that the principles that should be followed in the consistent spelling of new linguistic phenomena are clear and clear. For each model, it is necessary to develop a scientific justification.

Attention to the names of land and water, settlements of the country, work on their historical regulation was carried out after independence. During the Soviet Union, under the influence of the totalitarian system of that time, a lot has changed, and there is not a single sign or trace left of the Kazakh Indigenous names. It was a policy carried out in the Soviet period of separation, separation of our people from their national consciousness. Is it not that the roots that connect with history are broken after the ancestral lands, settlements were named Andreevka, Dmitrievka, Ivanova? Today, great attention is paid at the state level to the return and restoration of historical names forgotten and erased from the memory of the people.

Country and place names should reflect our national identity. Our ancestors, who lived between Atyrau and Altai, were able to give worthy names to the far, mountains and rocks, ravines, rivers and lakes, rocks and rocks, depressions and hills. We must not lose our national recognition in naming.

Keywords: *onomastics, Latin letter, new Kazakh inscription, languages, alphabet.*

ÖZET

Modern Kazak onomastiğinin karşı karşıya olduğu görevlerden biri, bu alfabenin değiştirilmesi sürecinde dilin yazımındaki hatalı boşlukların düzenlenmesidir. Bu makale, yirminci yüzyılın başlarında Kazak onomastiği araştırmalarının ana yönlerini ele almaktadır. Her birim içeriğine göre iletilmelidir. Özellikle yeni dilsel olguların tutarlı yazımında uyulması gereken ilkelerin açık ve net olması önemlidir. Her model için bilimsel bir gerekçe geliştirmek gerekir.

Ülkenin kara ve su adlarına, yerleşim yerlerine dikkat edilmesi, bunların tarihi düzenlemesi üzerine çalışmalar bağımsızlıktan sonra yürütülmüştür. Sovyetler Birliği döneminde, o zamanın totaliter sisteminin etkisi altında, çok şey değişti ve Kazak Yerli isimlerinden geriye tek bir iz veya işaret kalmadı. Sovyet döneminde yürütülen bir ayrılık, halkımızın ulusal bilincinden ayrılması politikasıydı. Ata toprakları, yerleşim yerlerine Andreevka, Dmitrievka, İvanova isimleri verildikten sonra tarihle bağ kuran kökler kopmuyor mu? Bugün, unutulmuş ve halkın hafızasından silinmiş tarihi isimlerin geri getirilmesine ve restore edilmesine devlet düzeyinde büyük önem veriliyor.

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Ülke ve yer isimleri ulusal kimliğimizi yansıtmalıdır. Atırau ve Altay arasında yaşayan atalarımız, uzaklara, dağlara ve kayalara, vadilere, nehirlerle ve göllere, kayalara ve kayalıklara, çöküntülere ve tepelere değerli isimler verebildiler. İsimlendirmede ulusal tanınırlığımızı kaybetmemeliyiz.

Anahtar Kelimeler: *onomastik, Latin harfi, yeni Kazak yazıtı, diller, alfabe*

We are confident that thanks to the free interaction of Kazakhstan with the International Space, The New adopted Alphabet will allow and fill in the gaps in writing terms and units in the onomastic stock that have appeared in our country, to fully identify the sounds of the Kazakh people, correctly write words.

The years of the end of the last century have become one of the most significant for the history of the Kazakh people. It was decided to replace the Cyrillic script, which has been used for almost a century, with Latin-based letters.

The Kazakh alphabet, based on Cyrillic letters, has created many difficulties for the free pronunciation of national sounds of the people.

For example, the principle of marking two sounds with one letter appeared.

A new rule appeared that the same letter continues to be both vowel and consonant. As a result, there was damage to the articulatory structure of words and sounds characteristic of the nation, negatively affected the development of the sound resource potential of the folk language.

Words and terms that came from abroad entered through the rules of the donor language. Because of this, difficult-to-spell words appeared in our language, used in a mixture of one term and several writing patterns of onyms, and the sequence in the spelling of words was lost.

One of the tasks facing modern Kazakh onomastics is to sort out the gaps in writing in our language in the process of replacing this alphabet. Each onimic unit must be given according to its content. Especially in the consistent spelling of new linguistic phenomena, the principles to be followed should be clear and clear. We should try to make a scientific basis for each model. Proper names that have not sounded correctly under the influence of some donor languages should be written closer to the original, and the pronunciation should be adapted to our own articulation. Therefore," in order to move forward, it is necessary to abandon the prejudices of the past that hinder the development of the nation " [1].

Onomastics, as a science, plays a huge role in the life of the human race, although it is only a branch of linguistics. Any onim units are directly related to the history, social, political and economic life of each ethnic group. In the process of determining the personality of the human race, its names (anthroponyms) have a special place. After the birth of a person, he is given a name and officially

registered as a member of society. But, according to anthropologists, due to various circumstances, it is very difficult to think about the fact that some people are buried without a name "[2]. The belonging of names to an individual person is explained in different content associated with the development of society. For example, in world practice, there is a tendency to designate individuals by assigning them a certain number (code).

In the preservation of peoples as an ethnic group, it is important that these anthroponyms are given correctly. There is a high probability of revision of onomastic documents based on the current Latin-based Kazakh alphabet.

In a situation like this, we have a few points to pay attention to. There is no sequence as a spelling of the names of citizens of modern nationality Kazakh. In the ID card, the first line contains the surname, and the second is your own name, then the patronymic. But, in many documents, this sequence is not observed. The reason is that there is no national character in this structure.

In the history of Kazakhstan, the system of naming names has always consisted of only two parts (Synar). The first is your own name, the second is your patronymic. The words "daughter" and "son" were attached to the end of it. As a result of the later colonial policies, a three-component naming structure emerged. At the moment, it is not difficult to justify getting rid of these ideological names. In the history of anthroponymy in the world, almost all developed countries had a certain sequence in naming a person. For example, the regular system of names in Ancient Rome consists of a person's personal name, clan surname, fictitious name, atatec name and additional name. In the Indian Country, this system consists of three components: a horoscope name, a gender or religious sectarian name, a caste name. For example, the name of the famous writer Rabindranath Tagore consisted of the formation: Rabindra (sun god), Nath (male), Thakur (landowners from Kasta). Some anthroponyms will be limited to certain collections, systems. An example of this is China. When a baby is born in a Chinese family, his surname is taken directly from a collection called "Baijixin". There are about 504 surnames in this collection. For example, the surname Zhou means "comprehensive". [3, 85p.].

In the laws of developed states, various laws and legislative acts on naming have been adopted. In the US, every state has local onomastic laws, and they are not subject to federal legislation. In the American anthroponymic system, onomastic laws vary from state to state, and it contains rules about the correct spelling of names in terms of grammar and stylistics, and the easy pronunciation of names, rather than their meaning. One of the onomastic laws common in many states in general is to limit the length of a name. For example, in some states, the length of a name should not exceed a certain number of characters, while in others such a restriction may not be provided at all. For

example, the Iowa State Administration, due to the technological limitations of its electronic data system, imposed a numerical limit on its letters in naming [P. 4,159] another similar situation arose in Massachusetts. Due to technological conditions, the name, surname and patronymic of the child should not exceed 40 characters in the document, in Arizona it is limited to 45 characters [5]. And in Washington state, a child's name can reach up to 30 symbols at most, and a surname and patronymic can reach up to 50 symbols. It is found in many regions. Another consideration of onomastic laws is that emphasis and Diacritical Marks are not used in the name, meaning that the name must consist only of letters and symbols in the English alphabet; states that follow such onomastic law include Kansas, Massachusetts, Michigan, California, Alabama, West Virginia, and Colorado. The named accent and Diacritical Marks can include symbols such as " e, " " n, "and " c". Depending on this law, in addition to the accent and Diacritical Marks, a dash and an apostrophe (apostrophe) can be used. In particular, the English names O'connor (O'connor), O'connell (O'connell), O'neal (O'neal), A'aron (a'aron), Jones-Smith (Jones-Smith), Young-Parker (Young-Parker), etc.can be examples that do not contradict this law. On the other hand, the use of common names from other languages, such as Esmé, Björn, André, Lucía , Chloë, Beyonce, Chaco N, is prohibited in the mentioned states[P. 6,102].

The second problem is related to toponyms. The names of places and places studied by the science of toponymy, corresponding to the meaning of "place" and "name" in direct translation from Greek, since ancient times have been so useful in the designation and memory of Steppe spaces that it seems that the names are equally used in the language and culture of people in almost all societies on the planet Earth, Although it may seem true at first that this branch of science is connected exclusively with the science of zhrapiya, it is clearly noticeable to a deeper soul that this connection is not the only one: the completeness of toponymic research also requires the scientist's knowledge in linguistics and history. For example, a toponymic scientist does not limit himself to using the history and map of the Earth in his research, but clarifies the scope of use of names from local residents, pays attention to pronunciation, special meaning, writes down stories and legends that are considered related to the origin. In addition, toponymic research, if done correctly, can help us understand more about the patterns of migration, settlement, and trade routes of communities and peoples that have occurred in the history of this region. The main factors contributing to the solution of this problem are the training of a specialist in onomastics. and one of the works that is carried out in parallel with the solution of the transfer of anthroponyms and toponyms is the training of onomastics.

There are no special standards for the spelling of toponyms in our country either. If there were, there would be no different spelling of each name.

Regarding the spelling of foreign names and geographical names of the republics of the former USSR in the 50-70s of the last century, there were more than a hundred rules related only to Russian spelling. To this day, the same principles are guided. In other words, the names of foreign countries, the capital and the names of the Union republic, even the Turkic-speaking Republic, were introduced through the Russian language, stabilized in visual and optical terms and became absorbed in our minds. Before moving on to the new graphics, it is necessary to solve the question of which names we will break into the spelling of our language, which names will remain in the same traditional form. The current position is that names should be written as in the original and pronounced, flexing the pronunciation with the sounds in the language.

We have already said that the standardization work on toponyms is lame. The fact that the same name given to a geographical object is spelled differently in different parts of the country reduces the interest of the local population in names. To avoid such shortcomings, a national standard for geographical names should be developed in the country. It is not a reference or a manual, but a standard developed at the state level, in connection with which it is necessary to ensure that toponyms in the country are correctly written in Kazakh and transmitted in foreign languages. A committee on geographical names should be created to do this work, which should mainly reflect the features of the writing and presentation of names on the map.

There will be a body that will advise and monitor the coding and transliteration of objects in accordance with international standards, as well as the transfer of transcription. Such bodies give good results in the world practice.

There is a high probability that it will be difficult to transliterate names from other languages.

"Translation of the Kazakh script into Latin script" means not copying the Russian language with Latin characters without any changes, but, first of all, preserving the purity, independence and legitimacy of the Kazakh language. To do this, we need to develop spelling rules for adaptation (transliteration) in the Kazakh language for all languages that have close relations with us, and improve the existing ones.

Attention to the names of land and water, settlements of the country, work on their historical regulation was carried out after independence. During the Soviet Union, under the influence of the totalitarian system of that time, a lot has changed, and there is not a single sign or trace left of the Kazakh Indigenous names. It was a policy carried out in the Soviet period of separation, separation of our people from their national consciousness. Is it not that the roots that connect with history are broken after the ancestral lands, settlements were named Andreevka, Dmitrievka, Ivanova, Lenin,

Yamyshevo, Slavogorodskaya? Today, great attention is paid at the state level to the return and restoration of historical names forgotten and erased from the memory of the people.

Country and place names should reflect our national identity. Our ancestors, who lived between Atyrau and Altai, were able to give worthy names to the far, mountains and rocks, ravines, rivers and lakes, rocks and rocks, depressions and hills. We must not lose our national recognition in naming.

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GLOBAL RECOGNITION OF UZBEKISTAN'S INTANGIBLE CULTURAL HERITAGE /ÖZBEKİSTAN'DA YENİDEN DOĞUŞ VE ETNO-KÜLTÜREL MİRASLARIN KORUNMASI

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ABSTRACT

The article is devoted to the revival and preservation of ethno cultural heritage in Uzbekistan. It examines the problems of preserving ethnic groups, the experience of the revival and preservation of traditional culture is studied, the main ways of developing ethno cultural heritage are revealed.

Ethno- cultural heritage, appeared on base of social need of ethnos, developed as a result of creative-converting activity of the many generations, incorporated in itself spiritual charge of the different epochs, contains in itself priceless ideas, outlooks, experience, traditions, moral value and serves the most important potential of moral recovery and humanization of modern society.

The Second trend is connected with spiritual rebirth of nations. The Ethnic generalities, gaining independence, in spite of economic difficulties, try to provide its new free vital activity, restore the history memory, develop their own national ideas, and improve national mentality. Other way, without rebirth their own spiritual bases cannot develop ethnos. For this necessary scientific study, scientific branches of the knowledge, as ethno-culture, promoting the spiritual rebirth of ethnos.

Key words: *uzbek intangible culture, heritage, world recognition, reforms, quality, values, folk pedagogy*

ÖZET

Makale, Özbekistan'daki etno-kültürel mirasın canlandırılması ve korunmasına adanmıştır. Etnik grupların korunması sorunları incelenir, geleneksel kültürün canlandırılması ve korunması deneyimi incelenir, etno-kültürel mirası geliştirmenin başlıca yolları ortaya çıkarılır.

Etno-kültürel miras, etnoların toplumsal ihtiyacı temelinde ortaya çıkmış, birçok neslin yaratıcı-dönüştürücü faaliyeti sonucu gelişmiş, farklı dönemlerin manevi yükünü bünyesinde barındırmış, paha biçilmez fikirleri, bakış açılarını, deneyimleri, gelenekleri, ahlaki değerleri içinde barındırmış ve modern toplumun ahlaki iyileşmesinin ve insanlaşmasının en önemli potansiyeline hizmet etmiştir.

İkinci eğilim, ulusların manevi yeniden doğuşuyla bağlantılıdır. Ekonomik zorluklara rağmen bağımsızlık kazanan etnik genellikler, yeni özgür yaşamsal faaliyetini sağlamaya, tarih hafızasını onarmaya, kendi ulusal fikirlerini geliştirmeye ve ulusal zihniyeti iyileştirmeye çalışırlar. Diğer bir deyişle, yeniden doğuş olmadan kendi manevi temelleri etnos geliştiremez. Bu gerekli bilimsel çalışma için, etno-kültür gibi bilginin bilimsel dalları, etnosun manevi yeniden doğuşunu teşvik eder.

Anahtar Kelimeler: *etnokültürel miras, canlanma, koruma, geleneksel kültür*

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1. About Problem Of The Conservation Of Ethno-Cultural Heritages

Urgency of the problem of the conservation ethno-cultural heritages is bound following trend:

The First is connected with tempestuous development of ethnic generalities. XX century fell into history as period of self-affirmation and ethnic generalities fight for independence. As a result of achievements to independence more than in 100 countries after the Second World war and after disintegration such powerful empire as USSR, Yugoslavia, began the tempestuous development of ethnos, statement their national consciousness, formation their national statehood. At present numbers more than 3 thousand folks and ethnic formations. Their number constantly grows. All this obviously intensifies the interest to questions of ethnic formations and ethno-cultural traditions.

The Third trend is connected with need of the fortification of the friendship between folks. As is well known, ethnic feeling very frail, and require the special attention. Unless know the particularities of the culture determined ethnos, not to understand their mentality, that can appear interethnic conflicts. When folk knowing, understand each other then between them can appear not contradiction, but tie of the friendship and even brotherhood. So between ethnos were not friction, but formed the traditions of the rapport, respect, friendships it is necessary to propagandize the cultural heritage of ethnos.

In fourth, at period of independence gains special urgency that part of ethno culture, which creator is folk itself. At period of the colonialism weakens just this sphere of the culture. Meantime exactly she - a traditional public culture, emerges as base of the whole "pyramid" of culture. Unless not to strengthening its fundamental part, that will weaken the base of this "pyramid" of culture. The Knowledge of ethno-culture promotes the development of the traditional public culture - a base of whole "pyramid" of culture. Thence, conservation of ethno- cultural heritages – is a life need. This need will exist until will exist folks of the World.

And so, at present time, to save the ethno- cultural values, necessary not only the knowledge about culture of folks, but also the experience of the certain region or concrete ethnos. The work was run for example of the conservation ethno- cultural values of Uzbekistan.

2. Experiences On Rebirth And Conservation Ethno- Cultural Heritages In Uzbekistan

In the last decennial event XX age and at the beginning initially XXI goes the active process of re-comprehension of cultural valuables. The Formation and development of the independent Republics has from the very beginning required the fortifications of their spiritual basis. The Fortification of spiritual state basis becomes the impossible without use of cultural valuables of folk, without spiritual heritage, created on length millennium, served by the most rich source spiritual enriching many generations.

Plenty of works appears in independent Republics about culture and духовности. For instance, in Uzbekistan, where spiritual development is lifted on level state politicians, appears it is enough much works on national spirituality. The President of Uzbekistan will publish to this subjects several special books, emphasizing that "spirituality - there is base of the public development". At the same time appears the row of the work such Uzbek scientist as S. Atamuradov, M. Imamnazarov, A. Erkaev, K. Nazarov, M. Muradov, A. Mavrulov, E. Yusupov and others, which have deepened and have increased the theoretical bases of national spirituality. All more is felt the interest to studies of ethnic cultures, in curriculums of High educational establishments of C.I.S. countries are contributed such subjects as, "Cultural science", "Bases of spirituality", "Ethno- culture", in contents which important place is spared problem for ethnic (national) culture.

Since the first years of independence in the Republic of Uzbekistan realization of historically significant work on rebirth of the spiritual heritage began. This activity was realized on the following directions:

- Recovering the national consciousness, history memory of folk, publishing scientific, scholastic and artistic works on histories and culture, the impossible at years soviet authorities;
- Increasing of the priority of the national language, pressing down to him status of the state language, as well as in purpose of the joining to common human values, masterpiece of the world culture and reinforcements international contact, sparing of serious attention to mastering by world languages;
- Recovering the human rights in the field of religion freedom, including religious adherence, return former function to saint places and mosque in many small piece of coal state, construction new and restoration old object of the cult purpose. Our country always was many ethnic and different religions. At present liberally act and Christian, and Jewish, and Induizm communes. Greater work conducts the National Cultural Centres, promoting rapprochement of folks of Uzbekistan;
- Reconstruction of public tradition, rebirth such holiday, as "Navruz", "Ruza Hayit", "Kurban hayit", as well as creation state holiday, "Day of independence", "Day to Constitutions", "Day of the teacher and mentor", "Day to memories and valuables" and etc;
- Study and propaganda of the spiritual heritage of the prominent thinkers of the Orient, as Imam Buhari, At - Termezi, Nakshbandi, Hodzhi Ahmad Yassavi, Al - Horazmi, Beruni, Ibn Sina, Amir Temur, Ulugbek, Bobur and others. Undertaking under the aegis of UNESCO jubilees of Ulugbek, Imam al-Buhari, az-Zamahshari, Nakshbandi, Nadzhmedina Kubro, Babur, Amira Temur, Ahmada Fargoni, Bekzad, Imam Buhori, Dzhalaleddin Manguberdi, Margiloni, Matrudi and others;

- Reconstruction monuments of architecture, in accordance with recovering the history part city of Bukhara, Samarkand, Khiva, Shahrisabz. The Realization of the similar work in all historically established city of the republic. Undertaking 2500-anniversary of ancient cities as Bukhara, Samarkand, Khiva, Termez, 2700-anniversary of Shahrisabz and etc;
- Rebirth and development of valuable public creative activity, applied arts. Undertaking (under the aegis of UNESCO) international forum on public decorative-applied creative activity. Together with this are realized construction new object cultures: Palace Turkestan, National park of Navoi, creation the monuments to prominent state figures (Amir Timur, Ulugbek, Navoi, Fargoni);
- Creation of new organization of culture and art, as, for instance, Republican centre "Spirituality and enlightenment", creative associations "Uzbeknavo", "Uzbekraks", "Uzbekkino", "Uzbek theatre", "Uzbek museum", Academy of art and etc;
- Undertaking the largest international cultural action in the field of culture, theatre, music, cinema and etc. In particular, undertaking the international music festival "Shark taronalari" in Samarkand, in the opinion of leading specialist, became the important event in history of music of folks of the world.

The Achievements and successes of Uzbek folk in condition of Independence require the special study as result of the free development ethnic cultures. So, spiritual rebirth of the science, restoring, history root, creates the beautiful conditions for conservation and developments of ethnic culture.

3. Ways Of The Conservation Of Ethno- Cultural Heritages On Base Of The Experience Of Uzbekistan

On base of the study of the experience of Uzbekistan, are revealed main trends, way of the rebirth, conservations and developments of ethno- cultural heritages.

The Rebirth of the traditional cultural heritage expects use three main trends.

The most important is a first direction - a rebirth, conservation presenting in this life valuable of the public culture. For its realization the most perspective are a following ways:

1. The Constant study of the condition tradition local culture, care about their safety, organization of folk expedition, collection and record of valuable of the public culture, making the fund and archive of the traditional culture, care about its monuments. Such attitude must become the leading branch activity not only republican special services, but also local institutions of the culture and leisure - a clubs, houses of the culture, parks, museums and etc. that will allow to create "funds" of public culture in concrete terrain, presenting historian-cultural value.

2. Discovery of the public talents, taking on account representatives of suit creative profession, creation special catalogue, reflecting their biography and creative activity, rendering to him methodical and practical help, making the traditional schools. Recovering the traditional system self-organization, self-regulations, and self-education. All this must become one of the principal activities of the local institutions of the culture and leisure that, on the one hand, will consolidate "root" of traditional culture, with other - will increase cultural activity of the masses.
3. The Stimulation, encouragement of public master and propaganda to their activity, creation to him conditions for making new sample traditional culture.

The Second direction - use and development of monuments of public culture in special "centre" of culture, house of the culture, museums, parks, cultural zones and centre of the leisure. A for this necessary:

1. Use of valuables of the public culture in activity of the institutions of the culture as facility of the enrichment of their work, creation traditional and new national forms on the base of the activations public tradition.
2. Undertaking special cultural-mass action, denoted concrete type and genre of the public culture, creative activity public talent, prominent figure of the traditional culture that will promote the inoculating of love to traditional culture, its popularization and statement.
3. The Organization of creative group on concrete type, genre of the traditional culture, promoting development of the traditional forms, enriching modern cultural activity of the public masses.

The Main attention problem of the rebirth of valuables of the spiritual heritage was spared in our work on places, through local institutions of the culture, providing popularization cultures in lees of the public masses. However, for the further activation, growing of the traditional culture necessary and the third direction, comprising of itself:

1. Making the system to phased organization significant, competitive and encouraging action on more high level: in district, region, and republican scale.
2. The Organization of the goal-directed propaganda of valuables of the public culture through district, regional and republican facilities mass communication - a mass media, radio, television and etc.
3. Provision to demonstrations of the best achievements of the spiritual heritage on international level overseas. All this is the most important factor of the development of the traditional public culture on modern stage.

On base above-mentioned social-cultural actions is worked out general social cultural methods of the conservation and popularization of the traditional public culture, consisting of four steps process:

1. Conservation type of the public culture in traditional form, without change, as historian-cultural value of folk;
2. Enrichment modern (including inter nations) forms of the culture significant element traditional culture, creating original spiritual value;
3. On base of public tradition making the new forms of the national original culture;
4. Making the conditions for qualitative new and perspective forms of the public culture.

CONCLUSION

Thereby, one of the main factor fortifications social bases of society emerges the conservation an ethno- cultural heritage, which as the most valuable social heritage has in its arsenal enormous potential charge spiritual enrichment to folk life. What social- history experience witnesses, underestimation of the spiritual heritage brings the society to spiritual poverty and degradation, crisis of cultures. Consequently, conservation of ethno-cultural heritages, not being end in itself, can serve the strengthening of the system self-recovery society, its self-organization, self-regulations in issue of cultural valuables, experience, knowledge from one generation to the other, acting upon morally-psychological climate society, providing him optimistic directivity of the development, conditioning steady progress of the social relations, promoting harmonic development to personalities, as on example of the Republic of Uzbekistan.

YABANCILARA DİL ÖĞRETME YÖNTEMLERİ

Sevil PİRİYEVA KARAMAN¹⁰, Bakyt AİTBAYEVA¹¹,

ÖZET

Dil öğretimi, öğrencilere yabancı bir dili etkin bir şekilde öğretmek amacıyla çeşitli yöntem ve tekniklerin kullanıldığı kapsamlı bir süreçtir. Günümüzde dil öğretiminde kullanılan yöntemler, öğrencilerin ihtiyaçları, dil öğrenme hedefleri ve eğitim ortamlarına göre şekillenmektedir. Bu bağlamda, geleneksel ve modern yaklaşımların harmanlanması, dil öğretiminin daha etkili ve öğrenci merkezli hale gelmesi. Yabancılar dil öğretimi, kültürel farklılıklar ve dilin kendine özgü yapısı nedeniyle karmaşık bir süreçtir. Bu süreçte kullanılan yöntemler, öğrencilerin öğrenme ihtiyaçlarına, hedeflerine ve dil seviyelerine göre çeşitlilik göstermektedir. Makalede, özellikle Türkçe'nin yabancı dil olarak öğretilmesinde kullanılan başlıca yöntemler ele alınmaktadır. İlk olarak, iletişimsel yaklaşım ön plandadır. Bu yöntem, öğrencilerin dilin günlük hayatta nasıl kullanıldığını anlamalarına yardımcı olur. Öğrenciler, diyaloglar, rol oyunları ve grup çalışmaları aracılığıyla dili aktif olarak kullanarak öğrenirler. Görev temelli dil öğretimi ise öğrencilerin gerçek yaşam senaryolarında dili uygulayarak öğrenmelerini teşvik eder. Bu yöntem, öğrencilerin problem çözme becerilerini geliştirirken dil bilgisi ve kelime dağarcığını artırır. Görsel-işitsel materyallerin kullanımı, öğrencilere dinleme ve anlama becerilerini geliştirmek için etkili bir yol sunar. Videolar, filmler ve müzikler gibi materyaller, dil öğrenimini daha ilgi çekici hale getirir. Ayrıca, dijital öğrenme araçları ve uygulamalar, öğrencilerin kendi hızlarında ve tarzlarında öğrenmelerine olanak tanır. Bu da öğrenme sürecini daha esnek ve erişilebilir kılar. Son olarak, kültürel entegrasyon konusu önemlidir. Yabancılar dil öğretirken, Türk kültürünü ve değerlerini öğretmek, öğrencilerin dili daha iyi anlamalarına, kullanmalarına yardımcı olur. Bu bağlamda, Türkçe dilinin sadece dilbilgisi kurallarıyla değil, aynı zamanda kültürel bağlamıyla da öğretilmesi gerektiği vurgulanmaktadır. Yabancılar Türkçe öğretimi sürecinde kullanılan bu yöntemler, öğrencilerin dilsel ve kültürel yeterliliklerini artırmayı hedeflemektedir.

Anahtar Kelimeler: *Yabancılar, Türkçe öğretimi, Kültürlerarası eğitim*

GİRİŞ

Dil, her milletin kültürünü ve kendine özgü özelliklerini belirleyen en temel araçlardan biridir. Yabancılar dil öğretimi, yani ikinci ya da yabancı dil öğretimi, karmaşık ve çok yönlü bir süreçtir. Bu yöntem, Ankara Üniversitesi TÖMER'de modern pedagojik ve psikodilbilimsel araştırmalara dayanmaktadır ve öğrencilerin dili öğrenmelerini, özellikle de iletişim becerilerini geliştirmelerini hedeflemektedir.

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1. ÖĞRETİM YÖNTEMLERİNİN ANA YÖNLERİ

Dil öğretiminin modern yöntemleri çeşitli yönleri içerir:

Dilbilgisi-çeviri yöntemi: Tarihsel olarak en yaygın yöntemdir. Öğretmen dilin dilbilgisi kurallarını açıklar ve ardından bu kuralları ana dile çevirerek yabancı dil öğretir. Temel öncelik kuralları ve ezberlemeye verilir. Ancak bu yöntem, iletişimsel becerileri geliştirmede etkisiz olabilir çünkü dili aktif bir şekilde kullanma imkânı azdır.

Doğrudan yöntem: Bu yöntemde dil öğrenen kişi yeni kelimeleri ve ifadeleri çevirmeden, doğrudan bağlamda öğrenir. Yani, öğrenci dil ortamına girerek yeni dilin anlamını deneyimleyerek alır. Doğrudan yöntem, konuşma becerilerini geliştirmeye ve dil ortamına hızlı uyum sağlamaya yöneliktir.

İletişimsel yöntem: Bu yöntemin temel amacı, dil öğrenen kişinin gerçek hayatta rahatça iletişim kurabilme yeteneğini geliştirmektir. Ankara Üniversitesi TÖMER’de dilbilgisi kurallarını ezberlemekten ziyade, dilin uygulanabilirliği ön plandadır. Öğretmen ve öğrenci arasında etkileşimli alıştırmalar, rol yapma oyunları ve diyaloglar aracılığıyla öğretim gerçekleşir.

2. ANKARA ÜNİVERSİTESİ TÖMER’DE DİL ÖĞRENMEDEKİ TEMEL İLKELER

Dil öğretiminde birkaç önemli ilke vardır:

Dersin yapısı: Dili etkili bir şekilde öğretmek için dersler net bir şekilde planlanmış olmalıdır. Öğretim sürecinde kolaydan zora doğru ilerlenmelidir. İlk derslerde temel kelime bilgisi, basit dilbilgisi yapıları ve günlük hayatta kullanılan kelimeler ile ifadeler öğretilir.

İletişime odaklanma: Ders sırasında öğrencileri aktif bir şekilde konuşturmak ve çeşitli iletişim durumlarında dil kullanma becerisini geliştirmek önemlidir. Bu, gerçek hayattaki iletişime mümkün olduğunca yakınlaştırılmış görevler aracılığıyla gerçekleştirilir.

Etkileşimli öğretim: Öğretim sürecinde etkileşimli yöntemler ve modern teknolojilerin kullanımı verimliliği artırır. Örneğin, sesli ve görüntülü materyaller, çevrimiçi platformlar ve uygulamalar, dil öğrenen kişinin motivasyonunu artırarak konuşma becerilerini geliştirmesine yardımcı olur.

Bireysel yaklaşıma yönelme: Her dil öğrenen kişi kendi yeteneklerine ve dil seviyesine göre bireysel bir yaklaşımı gerektirir. Bu nedenle öğretmen, öğrenme materyallerini her bireyin özelliklerine uygun şekilde uyarlamalıdır.

3. EK MATERYALLER VE ARAÇLAR

Ankara Üniversitesi TÖMER’de dil öğrenme sürecinde ek materyaller kullanmak, yabancı dil öğrenimini kolaylaştırır. Bunlar arasında:

Multimedya araçları: Filmler, podcast'ler ve etkileşimli oyunlar dil becerilerini geliştirmede büyük rol oynar. Bu tür materyaller, dinleme ve anlama becerilerini geliştirerek konuşma becerilerini artırmaya yardımcı olur.

Sesli kitaplar ve elektronik ders kitapları: Bu araçlar sayesinde öğrenci her yerde ve her zaman öğrenmeye devam edebilir. Elektronik ders kitaplarında sıkça yer alan etkileşimli görevler ve testler, öğrenme sürecini daha ilgi çekici ve verimli hale getirir.

Dil ortamı: Dil öğrenme sürecinde, o dili konuşan insanlarla iletişim kurmak veya dil ortamını yapay olarak oluşturmak önemlidir. Yurtdışı gezileri veya o kültürle ilgili etkinliklere katılmak, yabancı dili hızlı ve etkili bir şekilde öğrenmeye katkı sağlar.

4. MOTİVASYON VE PSİKOLOJİK UNSURLAR

Ankara Üniversitesi TÖMER'de dil öğrenimi uzun vadeli bir süreç olduğundan, öğrencilerin motivasyonuna ve psikolojik durumuna özen gösterilmelidir. Öğretmen, öğrencileri teşvik ederek, her başarılarını vurgulayarak ve bağımsız olarak dil öğrenmeye olan ilgilerini artırarak önemli bir rol oynar.

Öğretmenin rolü: Ankara Üniversitesi TÖMER'de öğretmen, yabancı dil öğretiminde lider bir rol oynar. Sadece dilbilgisi kurallarını açıklamakla kalmaz, aynı zamanda dil öğrenenleri motive eder ve yönlendirici bir rehber olur.

Ankara Üniversitesi TÖMER'de Dil Öğretim Yöntemleri TÖMER (Türkçe Öğretim Merkezi), Türkiye'nin yabancılara Türkçe öğretiminde önde gelen eğitim merkezlerinden biridir. Bu merkez, Türkiye'nin farklı üniversitelerinde yer almakta ve Türkçe dilini yabancı öğrencilere ve diğer dil öğrenenlere öğretmede geniş çapta tanınmaktadır. TÖMER'de kullanılan yöntemler, modern dil öğrenme ihtiyaçlarına uygun ve farklı dil seviyelerine yönelik olarak hazırlanmıştır.

1. İletişimsel Yöntem

Ankara Üniversitesi TÖMER'de uygulanan başlıca yöntemlerden biri iletişimsel yöntemdir. Bu yöntemin temel amacı, öğrencilerin günlük hayatta etkili bir şekilde iletişim kurabilme yeteneğini geliştirmektir.

- **Pratik Dil Kullanımı:** Dersler sırasında öğrenciler, dil durumlarına uyum sağlamak için diyaloglar, tartışmalar ve müzakereler gibi iletişime dayalı görevler yaparlar.
- **Rol Oyunları ve Simülasyonlar:** Öğrenciler, gerçek yaşam durumlarını rol oyunları ile simüle ederler, örneğin; alışveriş yapma, röportaj yapma veya kamusal alanlarda fikirlerini iletme.

- **Vaka Çalışmaları:** Türkçe öğrenenler, çeşitli vaka çalışmaları aracılığıyla dilsel durumlarda karar alma becerilerini geliştirirler.

2. İnteraktif Öğretim Yöntemi

İnteraktif yöntem, öğrencilerin aktif katılımını sağlayan bir yaklaşımdır. Bu süreçte çeşitli multimedya materyalleri, oyunlar ve egzersizler kullanılır.

- **Sesli ve Görsel Materyaller:** Türkçe öğrenenlere, gerçek dil ortamına yakın materyaller sunulur. TÖMER derslerinde Türkçe haberler, filmler ve kısa metrajlı videolar kullanılır, bu da dinleme ve konuşma becerilerini geliştirir.
- **Çevrimiçi Kaynaklar:** Ankara Üniversitesi TÖMER’de birçok çevrimiçi platform ve uygulama, dil öğrenenlere ek görevler yapma imkanı sunar. Örneğin, Türkçe kelime dağarcığını artırmaya yönelik egzersizler, interaktif testler ve yazılı veya sözlü dil öğrenmeye yönelik araçlar bulunmaktadır.

3. Dilbilgisel-Yapısal Yöntem

Türkçe’nin dil yapısı ve gramer sistemi karmaşık olduğundan, TÖMER’de dilbilgisel-yapısal yöntem de aktif olarak kullanılır.

- **Gramer Üzerine Derinlemesine Çalışma:** Derslerde her bir dilbilgisel kural dikkatlice açıklanır ve öğrencilerin bu kuralları doğru bir şekilde uygulama becerileri geliştirilir.
- **Dilbilgisel Egzersizler:** Öğrenciler, dili pratikte kullanarak grameri pekiştirmek için özel olarak tasarlanmış egzersizlerle çalışırlar. Bu yöntem, öğrencilerin dilsel kuralları anlayıp konuşma ve yazma becerilerinde kullanmalarına yardımcı olur.

4. Kültürlerarası Eğitim Yöntemi

Ankara Üniversitesi TÖMER’de dil öğrenme süreci, yalnızca dil becerilerini geliştirmekle kalmaz, aynı zamanda Türkiye’nin kültürüyle de tanışmayı amaçlar.

- **Kültürel Dersler:** Türkçe öğrenenlere Türkiye'nin tarihi, gelenekleri, görenekleri ve sanatı hakkında dersler verilir. Bu dersler, öğrencilerin sadece dili öğrenmekle kalmayıp, dil ortamına daha iyi adapte olmalarına yardımcı olur.
- **Dilsel ve Kültürel Etkinlikler:** Türk kültürünü daha derinlemesine anlamak amacıyla Ankara Üniversitesi TÖMER’de çeşitli kültürel etkinlikler düzenlenir. Örneğin, geleneksel Türk yemeklerini yapma, milli bayramları kutlama ve kültürel geziler düzenlenir.

5. Seviye Sistemi

Ankara Üniversitesi TÖMER’de dil öğrenme süreci, Avrupa Dil Portföyü (CEFR) seviyelerine dayalı bir sistemle yürütülür:

- **A1-A2 Seviyeleri:** Başlangıç seviyelerinde, öğrenciler temel kelime dağarcığı ve dilbilgisel yapıları öğrenirler. Bu seviyelerde basit cümleler kurma ve günlük iletişim becerileri üzerinde durulur.
- **B1-B2 Seviyeleri:** Orta seviyelerde, öğrenciler daha karmaşık cümleler kurmayı ve genişletilmiş konularda fikir ifade etmeyi öğrenirler. Bu seviyelerde dinleme, konuşma ve yazma becerileri genişletilir ve dili akıcı bir şekilde kullanmaları sağlanır.
- **C1- Seviyesi:** İleri seviyelerde, öğrenciler akademik veya profesyonel düzeyde Türkçe’yi akıcı bir şekilde konuşup tartışmalara katılma becerilerini geliştirirler.

6. Bireysel Yaklaşım

Ankara Üniversitesi TÖMER’de her öğrenciye bireysel bir yaklaşım benimsenir. Öğretmenler, öğrencilerin dil öğrenme hızı ve ihtiyaçlarına göre dersler verir ve her bireyin dilsel gelişimine özel önem gösterirler.

- **Farklılaştırılmış Görevler:** Derslerde, farklı dilsel yeteneklere sahip öğrenciler için farklılaştırılmış görevler sunulur. Bu, dil öğrenenlerin kendi seviyelerine uygun materyali öğrenmelerine olanak tanır.
- **Geri Bildirim:** Öğretmenler, öğrencilere düzenli olarak geri bildirimde bulunur, başarılarını analiz eder ve gerekli yardımı sağlar.

SONUÇ

Yabancılara dil öğretimi, sistematik ve metodolojik bir temelde organize edilen bir süreçtir. Modern öğretim yöntemleri ve araçlarını kullanmak, öğrencilerin ihtiyaçlarını göz önünde bulundurmak, etkileşimli ve iletişimsel yaklaşımlar kullanmak, yabancı dil öğrenmenin etkinliğini artırır. Öğretmen ve öğrenci arasındaki etkileşime dayalı dersler, modern teknolojilerin entegrasyonu ve bireysel farklılıkların dikkate alınması, yabancı dil öğrenmede başarılı sonuçlara ulaşmanın anahtarıdır.

Ankara Üniversitesi TÖMER’de kullanılan yöntemler, Türkçe’yi etkili ve eğlenceli bir şekilde öğrenmeye yönelik olarak tasarlanmıştır. İletişimsel, interaktif, dilbilgisel ve kültürel boyutları kapsayan bu öğretim yöntemleri, öğrencilere dil becerilerini çok yönlü olarak geliştirmede yardımcı olur. Her seviyeye yönelik eğitim programları ve bireysel yaklaşımlar, Ankara Üniversitesi TÖMER’i yabancılara Türkçe öğretiminde başarılı bir merkez haline getirmiştir.

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THE USE OF VERSUS DICTIONARIES AS A TEACHING METHOD IN THE PRIMARY AND SECONDARY EDUCATION CURRICULUM, SPECIFICALLY THE WORK NAMED SÜBHA-I SİBYÂN/SÜBHA-İ SİBYÂN ADLI ESER ÖZELİNDE MANZUM SÖZLÜKLERİN İLKÖĞRETİM VE ORTAÖĞRETİM DERS MÜFREDATINDA ÖĞRETİM METODU OLARAK KULLANILMASI

Kemal BAŞ¹²,

ABSTRACT

In this research, the place and place of the verse dictionary book Sühba-i Sıbyân, which has an important and exceptional place in the Ottoman education and training life within the history and accumulation of Turkish culture and civilization and has more than 60 copies in Turkey, in Turkish culture and civilization life. emphasizing its importance; Determinations were made on the effects and benefits of teaching verse dictionaries in primary and secondary education.

As a result of the research, it can be beneficial to use verse dictionaries as a teaching method in the primary and secondary school curriculum, specifically in the work called Sühba-i Sıbyân, students learning how to use the dictionary from their teachers will positively affect the students' perspective on dictionary applications in the process, and the use of verse dictionaries in this way will improve education and training. It was concluded that it would accelerate the development of students' vocabulary by increasing the efficiency of teaching.

Keywords: *Sühba-i Sıbyân, Ferišteoğlu Dictionary, Verse Dictionary, Verse Arabic-Turkish Dictionary*

ÖZET

Bu araştırmada, Türk kültür ve medeniyet tarihi ve birikimi içerisinde, Osmanlı eğitim ve öğretim hayatında mühim ve istisnai bir yere sahip olan ve Türkiye’de 60’ı aşkın nüshası; KKTC Milli Arşivi’nde de iki nüshası bulunan ve M 1691 Orijinal no ve 50 katalog sıra numarası ile kayıtlı olan, 29 varaklık manzum sözlük kitabı Sühba-i Sıbyân’ın Milli Arşivi’nde bulunan nüshalarına değinilmiş, bu esere kaynaklık eden manzum sözlüklerimizden Ferišteoğlu Lugati ve araştırmamızın konusunu oluşturan Sühba-i Sıbyân’ın, Türk kültür ve medeniyet hayatındaki yeri ve önemi üzerinde durularak; manzum sözlüklerin ilköğretim ve ortaöğretimde okutulmasının sağlayacağı etki ve faydalar üzerinde tespitler yapılmıştır.

Sözlükler, milletlerin ve medeniyetlerin tarihteki varlıklarının ve şahsiyetlerinin sembollerinden birisi olan ses, söz ve kadim bayraklarının yani dillerinin, kültürlerinin sahip olduğu kelimeleri uhdesinde ve bünyesinde toplayarak değerlerini ve kazanımlarını emanet ettiği kelimeleri korumakta ve kelimelerin zaman içerisinde kazandığı anlam dünyaları hakkında okuyucularına, sahiplerine bilgi vermektedir. Bunun yanı sıra sözlükler; sahiplerinin, kullanıcılarının kelime serüvenine ve servetlerine çeşitli kelime

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ve kavramları katarak kelime hazinelerinin, bilgi çerçevelerinin genişlemesini sağlamakta ve düşünmenin, anlamının ve yapmanın temeli olan anlam kalıplarının zenginleşmesine, büyüterek geleceğe yürümesine yardımcı olmaktadır. Anlam dünyaları ve tutumlar; davranışların kazanılmasında önemli bir yere sahip olduğu malumdur. Bu sebeple ilköğretim ve ortaöğretim öğrencilerinin sözlüklere yönelik olumlu veya olumsuz tutumlarının sözlük kullanma alışkanlıkları üzerinde etkili bir yeri bulunmakta olduğunu yapılan araştırmalar bize göstermektedir.

Öğrencilerin kadim söz varlığımız olan sözlüklere yönelik olumlu izlenimleri, tutumları; sözlüklerden daha etkili, daha verimli ve yapıcı bir şekilde yararlanmalarını; öğrencilerin sözlük kullanmayı alışkanlık hâline getirmelerini sağlayacağı gibi sözlüklere yönelik olumsuz tutumları da sözlüklerden soğumalarına, sözlükleri bir kenara bırakarak onu kullanmak istememelerine sebebiyet vereceği bilinen bir gerçektir.

Araştırma sonucunda, Sühba-i Sıbyân adlı eser özelinde manzum sözlüklerin ilköğretim ve ortaöğretim ders müfredatında öğretim metodu olarak kullanılmasının faydalı olabileceği, öğrencilerin sözlüğü nasıl kullanılacağını öğretmeninden öğrenmesi, öğrencilerin süreç içerisinde sözlük uygulamalarına karşı bakışını olumlu yönde etkileyeceği, manzum sözlüklerin bu sayede kullanımı ile eğitim ve öğretimin verimliliğini artırarak öğrencilerin kelime hazinesinin gelişimini hızlandıracağı sonucuna varılmıştır.

Anahtar Kelimeler: Sühba-i Sıbyân, Ferišteoğlu Lugati, Manzum sözlük, Manzum Arapça-Türkçe Sözlük

GİRİŞ

İslam kültüründe belâgat ve benzeri çoğu çalışma gibi, sözlük çalışmalarının da büyük öneminin olduğu, okunacak Arapça eserleri çözümlmeyi kolaylaştıracak, doğru anlamayı sağlayacaktır. Bu bağlamda Türk kültür tarihi içerisinde, özellikle Osmanlı eğitim hayatında manzum sözlük yazımının ilk olarak Ferišteoğlu Lugati ile karşımıza çıkmakta olduğunu biliyoruz.

LİTERATÜR TARAMASI

Manzum sözlük yazma geleneğinin, sonraki yüzyıllarda daha farklı usul ve biçimlerde kendini gösterdiğini, Ferišteoğlu Lugatine nazire olarak yazılmış olduğu anlaşılan Sühba-i Sıbyân adlı eser örneğinde belirgin olarak görmekteyiz. Gerek Ferišteoğlu Lugati, gerekse Sühba-i Sıbyân adlı eserlerin kelime kadrosunu, kültür çevresini de içine alarak İslam dininin temel kaynağı olan Kur'an'ın ve İslam kültür medeniyeti tecrübelerinin oluşturduğunu belirtmeliyiz. Sühba-i Sıbyân sözlükleri, manzum sözlükçülük alanında öne çıkan ve küçük yaştaki öğrencilerin dil eğitiminde kullanılan önemli eserlerdendir.

Bu sözlükler Osmanlı döneminde sıbyan mektepleri olarak bilinen ve 5-6 yaş grubu kız/erkek öğrencilerin eğitim aldıkları okullarda ders kitabı olarak okutulmuştur. Aruz ölçüsü ve manzum metin özellikleri temel alınarak yazılan bu eserler, çocuklara yönelik kolay, eğlenceli ve kalıcı bir öğretim

yönteminin izlenmesi açısından faydalı olmuştur. Ahenkli bir dille, aynı dize içerisinde Arapça bir sözcüğün Türkçesi verilmiş ve bu ahenk ile oluşturulan anlam çerçevesi kalıcı kılınmıştır. Söz konusu özellikleri dolayısıyla çokça tercih edilen bu sözlüklerin Türkiye’de 60’tan fazla yazma nüshası olduğu ve 1800-1900 yılları arasında da en az 30 kez basıldığı bilinmektedir. Bunlara ek olarak Kıbrıs’ta da iki yazma nüshanın olduğu görülür.¹³

OSMANLI KÜLTÜR HAYATI İÇERİSİNDEKİ ÖNEMİ

Osmanlı Kültür hayatı içerisinde, 18. yüzyılda başlayıp, 19. yüzyıla kadar devam eden süreçte, eğitim hayatının vazgeçilmezleri arasında bulunan bu sözlüklerin, çocuklar için hazırlanmış Arapça-Türkçe manzum sözlük kategorisi içerisinde yer aldığını, eğitim öğretim süreçlerinde sıklıkla kullanıldığını özellikle belirtmek gerekir. Manzum sözlükler genelinde, Sühba-i Sıbyan adlı eser özelinde yer alan sözlüklerin günümüz koşullarında İlköğretim ve Ortaöğretimde bir öğretim metodu olarak yer alması ve okutulması öğretim verimliliği açısından özellikle düşünülmelidir. Osmanlı kültür ve eğitim medeniyeti sürecinde manzum sözlüklerin değerlendirilmesi öğrencilere katkı bağlamında etkisi yadsınamaz bir gerçekliktir. Bu itibarla manzum sözlükler özelinde sözlükler genelinde bir eğitim kültürünün oluşması ve oluşturulması öğrencilerin kelime hazinesinin geliştirilmesi açısından büyük bir kazanım olacaktır.

a. Ses, Kafiye ve Anlam Özellikleri Bakımından Sühba-i Sıbyan

Sıbyân mekteplerinde öğretilen derslere ilâveten okutulan Sühba-i Sıbyan örneğinde olduğu gibi bu manzum sözlüklerdeki temel amacın, çocukların sözcükleri daha kolay ezberlemeleri, öğretilmek istenenin hafızada daha kolay kalabilmesini sağlamak olduğu, bunun için de ahenkli ve edebi bir söyleyişin kullanılarak, ses, kafiye ve anlam özelliklerinden faydalandığı anlaşılmaktadır. Kur’an’ın doğru okunup, belleğe daha kolay yerleşmesi için yazıldığı anlaşılan bu tip manzum sözlüklerde, kutsal kitabın (Kur’an-ı Kerim) okunması sırasında dilin doğru, etkili, güzel, sanatlı kullanımının önemini ortaya koymak diğer amaçlar arasındadır.

Bu sözlükler bilhassa ilkökul ve Ortaöğretim öğrencilerinin istekleri doğrultusunda hem öğrencilerin aruz eğitimini desteklemek hem de özellikle Arapça-Farsça kelimelerin Türkçe karşılıklarını ezberlerinde tutarak öğrenmelerini sağlamak açısından önemlidir. Bu sayede kelime hazineleri gelişen öğrencilerin günlük konuşma dilinde kullanacakları kelime sayısının da artacağı ön görülmektedir.

¹³ Osman Erciyas, (2020). Sühba-i Sıbyân’ın Kıbrıs Nüshalarında Dil ve Anlatım Özellikleri, İnsan ve Toplum Bilimleri Araştırmaları Dergisi 9 (5), 3195-3206.

Pek çok manzum sözlüğün mukaddime kısmında “lugat ilmi”nin insanı zeki edeceğinden bahsedilmesi ve hatta müelliflerinin de çocukluklarında en azından bir manzum sözlük ezberlediğini beyan etmesi, üzerinde durulması gereken önemli bir ayrıntıdır.¹⁴

b. Manzum Sözlüklerin İlköğretim ve Ortaöğretimde Kullanımı

Anlama, anlatma ve davranış geliştirme süreçlerinden yoğunluklu olarak elde edilen birikim ve kazanım, kişinin anlama ve anlatma imkânları ölçüsünde eğitimin ve öğretimin temel parametreleri olarak değerlendirilmektedir.

Araştırmacılar tarafından kabul edilen tam anlamıyla söz varlığı; "Belirli bir kişi tarafından bilinen ve kullanılan tüm kelimeler" olarak tanımlanır. Hiç şüphesiz, bir dilin kullanıcısı o dilin bütün söz varlığına hâkim olamaz. Dolayısıyla okuduğu bir kitapta, dinlediği bir şarkıda anlamını bilmediği, bilse bile anlam inceliklerinden haberdar olmadığı bir kelime ile karşılaşabilir. Konuşurken ve yazarken bazı kelimelerin anlamında tereddüde düşebilir, kendini ifade etmek istediğinde meramını en iyi anlatacak kelime o esnada aklına gelmeyebilir. Bunlar, kelimeler hakkında her zaman yardımcı bir kaynağa ihtiyaç olduğunu, kaynakların önemini okuyucuya gösterir.¹⁵

Günümüz dünyasında özellikle okulöncesi dönemden adım adım başlayıp günümüzde sözlü ve yazılı kültür ve medeniyetin içinde dünyaya gelen ve kendini yetiştirenler olarak sözlü ve yazılı kültürün bir yansıması olan sözlüklere başvurma ve sözlüklerden yararlanma ihtiyacımızın olduğu bilinen bir gerçektir. Sözlük kullanmanın okuyazarlar ve özellikle öğrenciler için çok önemli ve gerekli bir referans olduğu araştırmacılar tarafından vurgulanmaktadır.

Türkçe eğitimi için gerekli bir bilgi kaynağı olmanın yanı sıra kaynaklara başvurma alışkanlığı kazandırması bakımından sözlüğün, yalnız Türkçe eğitimi için değil, eğitim ve öğretim sürecinin tamamı için yararlı sonuçları olacağı (MEB, 1981, s.352) da yapılan araştırmaların ortaya koyduğu bir gerçekliktir.

Sözlük kullanmanın okuyazarlık açısından genel yararları arasında söz varlığını okuyanın, araştıranın bilgi birikimini zenginleştirmesinin öne çıkarılması, bu sayede bilgi birikiminin çeşitliliğinin bilinmesi gerekir. Çünkü önemli bir kelime öğrenme yolu olarak sözlük kullanmak söz varlığının zenginleşmesine, bu sayede eğitim öğretim sürecinin kaliteli hale getirilmesine önemli bir katkı sunabilir (Demir, 2006; Yaman, 2010). Bu bağlamda sözlüklerin bir kelime ve anlamın yanı sıra

¹⁴ Atabey Kılıç, “Klasik Türk Edebiyatında Manzum Sözlük Yazma Geleneği ve Türkçe-Arapça Sözlüklerimizden Sübha-i Sıbyan”. Kayseri: Erciyes Üniversitesi Sosyal Bilimler Enstitüsü Dergisi, (2006). 1(20), 65-77.

¹⁵Tahir Tağa, Ortaokul Öğrencilerinin Sözlük Kullanma Alışkanlıkları Üzerine Bir Araştırma, Isparta, Süleyman Demirel Üniversitesi, Türkiye Sosyal Araştırmalar Dergisi, 2022, Cilt: 26 Sayı: 2

söyleyiş ve yazılı dil ahengi, telaffuz, yazım, söyleyiş ve dil bilgisi vb. özellikleri hakkında da bilgi içerdiği herkesin bildiği bir gerçektir.

Sözlük kullanma kültürü, isteği ve edinimi milletlerin, medeniyetlerin, milletlerin kültür ve medeniyet varlığının bilinmesi ve milletlerin ve insanların gelişimi açısından önemli bir gerçeklik ve gerekliliktir. Bu amaç ve gaye doğrultusunda geçmişten tüm birikimleriyle günümüze gelerek sözlük kullanma kültür, bilgi, beceri ve alışkanlıkları ve edinimleri kazandırmaya yönelik etkinliklere, eğitim ve öğretim süreçlerinde özellikle Türkçe derslerinde zaman zaman başvurulmaktadır. Millî Eğitim Bakanlığı yayınlarında ve bu alandaki farklı araştırmalarda söz ve kültür medeniyetimizin varlığına ve kazanımlarına ilişkin araştırma verilerinde “Resimli sözlük, sözlük, kelime haritası, kelime kartları ve benzer araçlardan yararlanır” ve “Öğrencilerin tahmin ettikleri kelime ve kelime gruplarının anlamlarını sözlüklerden kontrol etmeleri sağlanır” açıklamalarına yer verilerek sözlüğe, sözlük kullanma becerilerine işaret edilmekte olduğu bilinmektedir.¹⁶

Öte yandan eğitim öğretim süreçlerinde ilköğretim ve Ortaöğretim özelinde kimi çalışmalarda dolaylı olarak sözlük kullanma ihtiyacı söz konusudur. Bu bilgilerden hareketle söylenebilir ki sözlük kullanma bilgi, beceri ve alışkanlıklarını kazandırmanın diğer derslerle beraber özellikle Türkçe, Türk Dili ve Edebiyatı derslerinin önemli amaçlarından, gayelerinden biri olduğu, kelimelerin etimolojisini de içine alacak şekilde öğrencilerin kelime dağarcığının gelişiminin sağlanmasıyla ifade gücünün artacağı söylenebilir.

Sözlüklerimizin söz varlığı ve okuryazarlık açısından çok önemli olması bilinmesine rağmen bu konuda bazı sorunların olduğu da yapılan araştırmaların ortaya koyduğu gerçekliktir. Konuyla ilgili çalışmaları bulunan birçok araştırmacı; millet olarak eğitim ortamlarının dışında sözlük kullanma, cebimizde küçük bir sözlük taşıma gibi bir alışkanlığımızın olmadığını belirtmektedir. Okur (2007, s. 65) yaptığı bir araştırma bağlamında ilköğretim okulu öğrencilerinin “bilinçli bir şekilde sözlük kullanma alışkanlığına sahip” olmadıkları sonucuna ulaşmıştır. Doğan (2007, s. 193) da ülkemizde sözlük kullanma alışkanlığının çok zayıf olduğu tespitinde bulunmuş ve öğretim sisteminin bu ihtiyaca ilişkin farkındalık kazandıramadığının altını çizmiştir. Tüm bu araştırmalar sözlük kullanma ilgisinin yeterli düzeyde olmadığı sonucunu bizlere göstermektedir. Bu tespitler ışığında bakanlık eliyle sözlük becerisi eğitiminin okullarımızda yaygınlaştırılması eğitim vizyonu açısından gerekli olduğu görülmektedir.

Bu makalede de ifade edildiği üzere; manzum sözlükler genelinde Sühba-i Sıbyan özelinde yer alan eserlerin yardımcı kaynak olarak ilköğretim ve ortaöğretimde kullanımı öğretmenler eliyle yapıldığı takdirde zaman içerisinde öğrencilerin sözlüğe bakma, sözlüklerin önemini kavrama, sözlük karıştırma

¹⁶Yaşar Budak, Sözcük Öğretimi ve Sözlüğün İşlevi. Dil Dergisi, 2000. S: 92, 19-25.

alışkanlığı edinmiş olacağı, bu noktada manzum sözlüklerin cazibe unsuru haline getirilebileceği düşünülmektedir. Edinilen sözlük kullanma alışkanlığı ile eğitsel manada genel olarak öğrencilerin kazanımlarının artacağı düşünülmektedir. Gelişen yeni dünya sisteminde özellikle medyanın dil yapımızı bozan sonuçları bu gerekliliği ortaya çıkarmaktadır.

BULGULAR VE TARTIŞMA

Bu bağlamda Millî Eğitim Bakanlığının tavsiye kararı almasıyla öğrencilerin hazırbulunuşluğu da dikkate alınarak öğretmenler eliyle yardımcı kaynak olarak manzum sözlüklerin ilköğretim ve ortaöğretimde yer almasıyla;

- İlköğretim ve Ortaöğretim öğrencilerinin Türkçeyi daha iyi ve etkili biçimde öğrenmesi, kavraması, sevmesi ve günlük hayatında doğru ve güzel kullanmasına katkıda bulunması sağlanacaktır.
- İlköğretim ve Ortaöğretim yıllarında öğrencilerin sözlük kullanmayı öğrenerek, severek, alışarak içselleştirmesi üzerinde durulmasıyla öz güvenlerinin gelişimine katkıda bulunulması ve doğru dil kullanımının yaygınlaşarak istenen hedeflerin gelişimi sağlanacaktır.
- Sözlük kullanma bilgi ve tecrübesinin ve en önemlisi sözlük ve dil sevgisinin öğrencide yerleşmesini sağlayarak zamanla öğrencileri yardımcı ders kitaplarını kullanmaya alıştırmak ve özendirmekle öğrencide dilin gelişimi ve ifadenin gücü yazıda ve sözde sağlanacaktır.
- Manzum sözlüklerin kullanımıyla özellikle ilköğretim, daha sonra Ortaöğretim süreçlerinde Türkçenin öğrenilmesinde karşılaşılan zorlukların öğretmen marifeti ve etkili öğretme teknikleriyle kolayca aşılmasını sağlayacaktır. Öğretim tekniklerinin zenginleştirilerek müfredatta okutulması ve yaygınlaştırılması sözlük sevgisini artıracaktır.
- Manzum sözlüklerin yardımcı ders kitabı olarak okutulması ve teşvik edilmesi ile doğru öğrenme ve öğrenilenlerin yerinde kullanımı sağlanmış olacak; bu sayede eğitim öğretim süreçlerinde değer kazanımları öğrenciye gizil olarak verilecektir. Değer kazanımlarının sözlükler eliyle manzum olarak verilmesi öğrencinin ilgisini de çekecektir.
- Türkçeye ilgili önemli bilgi ve kuralların manzum sözlükler eliyle verilmesiyle Türkçenin daha verimli bir şekilde kullanılması, öğrencilerin kendilerini yazılı ve sözlü olarak ifade edebilmeleri sağlanacaktır.
- Manzum sözlüklerin ana ve yardımcı ders kitabı olarak öğretmenler eliyle müfredatta dahil edilerek okutulması ve teşvik edilmesi ile öğrenci, hakkında bilgisi olmadığı veya nereden ve nasıl öğreneceğini bilmediği bilgileri Sühba-i Sıbyan örneğinde olduğu gibi manzum sözlükler aracılığı ile öğrenecek ve öğrencinin problem çözme yeteneği gelişmiş olacaktır.
- Osmanlı Sıbyan mekteplerinde okutulmuş bu tip manzum sözlüklerin tecrübesi söz konusu anlamda önem arz etmektedir. Öğrencilerin sözlüğü nasıl kullanacaklarını öğretmeninden

öğrenmesi, sözlükten aradığı kelimeleri yardımcı kaynaklarla kolaylıkla bulması ve bulduğu kelimeleri ders içi etkinliklerde kullanması öğrencilerin sözlüğe yönelik tutumunu olumlu yönde etkileyecektir.

SONUÇ VE ÖNERİLER

1. Konu üzerinde yapılan araştırmalar göstermektedir ki bireylerin zengin bir kelime kadrosu ve hazinesine sahip olması, insan ilişkileri ve akademik başarı açısından insana üstünlük sağlamaktadır (Kavcar, Oğuzkan ve Sever, 1998).
2. Tüm boyutlarda ilköğretim ve ortaöğretim kademelerinde öğrencilerin kelime hazine ve bilgilerini artırmanın ve genişletmelerinin yollarından bir diğeri de manasını, anlamını, yansımalarını, etimolojisini bilmediği sözcüklerin, kelimelerin anlamını/manasını; anlamını/manasını bildiği sözcüklerin de farklı anlamlarını öğrenmek ve kavramak için sözlük kullanması/edinmesidir. Bu sayede yazılı ve sözlü olarak öğrencilerin ifade güçlerinin artacağı söylenebilir.
3. Günümüzün ilkokulları olarak da düşünebileceğimiz Osmanlı Sıbyân mekteplerinde öğretilen derslere ilave olarak okutulan manzum sözlüklerdeki temel gaye ve amacın, çocukların sözcükleri daha kolay daha rahat ezberlemeleri, hafızada tutarak yeri geldiğinde kullanmaları, öğretilmek istenenin hafızada ve zihinde daha kolay kalabilmesini sağlamak olduğu bir gerçektir.
4. Osmanlı Sıbyan mekteplerinde yani günümüz ilkokullarında eğitim ve öğretimde kafiye, ritim temelinde ahenkli bir söyleyişin tercih edilerek, ses, kafiye ve anlam özelliklerinden faydalandığı anlaşılmaktadır. Bu sayede zihindeki kelime dağarcığının artması sağlanmış olmaktadır.
5. Osmanlı kültür, medeniyet, eğitim ve öğretim birikiminde Kur'an'ın doğru okunup, belleğe daha kolay yerleşmesi için yazıldığı anlaşılın Sübha-i Sıbyan vb. manzum sözlüklerde, Müslümanların, İslam dinine mensup olanların kutsal kitabı Kuranı Kerim'in okunması sırasında dilin doğru, etkili, güzel, sanatlı kullanımının önemini ortaya koymak amaçlar arasındadır. Yüzyılların getirdiği medeniyet birikiminin ve tecrübenin günümüz için de uygulanabilir olabileceği düşünülmektedir.
6. Osmanlı kültür, medeniyet, eğitim ve öğretim tarihi ve tecrübesinde manzum sözlükler; dil öğretiminde önemli bir açmazı ve eksikliği gidermiş olduğu, önemli bir ihtiyacı gidermiş/karşılamiş olduğu açık olup bu önemli eserlerin hem ilmî hem de edebî değeri olan ürünlerden olduğu bilinen bir gerçektir.

7. Bilinmelidir ki deęişen ve gelişen dünya ve buna baęlı olarak deęişen ve gelişen, geliştirilmeye çalışılan eğitim sistemimiz çerçevesinde bugünün talebeleri/öğrencileri, Osmanlı eğitim sistemi dönemindeki gibi yaygın ve etkin bir şekilde sözlüklerle sıkı ve etkili bir ilişki içinde değildir. Milli Eğitim bakanlığının alacağı tavsiye kararları ile manzum sözlüklerin önemli bir ihtiyacı karşılayacağı düşünülmektedir.
8. Osmanlı eğitim ve öğretim süreçleri ve tarihi dönemlerinde beşikte ninniler dinleyerek çocukluk çağına ulaşan, Sıbyan mekteplerinde günümüz ilkokullarında sözlüklerdeki sözlükleri/kelimeleri hafızlarında tutarak, kulağını müziğe ve ritme alıştırıp dil öğrenme becerilerini daha da artırıp geliştiren öğrencilerin, çeşitli sahalarda dikkate değer başarılarla ulaşmış olduğu bilinmektedir. Bu kazanımların günümüz için de uygulanabilir olacağı düşünülmektedir.
9. Günümüz eğitim öğretim süreçlerinde ilköğretim ve ortaöğretimde özellikle Türkçe derslerinde bu dil mantığının çerçevesinin iyi tespit edilerek öğrenci hazır bulunuşluğu da dikkate alınarak uygulanabileceği düşünülmektedir.
10. Türkçe derslerinde manzum sözlük kullanımı ile öğrencilerin medeniyet birikiminin yansıması şairlerimizi içselleştirerek şiir tecrübesine katkı sağlanabileceği ve geliştirilebileceği öngörülmektedir.
11. Osmanlı Sıbyan mekteplerinde, medreselerinde ve okullarında özellikle hocalar, öğretmenler, muallimler öncülüğünde eğitim ve öğretimine yardımcı olmak ve öğrencileri desteklemek üzere yazılan manzum sözlükler, Türkçe kelimelerin günümüz Türkçesi olarak karşılıklarını vererek bu dillerin hafızaya daha kolay girmesini sağlaması açısından öğretilmesini kolaylaştıran eğitici ve öğretici ders kitapları olarak ortadadır. Günümüz ilkokulları ve ortaöğretimde de bu mantığın kullanımı öğrencilerin bilgi birikiminin niteliğinin gelişmesi açısından önemlidir.
12. Tarihi kayıtların bize gösterdiği araştırmalar neticesinde ortaya çıkan bilgiler ışığında Osmanlı Sıbyan okulları/ mekteplerinde küçük yaştaki çocukların birkaç yıl süren eğitim ve öğretimleri süresince devam ettikleri bu okullarda etkili, yetkili, düzgün ve yerinde konuşma sanatı da diyebileceğimiz söz söyleyiş özelliği olan bu ilmin ders kitapları arasında yer alan bu sözlüklerin öğrencileri çok yönlü eğitici, yetiştirici ve öğretici roller üstlenmiş olduğunu araştırmalar bizlere göstermektedir.
13. Bu sözlüklerin ilköğretim ve Ortaöğretimde yardımcı ders kitabı olarak kullanılması ile Türk edebiyatımız ve Türkçemiz üzerinde yapılacak araştırma ve çalışmalara önemli malzemeler sağlanacağı, öğrencilerin bilgi birikimlerini zenginleştireceği kesindir.

14. İlköğretim ve Ortaöğretimde sözlük kullanımlarının artırılması anlamında Milli Eğitim bakanlığının tavsiye kararlarının önemli olduğu bu sistemin kurularak yeni ve geleneksel öğretim metotları ve teknikleri ile harmanlanarak geliştirebileceği düşünülmektedir.
15. Öğrencilerin sözlüğe her yerde ulaşımının geliştirilerek, teknolojinin varlığı ile kolaylaştırılması sağlanarak tarihi birikimlerimizi yok saymadan sözlüklere karşı farklı ve olumlu yaklaşım geliştirmelerine etki etmesi beklenebilir. Bilişim çağında yüksek teknolojinin gelişmesi ve bu teknolojinin hızla tüm dünyaya yayılmasıyla akıllı telefon, tablet ve birçok teknolojik aygıtın öğrencilerin hayatında önemli bir yeri bulunduğu bir gerçektir. Bu unsurların öğretime uyarlanması önemlidir.
16. Yapılan bilimsel araştırma göstergelerinde öğrencilere göreceli olarak da tanımlanacak bir şekilde anlamını kavramayıp bilmedikleri ve yeni kazanım haline getirerek öğrendikleri sözcükleri/kelimeleri kavrayıp yazacakları bir sözlük ve/veya defteri bulundurmaları istenerek teknolojinin etkisinin eğitim ve öğretime dahil edilmesi sağlanabilir.
17. Yapılan araştırma bulguları göstermektedir ki özellikle ilköğretim ve Ortaöğretim kütüphanelerinde yer alan ve birçok alanda da kullanılabilirliği yüksek olan okul sözlüklerinin kullanıcıları olan öğretmen ve öğrencilerin duyarlı, bilgili bir şekilde eser ve sözlük kullanımına ilişkin bilimsel analiz, sentez ve verilerin azlığı, hedef kitleye yönelik hazırlanan sözlüklerin etkisini önemli ölçüde ve büyük oranda olumsuz yönde etkilemekte olduğunu araştırmalar bizlere göstermektedir.

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IN THE FIELD OF EDUCATION DURING THE PERIOD OF INDEPENDENCE KYRGYZ - TURKISH RELATIONS / BAĞIMSIZLIK DÖNEMİNDE EĞİTİM ALANINDA KIRGIZ - TÜRK İLİŞKİLERİ

Gulnora Abdumanopovna ANARBAEVA¹⁷,

ABSTRACT

In the first years of its independence, Kyrgyzstan's signed more than 40 agreements with 11 CIS countries. These agreements have started to yield successful results. More than 1000 Kyrgyz students study undergraduate, graduate and doctorate degrees in the CIS countries. Cooperation between Kyrgyzstan and foreign countries in the field of education at three levels is an attempt to integrate into the global system. Foreign high schools, colleges and transnational universities emerged in the education system of Kyrgyzstan and started to provide quality education to Kyrgyzstans. Intergovernmental agreements in the field of education between Kyrgyzstan and Turkey is proof of that. Kyrgyzstan-Turkey Manas University, Kyrgyzstan operates in the twenty years. Today, this university is one of the leading universities in international and national rankings in the Kyrgyz Republic. Turkey, Russia, Japan, USA, China, France, Britain, Cyprus, India, Kazakhstan, Mongolia and has 52 agreements in the field education between universities in Kyrgyzstan. To further improve Kyrgyz-Turkish relations in the field of education, our educational institution is actively working to open short- and long-term Turkish language courses and a Turkish Center. The cooperation will continue.

Keywords: *independence, Foreign high schools, education system, Kyrgyz-Turkish relations.*

ÖZET

Bu makale, eğitim alanında Türkiye, Kırgız Cumhuriyeti ile ikili işbirliğinin belirlenmesi ve geliştirilmesine ayrılmıştır. Bu makalede yazar, iki kardeş devlet arasındaki işbirliğinin temel sorunlarını analiz eder ve onları çözümlenmenin en etkili yolları. Bu makalede, iki ülkenin genel kültürü ışığında bir girişimde bulunmaktadır, küresel işgücü piyasasında talep görececek olan gençlerin amaçlı ahlaki eğitimi için hedefleri belirlemek ve sınıflandırmak. Bu makale, ilişkilerin gelişimindeki eğilimleri incelemektedir. sovyet sonrası dönemde eğitim alanı. Yazar, aşağıdakilerin karakteristik özelliklerini belirlemiştir bu dönem ve eğitim alanındaki ilişkilerin kendine özgü özellikleri. Makalede, üzerinde iki kardeş devletin ortak tarihi, kültürü, dili ve dininin temeli büyük bir tu ailesi. Kırgızistan ve Türkiye bunun kanıtıdır. Kırgızistan-Türkiye Manas Üniversitesi, Kırgızistan yirmi yılda faaliyet göstermektedir. Bugün, bu üniversite Kırgız Cumhuriyeti'nde uluslararası ve ulusal sıralamada önde gelen üniversitelerinden biridir. Türkiye, Rusya, Japonya, ABD, Çin, Fransa, İngiltere, Kıbrıs, Hindistan, Kazakistan, Moğolistan ve Kırgızistan'daki üniversiteler arasında alan eğitimi alanında 52 anlaşma bulunmaktadır.

Anahtar Kelimeler: *modern sahne, eğitim programları, kültürel alışveriş, insani bağlantıları, eğitim projeleri, kültürel özellikleri, toplum üzerindeki etkisi, devletin rolü*

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Cooperation in the field of culture and education for the first time, the Ministers of Culture of Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, Turkey and Turkmenistan met in Istanbul and Baku in 1992 to discuss cultural cooperation. As a result, on July 12, 1993, at a meeting in Almaty, the Turkic-speaking states signed an agreement on the establishment of an organization for the joint development of Turkic-speaking culture and art called TURKSOY. The organization, established in accordance with the said agreement, included the Republics of Altai, Bashkortostan, Khakassia, Yakutia, Tatarstan, Tyva, Gagauz Autonomous Region under the Republic of Moldova and the Turkish states of Northern Cyprus as observers. As mentioned above, TURKSOY is an international organization that ensures cooperation between Turkic-speaking countries in the field of culture and art, without interfering in the internal and foreign policies of the member countries. The parties that are members of TURKSOY and are included in The organization's international relations are not limited to Turkish-speaking geographical regions. Although the Permanent Council of the Ministries of Culture has become the governing body of TURKSOY, the headquarters of the organization is located in Ankara, and the official language is Turkish. The TURKSOY organization also cooperates on the territory of the Turkic-speaking states. This organization creates favorable opportunities for awakening the national consciousness of the Turkic-speaking states, the state structure and the processes of democratization. In carrying out its activities, this international organization cooperates with all official and unofficial institutions and organizations, guided by the principles of human rights protection. On the webpage, the main goals of TURKSOY are officially defined as follows: it as observers have equal rights.

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- To build friendly relations between Turkic-speaking peoples and countries, to study, develop, protect and pass on to future generations the common Turkish culture, language, history, art, traditions;
- To promote world peace, culture, science and art through cultural unity and mutual support through research in scientific, cultural, artistic fields;

- Strive for international recognition of Turkish culture, given that Turkish culture is based on the principles of love, tolerance and rationality. Serving world peace and human rights along the way;
- Strengthening research covering the general history, language and literature, and culture of the Turkic world;
- Creating conditions for the transmission of national history, native language, literature, culture and art, traditions to future generations;
- Support for new cultural structures at the regional and global levels, taking into account the fact that there will be a balance in international relations.

The Foundation was established in 1996 and its purpose is to familiarize the Turkish world and the world community with the values and achievements of the peoples of the Turkic-speaking states in the field of culture, literature, classical art, folk art, folk folklore, visual and theatrical arts, cinematography and television, architecture, sculpture and design. The fact that contacts are maintained and implemented by TURKSA can be called a great success. TURKSOY organization makes a great contribution to Kyrgyz-Turkish relations through activities organized or supported by it. Kyrgyz students studying in Turkey also contribute to the popularization of Kyrgyz culture in Turkey. In this regard, Ambassador Mambetjunus Abylov stated: the number of Kyrgyz diaspora in Turkey is growing. More than 1,700 students study at Turkish universities. There are no Kyrgyz educational institutions in Turkey, but there is a Pamir Kyrgyzstan cooperation society. This organization provides financial support to parties wishing to protect and develop Kyrgyz culture and language". The way individuals and legal entities of any State carry out educational activities in other countries is a situation with a specific purpose and historical past. Western influence began to increase, especially in the territories that the Turkish authorities could not control at a time when the power of the Ottoman Empire began to fall, which led to changes in the education system. The practice of opening educational institutions in other countries began in Turkey back in the eighteenth and nineteenth centuries. Although the practice of opening educational institutions in other countries, as in other economic systems, has changed its form and purpose since the second half of the twentieth century, their number is currently growing every day. We have repeatedly stressed that since 1991, diplomatic relations between Kyrgyzstan and Turkey have been sharply resumed due to sovereignty. Bilateral ties have been formed both in the political, economic, cultural and educational spheres. Considering the joint activities of the two countries in the field of education and the results achieved, it is safe to say that cooperation in the field of education is developing at a much higher level compared to other industries. The Turkish state attaches great importance to educational activities carried out in other countries, starting with dietary supplements, and allocates large amounts of money to this area. The largest number of Turkish investments in education, both public and private,

are in Kyrgyzstan and Kazakhstan. There are a number of reasons why investments in education in Kyrgyzstan have a high level of success. First, in the Central Asian region, Kyrgyzstan and Kazakhstan attach more importance to education than other countries in this region. Secondly, we all know that education is a long-term investment that requires a lot of money. Due to the budget deficit, the Government of the Kyrgyz Republic has signed a number of agreements with private educational organizations to meet the educational needs of the population and in order to stimulate the inflow of foreign investment in education. Thirdly, with the transition to a market economy in Kyrgyzstan, there was a need for educational methods that could serve as a model for training specialists and reforming the education system in accordance with new conditions. With the support of the Government of the Kyrgyz Republic, new international universities, private educational institutions, centers and academies were opened in Kyrgyzstan during the years of independence. The development of interstate relations in the field of education has created conditions for Kyrgyz youth to study English, German, Turkish, Japanese, Chinese, Arabic, Persian, French, and Korean languages. For example, the history of Kyrgyz-Turkish cultural ties is deep and has developed in a new direction over the past twenty-three years, cultural ties are the most successfully developing branch of bilateral relations; secondly, thanks to the activities of the TURKSOY organization, Kyrgyz-Turkish culture has proven itself well. The decision to open the Yonus Emre Cultural Center in Bishkek testifies to the deep commitment of the heads of government of the two countries to cultural ties; fourthly, the Republic of Turkey opened the Kyrgyz-Turkish Manas University in Kyrgyzstan to train specialists with higher education on the basis of an interstate agreement, the private educational institution Sebat - Ataturk University-TOO, a public organization Dianet is a university of religious studies at Osh State University faculties, At the Jalal-Abad Commercial Institute, at the initiative of the head of the Turkic World Foundation Turan Yazgan, a commercial faculty has been opened; currently, these educational institutions contribute to strengthening friendly relations between the two countries. Together with the deep education of the new generation, they carry out positive work to educate young people who appreciate the cultural heritage of the Kyrgyz people, who love their people and land, and contribute to more fruitful cooperation in the field of education between the two countries; They carry out positive work aimed at educating young people who appreciate the cultural heritage of the Kyrgyz people, love their people and land, keeping up with the flow of time, contribute to more fruitful cooperation in the field of education between the two countries; Kyrgyz-Turkish lyceums in Kyrgyzstan do not lag behind the flow of time and conduct positive work in accordance with world standards of education. They take care of the education of young people in an aspect that is sharply different from the general education system of secondary schools in Kyrgyzstan; Among the factors contributing to the employment of graduates in such prestigious enterprises, it is enough to name a good command of foreign languages along with high-quality

education. In this sense, it can be said that the student exchange program initiated by the Turkish state has almost achieved its goal; Turkey shows great interest in the defense industries in the Kyrgyz Republic and offers its military training services. Therefore, the training of military personnel for Kyrgyzstan in Turkey, as well as the provision of humanitarian and military-technical assistance are traditional. With the increase in the number of students visiting Turkey for education in recent years, the number of people coming from Turkey to Kyrgyzstan is decreasing. From 1999 to 2010, about 50 Turkish citizens studied at Jalal-Abad State University. The reason for this is the desire of Turkish students to study in geographically close countries such as the Balkan countries and Azerbaijan. Along with the departure from Kyrgyzstan to Turkey for bachelor's education, the number of trips for master's and doctoral studies is growing. As a result of the development of Turkish-Kyrgyz relations, the international Kyrgyz-Turkish Institute was opened in Jalal-Abad in September 1993 on the basis of a bilateral agreement concluded by the then commercial Institute and the Foundation for Research of the Turkic World in Turkey. It was the first international Kyrgyz-Turkish faculty that provided education in only one area of management. In 1998, he received a license in international relations. In 2001, two faculties were opened: the Kyrgyz-Turkish Faculty of Management and the Kyrgyz-Turkish Faculty of Social Knowledge. They had educational institutions at their disposal in the fields of management, international relations, Economics, tourism, Turkology, and history. Currently, the International Kyrgyz-Turkish Institute has two departments and a college. Higher education in the field of tourism, international relations, management, Kyrgyz-Turkish language and literature, as well as tourism, banking. Trains middle-level specialists in the specialties of catering service organization. Currently, the Institute employs more than 30 teachers (including 1 Candidate of Sciences, 1 Doctor of Philosophy). doctor, 6 graduate students, 1 associate professor of the university), about 500 students. And in the future, significant achievements will be made in the field of education and culture. To further improve Kyrgyz-Turkish relations in the field of education, our educational institution is actively working to open short- and long-term Turkish language courses and a Turkish Center. The cooperation will continue.

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HIGHER EDUCATION IN UZBEKISTAN: REFORMS AND PRACTICES/ ÖZBEKİSTAN YÜKSEKÖĞRETİMİ: REFORMLAR VE UYGULAMALAR

Ozoda Djalolitdinovna NİSHANOVA¹⁸,

ABSTRACT

This article aims to critically examine the significant role of education in national development, its importance in individual lives, and its contribution to societal cohesion. Education serves a multitude of essential functions, including the enhancement of knowledge and skills, the development of critical thinking abilities, and the facilitation of active participation in social and economic activities. Furthermore, it stimulates economic, social, and cultural advancement, preserves and enriches cultural heritage, and fosters national pride and unity. The article underscores education's role in the spiritual, intellectual, and social enrichment of individuals. Education serves as a unifying force for humanity by establishing a common language, shared purposes, and collective values that bind individuals together. It provides a platform for individuals to acquire knowledge about global issues, history, culture, science, and technology, thereby fostering closer connections among people, expanding their worldviews, and diminishing distinctions between diverse groups. Moreover, education cultivates respect and tolerance for various cultures, religions, and nationalities, thereby mitigating conflicts and promoting peace and cooperation. It enables individuals to recognize and pursue common objectives such as peace, justice, progress, and stability. Furthermore, education instills a sense of social responsibility, motivating individuals to contribute to societal development, address challenges, and assist others. In this way, education not only enhances individual knowledge and skills but also empowers people to actively participate in and improve their communities, thereby reinforcing the interconnectedness of humanity. The central focus of this article is on the reforms taking place within Uzbekistan's higher education system. These reforms aim to align the educational framework with global standards, enhance educational quality, and produce specialists who meet the evolving demands of the economy.

Keywords: Higher education, Eforms, Uzbekistan, Quality, Values

ÖZET

Bu makale, eğitimin bir ülkenin kalkınmasındaki önemli rolü, bireylerin yaşamındaki önemi ve toplumun birliğindeki yerini analiz etmeye yöneliktir. Bilindiği gibi, eğitim insanların bilgi ve becerilerini geliştirmek, düşünme yeteneklerini artırmak, sosyal ve ekonomik hayatta aktif rol almalarını sağlamak, ekonomik, sosyal ve kültürel kalkınmayı teşvik etmek, kültürel zenginlikleri korumak ve artırmak, ulusal gurur ve birliği güçlendirmek gibi birçok önemli işlevi yerine getirir. Makalede eğitimin bireyin hayatında manevi, entelektüel ve sosyal açıdan zenginleştirici rolü özellikle vurgulanmaktadır. Eğitimin felsefi yönleri, onun özünü, insan ve toplum hayatındaki rolünü daha iyi anlamaya yardımcı olur ve mevcut eğitim modellerini eleştirel bir şekilde değerlendirme ve modern

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gereksinimlere uygun, daha etkili yeni modeller geliştirme imkânı sağlar. Özbek halkı, terbiye, eğitim ve gençlerde yüksek ahlaki değerlerin oluşumuna yönelik etnopedagojik fikirlere sahiptir. Sadece halk edebiyatı ve sanatına ait eserler değil, aynı zamanda büyük âlimlerimiz, mutasavvıflarımız, şair ve eğitimcilerimiz, halkının ve evlatlarının geleceğini düşünen tüm atalarımız da etnopedagojik mirasa katkıda bulunmuşlardır. Bu nedenle ülkemizde etnopedagojik mirasın çeşitliliği, olağanüstü zenginliği ve kültürel-eğitim fikirleriyle dolu olduğu göze çarpmaktadır. Makalede Özbek etnopedagojisi ve onun ölümsüz fikirleri hakkında da görüşler dile getirilmiştir. Makalede ayrıca Özbekistan yükseköğretim sistemindeki reformlara ağırlık verilmiştir. Bu reformların amacı, yükseköğretim sistemini dünya standartlarına uyarlamak, eğitimin kalitesini artırmak ve ekonominin ihtiyaçlarına uygun uzmanlar yetiştirmektir.

Anahtar Kelimeler: *Yükseköğretim, Reform, Özbekistan, Kalite, Değer, Halk Pedagojisi*

1. INTRODUCTION

Recent reforms in Uzbekistan's higher education system are crucial for the country's future development. These changes aim to modernize the system to meet contemporary demands, enhance educational quality, strengthen students' knowledge and competencies, and establish a strong foundation for their future success.

On October 8, 2019, the President of Uzbekistan issued Decree No. PF-5847, approving the "Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030." This decree establishes the priorities for systematic reform in higher education, aiming to elevate the training of highly qualified professionals with modern knowledge and strong moral and ethical values. The reforms focus on improving educational quality, modernizing the higher education system, and fostering the development of the social and economic sectors by integrating advanced educational technologies. According to the decree, on the basis of the development of public-private partnership in the field of higher education, the organization of the activities of state and non-state higher education institutions in the regions, the level of coverage with higher education should be increased by 50 percent, and the creation of a healthy competitive environment in the field; based on international experiences, introduction of advanced standards of higher education, including gradual transition from education focused on acquiring theoretical knowledge to an educational system focused on the formation of practical skills in educational programs; to raise the content of higher education to a new level in terms of quality, to establish a system of highly qualified personnel training that will make a worthy contribution to the sustainable development of the social sphere and economic sectors, and will find a place in the labor market; ensuring academic independence of higher education institutions; step-by-step introduction of the "University 3.0" concept, which envisages the interdependence of education, science, innovation and commercialization of research results in higher education institutions; attracting foreign investments, expanding the scope of paid services, and establishing

technoparks, foresights, technology transfer, start-up, accelerator centers in higher education institutions at the expense of other extra-budgetary funds, as well as the socio-economic development of their respective sectors, industries and regions bringing to the level of research and forecasting scientific-practical institutions; increasing the investment attractiveness of higher education, attracting foreign education and science technologies; establishing mutually beneficial cooperation of education with production enterprises and research institutes; strata of the population in need of social protection, including increasing the level of higher education coverage of persons with disabilities, improving infrastructure conditions for them [1].

It is evident from the above that Uzbekistan is heavily focused on implementing international standards in higher education, incorporating cutting-edge educational technologies, and improving the quality of education. In particular, the development and implementation of educational programs in cooperation with foreign universities in the country's education system by applying foreign experience; modernization of the educational process, transition to an educational system based on the formation of practical skills; use of educational methods aimed at developing students' ability to think independently and solve problems; attracting foreign grants and projects for the development of scientific research; establishment of scientific and practical institutions aimed at commercialization of the results of scientific research; allocating scholarships for studying in foreign universities; attracting foreign experts to improve the qualifications of teachers; positive changes are being observed, such as the creation of educational institutions equipped with modern educational technologies and resources.

The use of foreign experience serves to increase the effectiveness of reforms in the education system of Uzbekistan, to improve the quality of education, and to increase the country's competitiveness. At the same time, taking into account the specific characteristics and cultural traditions of Uzbekistan, it is important to critically study foreign experience and adapt it to the specific conditions of the country.

2. RESEARCH METHODOLOGY

Scientists such as Y.Abdullaev, B.Adizov, D.N.Adilova, R.Akhliiddinov, U.Begimkulov, R.Ishmuhammedov, M.Mahmudov, M.Mirsolieva, M. Mustafaeva, O. Musurmonova, Safo Ochil, K. Khoshimov, F. Esonbobev, M. Kuronov are of great service. In particular, in the book entitled "Organization of spiritual and educational work in higher education institutions" (2011), co-authored by M. Kuronov, F. Esonbobev, U. Begimkulov, it is stated that personal education in the higher education system is an important stage of continuous education. stage is the period when the formation of a person's life outlook is completed and is considered a period of conscious self-

education, therefore, the establishment of the educational process in higher education institutions requires a systematic approach, that is, the educational process is an educational process and it is emphasized that students' preparation for scientific research is manifested in a single form, the interdependence and connection of educational, educational and scientific work is determined by the whole integrity of quality and valuable goals that determine the social and professional factor of the specialist. In the book "Innovative educational technologies in the educational process" (2014), co-authored by R. Ishmuhamedov and M. Mirsolieva, the socio-pedagogical necessity of an innovative approach to education in the process of globalization is discussed. The book emphasizes that the assimilation of advanced foreign experiences and targeted orientation are urgent tasks in the modernization of the higher education system. Russian scientist G.A. Komissarova philosophically explained the role of education as a socio-cultural value. During the preparation of the article, methods such as analysis and synthesis, retrospective analysis, and comparative analysis were used.

3. ANALYSIS AND RESULTS

Education is not merely a process of transferring knowledge and skills; it is also a multifaceted phenomenon with profound philosophical underpinnings. It addresses fundamental questions regarding human nature, purpose, societal roles, and the individual's relationship with the world. Education shapes a person's identity, values, worldview, and perceptions of morality and life's meaning. Its foundation lies in diverse epistemological theories, ranging from empiricism and rationalism to constructivism and dialectics.

The conceptual analysis of education as a socio-cultural value shows that this phenomenon depends on many factors. In particular, the educational system depends on the characteristics of the social structures operating in the society. Also, the basis of education goes back to philosophical, religious, scientific and spiritual values. Modern education is faced not only with the "one-dimensionality of man", with the need for environmentalization and humanization of education, as well as with its informatization. The essence of the current problem is that today the world is not faced with fundamentally incompatible social systems of the "capitalism-socialism" type, but with social systems equipped with various types of technologies. Therefore, the main trends of the modern world are determined based on the level of development of society's technological equipment, as well as the current education system and society's attitude to it [2]. Today, it is an axiom that the development and progress of countries depends on science and the educational process. The development of all developed countries is based on the great attention to the quality of education. The main factor of development, growth and enrichment is the educational system and universities. "If a person wants to get rich, he should get education, if the country wants to develop, he should look at his

universities as a locomotive" - the countries that realized and applied this simple truth in time are the developed countries today. This task should become a strategic goal of the states.

According to the researchers, the word education can be interpreted in a narrow and broad sense. In a narrow sense, education means the form of storing and transferring knowledge, while in a broad sense, education is related to changing, forming, and educating a person. In the broadest sense of the word, education includes the formation of a whole person who is aware of the problems of the modern world, the causes of conflicts between man and nature, and the conflicts between different socio-cultural traditions. This traditional meaning of the word "education" refers to the philosophy of education that helps to form a whole personality [2].

Literally, education includes a deep understanding of the causes of changes in the world, the reactions of other peoples and cultures to these changes, and the commonalities of what unites us and what separates cultures, classes, and nations. That is the true meaning of education. Today, when various conflicts and wars are going on between states, nations, and religions, it is necessary to return the true essence and meaning of education. Humanity needs to understand that peoples and countries are inextricably linked with each other and have the same future destiny.

The importance of education in society is determined by society's attitude towards education. According to the analysis of the experts of the Institute of Macroeconomic and Territorial Studies (MHTI), the rate of development of higher education in Uzbekistan in 2017-2023 is as follows:

- the share of higher education in general education services was 47% in 2017, and in 2023 this indicator reached 56.5%, the added value of education services in the service sector reached 14%;
- In 2017-2023, the number of professors and teachers in the higher education system increased by 1.64 times;
- In the 2023-2024 academic year, the number of foreign students studying in higher education institutions increased by 8.6 times compared to the 2017/2018 academic year and amounted to 11,200 people;
- The real expenses of higher educational institutions in Uzbekistan for scientific research and experimental design development have increased by 1.3 times.

Analysis of the development trend of the higher education market in the last five years, the number of higher education institutions (HEI) has tripled (from 72 in the 2017-2018 academic year to 210 in the 2023/2024 academic year), and the number of students has increased by 4. showed a 5-fold increase (from 298,000 people in the 2017/2018 academic year to 1,330 million people in the 2023/2024 academic year).

The share of private higher education institutions in the total higher education institutions in Uzbekistan increased from 25 percent in the 2022/2023 academic year to 31.9 percent in the 2023/2024 academic year. In the academic year 2023/2024, the share of students studying in private higher education institutions in Uzbekistan increased by 23.95% and reached 318.6 thousand (the total number of students is 1.33 million) [3].

It is clear from the above figures that in recent years, attention to higher education in Uzbekistan has increased more than ever. After all, the social importance of higher education is very great. Higher education is important for the development of the society, its economic, social and cultural development, it serves to increase the knowledge and skills of the members of the society, to strengthen their social activity, and to contribute to the development of the society.

In order to determine the importance of higher education and education in general in the life of a person and society, it is permissible to dwell on its philosophical features. Philosophical features of education are very broad and complex, in which important issues such as human nature, the essence of knowledge, the goals and tasks of education, and the philosophical foundations of the educational process are discussed. Philosophical features of education can be considered in the following aspects:

- the main goal of education is to realize the possibilities of human nature, to develop his mental, spiritual and physical abilities; education is a process of acquiring knowledge, during which a person acquires knowledge about the world around him and develops the ability to analyze, evaluate and apply it; the philosophical foundations of education are based on the study of the essence of knowledge, its source, nature, classification and other aspects;
- principles and rules such as humanitarianism, democracy, humanism, scientificity, systematicity, gradualism, individuality, differentiation and integration are used in the educational process;
- education is an important part of human culture, it introduces a person to cultural values and enriches his spiritual world.

Studying the philosophical features of education helps to increase the efficiency of the educational system, improve the educational process, and improve the quality of education.

In recent years, the following reforms have been carried out in the higher education system in Uzbekistan:

1. Modernization of the educational system.

- adapting educational programs to world standards, making changes aimed at improving students' practical skills;

- introduction of new specialties that meet the requirements of the modern economy and are in high demand in the market;
- improving teaching methods, using interactive teaching methods, increasing student activity, encouraging independent study;
- to create ample opportunities for students' scientific research activities, to improve the conditions for the implementation of scientific projects.

II. Increasing the autonomy of higher education institutions.

- giving greater independence to higher education institutions in choosing educational programs, determining teaching methods, managing financial resources;
- increasing the competitiveness of higher education institutions, strengthening their mutual cooperation, sharing best practices.

III. Financial support of the higher education system.

- increasing the funds allocated to higher education institutions, strengthening the material and technical base of higher education institutions, providing them with modern educational equipment, laboratories, libraries, increasing teachers' salaries, improving conditions for students;
- increasing educational grants;
- connecting all educational institutions to the Internet, providing free access to online educational resources for pupils and students.

IV. Evaluation and control of the quality of the higher education system.

- evaluating the effectiveness of the higher education system, implementing measures aimed at improving the quality of education; monitoring the level of students' knowledge;
- increase the transparency of the higher education system, protect the rights of students, fight against corruption in higher education institutions;
- modernization of educational programs, educational materials, teaching methods at all stages of the educational system;
- introduction of new educational standards and curricula, development of new standards and plans that meet modern requirements and allow deep assimilation of knowledge and skills;
- to improve the qualifications of pedagogic personnel, to create ample opportunities for mastering modern teaching technologies.

V. International integration of the higher education system.

- strengthening cooperation with foreign higher education institutions, expanding opportunities for students to study in developed countries;
- introduction of international education standards, strengthening the integration of the higher education system into the world education system.

Reforms in the higher education system of Uzbekistan are important for the future of the country. These reforms will serve to improve the quality of the education system, improve the knowledge and skills of young people, and create a foundation for their successful life in the future.

They are also important in the formation of the country's innovative and competitive economy. These reforms were developed in accordance with world experience and standards, and are aimed at providing high-quality education based on modern methods at all levels of education.

Systematic use of national and universal values in the education system is appropriate. After all, national values include the spiritual and moral views and researches of the people, the nation's historical and cultural paradigm, and the spiritual wealth created in the process of these researches. According to D.N. Adilova: "the system of spiritual and moral values has an integrative description as a cultural phenomenon and reflects a certain level of assimilation of universal values and moral standards considered important in modern conditions" [4]. All these riches and experiences do not have a place in the historical-cultural paradigm, they need to undergo the synthesis of ethno-cultural, especially ethno-psychology. Only spiritual wealth and values that have passed this test will become a historical and cultural paradigm, heritage.

The new era puts new demands on the education system due to various foreign ideas. In the process of globalization and information age, the role of national education in the education system of our country is increasing more and more. M. Kuronov stated: "if national education is neglected, if it happens spontaneously, the level of awareness of national identity, national pride, culture, and patriotism of the people will decrease. Because every individual is formed in a society with its own national-cultural traditions and norms. His socialization in the spirit of these traditions, norms, and traditions makes him a member of this cultural-historical unity" [5]. The socio-psychological factor of national education is the nationality of a person's character. Different ethnic groups have their own national character. National character is formed on the basis of the social, economic, political, cultural experience, historical development and geographical location of the ethnos. The education system is of great importance in the formation of national character.

In our country, the ethno-pedagogical heritage is colorful, rich, full of cultural and educational ideas. "It is known from historical sources that religious education took the leading place in madrassas and

mosques and old-style schools in Central Asia. The holy Quran, the hadiths of Muhammad, peace be upon him, were thoroughly taught, and lessons were given from religious works that directly help to study the issues of national education from a scientific-theoretical and practical point of view. It's not for nothing, of course. It is difficult for a person, especially the young generation, to acquire other sciences without knowing and mastering the standard of high morals and decency. This is a fact tested by our ancestors over the centuries based on many experiments" [6]. Any idea, including the national idea and ideology, needs educational and promotional activities. That is why it is important to make effective use of the great ethno-pedagogical wealth, experiences, instructive stories, and pandnoms in our history. The vitality and importance of Uzbek ethnopedagogy is that "this rare field of folk wisdom and etiquette covers all aspects of social and domestic-ethical life, the leading directions of folklore, values, customs and rituals, religious and moral education. characterized by It expresses the rich experiences of our people accumulated over the centuries, their views on socio-political, moral, philosophical, educational, aesthetic, spiritual and physical maturity, and their conclusions in a clear, but very deep and wise way. [6]. It contains ethno-pedagogical experiences that serve to increase the effectiveness and efficiency of the national idea and ideology. Also, folk pedagogy has another instructive aspect. This is the perfect use of every event, object, appearance, in short, animate and inanimate in life, nature and society. When the time comes, it is necessary to mention that persuasion, proof, influence, role model, experimental results, confirmation have a special place in traditional folk pedagogy" [6]. So, folk pedagogy tries to effectively use all good qualities, qualities, good deeds, and events that serve for the spiritual formation of a person. Therefore, it is necessary to develop mechanisms for the systematic use of ethnopedagogy in the educational system today.

4. CONCLUSION

Education is crucial for the advancement of both individuals and society, significantly contributing to social, economic, and cultural progress. It serves as a key factor in fostering national unity, preserving cultural heritage, and driving overall development. As such, it is essential for every country to invest in education, as it underpins social stability and promotes economic growth within society.

The digital transformation of Uzbekistan's educational system, alongside scientific research, enhanced international cooperation, and efforts to expand opportunities for youth to acquire knowledge aligned with global standards, is producing positive outcomes. The primary objective of these reforms is to strengthen the educational and research capacity, positioning the country as a leading center of science in Central Asia.

In recent years, ethnopedagogy, or folk pedagogy, has emerged as a distinct scientific discipline. However, we have yet to fully study and reinterpret folk pedagogy through the lens of contemporary times, and we struggle to apply it in practice. This gap is not due to a lack of resources, but rather because the scientific community is unprepared to engage with this field, and the current education system does not yet regard folk pedagogy with sufficient seriousness. Nonetheless, nearly all the concepts, ideas, and methods in folk pedagogy should be viewed as ethnocultural phenomena, since every pedagogical process is inherently a product of cultural evolution.

Education plays a vital role in the renewal, humanization, empowerment, and mobilization of society. Consequently, it is important to continuously update and enhance the education system by drawing on both national and international experiences.

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SOCIAL AND EMOTIONAL HARMONIOUS TEACHING IN EDUCATION

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ABSTRACT

This article examines the critical role of education in fostering national development, enriching human life, and uniting society. Education serves as a fundamental driver for enhancing knowledge, skills, and critical thinking, enabling individuals to actively engage in economic and social life. It stimulates economic growth, preserves cultural heritage, fosters national pride, and promotes societal harmony. Beyond intellectual development, education nurtures moral values such as humanity, justice, and empathy, while equipping individuals with essential social skills like teamwork, communication, and negotiation. The article highlights education's role in bridging cultural divides by creating shared values, respect, and tolerance for diverse cultures, thereby reducing conflicts and fostering global peace and cooperation. Education also instills social responsibility, encouraging individuals to contribute to societal progress, solve pressing issues, and support communal well-being. The second focus is on Uzbekistan's higher education reforms, which aim to align with global standards, enhance quality, and produce skilled professionals for the modern economy. Key areas of reform include modernizing curricula, introducing new specialties, improving teaching methodologies, granting institutional autonomy, and promoting international collaboration. Additionally, the article explores Uzbekistan's rich ethno-pedagogical heritage, emphasizing its focus on moral education and cultural preservation. Rooted in the works of poets, scholars, and mentors, this heritage reflects a diverse and profound tradition of cultural and educational ideals that continue to shape the nation's identity and development.

Keywords: *Balance, Emotional, Empathy, Harmony, Resilience, Self-awareness*

Social and Emotional Responsive Learning (IEUO) is becoming an integral part of the modern education system and serves not only to increase students' academic knowledge, but also to deepen their vital social and emotional skills. This approach can encompass the learning process and not only enhance the intellectual upliftment of students, but also prepare them for successful participation in various social situations. With the help of IEUO, students develop their emotional intelligence, which creates opportunities for them to develop valuable skills such as cooperation, peaceful resolution of conflicts, self-management, and empathy necessary for them in life. Such skills prepare students to succeed not only in school but also later in life, which includes soft skills that are relevant in the 21st century.

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Socially and emotionally harmonious teaching refers to the educational process based on the emotional and social development of students. It focuses on developing students' skills to perceive, manage and act appropriately through their emotions. This process helps students to interact effectively with their environment, make responsible decisions, and adapt to life's challenging situations. This approach has five main components:

Self-Perception – This component helps students to identify their emotions, and understand how it affects their mood and behavior. Through self-awareness, the reader understands his own emotional states and learns how these states play a role in different circumstances.

Self-regulation – This skill allows the learner to control their emotions and the way they are expressed in different emotional situations. Self-control is a highly developed learner who can respond calmly, consistently, and positively, even under stressful or difficult circumstances.

Social Awareness – Social awareness develops students' skills to understand the emotions of others, to react empathetically to their situations. This component helps students adapt to multicultural and diverse social environments, while laying the groundwork for building healthy social relationships with others.

Discussion skills – Provide the opportunity to communicate effectively and conduct constructive discussions. Students will be able to express themselves fluently in various group projects and social interactions, taking an active part in promoting different points of view.

Responsible Decision-Making – This skill enables students to anticipate the consequences of their actions and decisions, analyze them and help them make the most correct and ethically sound decisions. Learners who learn to make responsible decisions have a deep sense of responsibility to society and see that each action

Overall, integrating social and emotional skills into the education system allows students to learn in a safer and more confident environment. When students feel comfortable in the learning process, they will express themselves more openly, more ready to take in new knowledge quickly and effectively. Emotional safety is a key prerequisite for successful learning, and emotional stability significantly increases a student's success in the classroom. When students learn to manage their emotions, their ability to concentrate, remember information, and absorb complex concepts increases.

Research shows that students who participate in Social and Emotional Responsiveness Learning programs not only achieve higher academic achievement but also successfully develop vital life skills. Such programs increase students' perseverance, perseverance, and teach them to adapt to different

social conditions. As a result, these students would be more productive and successful in their future professional and personal lives.

Flexibility is one of the key skills that students need to succeed in today's world. In the learning process, IEUO gives students the ability to adapt to the different situations they face, to solve problems in complex situations. Research proves that students who engage in IEUO programs are able to navigate stressful situations, gain self-confidence, and function effectively in the teamwork process.

Students will also strengthen their social relations and collaborative skills. Teamwork is one of the requirements of today's labor market. IEUO programs provide students with the ability to collaborate effectively with their peers, resolve conflicts peacefully, and work together to achieve common goals. Such skills also play an important place in their personal life, as strong team skills are one of the key factors for success not only in their professional development but also in their social life.

In the future, these students will be able to successfully prove themselves in any professional activity, build good relationships with others when solving complex situations, and demonstrate leadership skills. The practical results of IEUO not only enlighten students in the educational process, but also prepare them for various complexities of life in the future, which remains even more relevant today.

Moreover, the inclusion of IEUO programs in education not only improves students' academic performance, but also guarantees their successful future professional and personal lives.

Social and Emotional Responsive Learning (IEUO) programs bring about significant positive changes in students' lives. These changes are significant not only on an individual level, but also on a societal scale. These programs include a wide range of benefits, from improving students' mental well-being to enhancing their academic achievement and ensuring their success in social life.

IEUO programs teach students how to manage their emotions, which has a huge impact on their mental health. Students who know how to manage their emotions are less exposed to stress, anxiety, and depression. The ability to cope with the various difficulties that occur in life is an important factor in overcoming crises for them. As a result of this, students become more self-confident and gain psychological stability. Research shows that IEUO significantly improves students' mental health, they are more adaptable to life's complexities and are able to manage their emotional states. Students learn how to communicate effectively and build social interactions through IEUO. The ability to understand the emotions of others and respond appropriately to them greatly reduces conflict between students. As there are fewer mutual differences, so will the incidence of aggression and violence. This, in turn, makes the school environment more positive and safe, fostering mutual respect and cooperation between students. Thanks to the IEUO program, students will also have the

ability to resolve conflicts peacefully in the future, which will teach them to approach problems constructively in the future.

The inclusion of IEUO programs in the school environment significantly improves the school culture. Through these programs, students understand the value of mutual respect, cooperation and support. As a result, a positive, supportive atmosphere is formed at school. Students learn to understand each other, help and work as a team. This will increase their motivation and make them more actively involved in the learning process. At the same time, the social structure of the school will also be strengthened, as the positive culture created by the IEUO will continue in the future social and professional lives of the students.

Students who are able to manage their emotions effectively, develop healthy relationships with those around them, also achieve higher levels of academic achievement. Such students participate more effectively in the learning process, concentrate better and master knowledge. Studies show that through IEUO programs, students achieve greater success in academic activities, while their concentration levels and logical reasoning skills increase. This will encourage them to gain deeper knowledge and to have a future professional success.

The modern world requires students not only to possess knowledge and professional skills, but also developed emotional intelligence. IEUO programs help students find their place in society. Individuals with developed emotional intelligence find easy language with those around them, are more adaptable to social situations, and are able to build productive relationships with people. Such skills will greatly help them in choosing a successful career and building their personal life in the future. Individuals who are able to actively participate in society and have higher social skills will be useful not only for themselves, but also for those around them, they make a great contribution to the development of society.

Overall, IEUO programs not only ensure students' individual success, but also shape them as leaders, responsible, and communicative individuals in society. It is considered very important not only for the education system, but also for the sustainable development of the society in the future.

For Social and Emotional Responsive Learning (IEUO) to become a continuous and effective part of the education system, it needs to be systematically implemented through special programs. Teacher training is of great importance in this process. Teachers must be prepared to integrate IEUO into everyday lessons, not just as an abstract approach, but as part of the educational process. In this regard, it is essential to use active teaching methods that foster the personal development of students.

Active learning methods such as "role-play", "group work", "discussions" and "reflection" are essential for the effective implementation of IEUO. Through role-playing games, students learn problem-solving by simulating real-life situations. This method helps students develop social relationships and problem management skills. Discussions, on the other hand, develop students the skills of active listening, respect for points of view, and expressing ideas clearly.

"Reflection" (self-analysis) allows students to evaluate their personal experiences, through which they can better understand themselves. This process deepens students' self-awareness and strengthens their ability to control their emotions. Through group work, students develop teamwork skills. Teamwork teaches students to share responsibility, to solve problems together, which will remain important in the future.

Creating a positive school environment that supports students' emotional and social development is also of great importance. Students need a supportive and supportive environment to feel that they are part of a community. It is important to incorporate these elements into school rules and policies in order to develop social and emotional skills such as "empathy" and "self-management." When students learn in an environment where they respect each other and are mutually supportive, they develop their emotional and social skills more effectively.

By integrating IEUO principles into school policy, these programs will be more practice-oriented. It serves to reinforce the skills that students will use in their daily lives. For example, resolving emotional conflicts, showing empathy in relationships, and engaging in constructive communication can help students build self-confidence and find effective solutions in difficult situations.

Teacher training plays a huge role in ensuring the effectiveness of IEUO. Teachers have to contribute not only to the organization of the lessons but also to the social and emotional development of the students. They need special training in social and emotional learning. This training allows teachers to fully understand the principles of IEUO and effectively integrate them into the educational process. At the same time, teachers must constantly monitor students' emotional states, helping them manage their emotions.

The social and emotional well-being of teachers is also important. When a teacher feels stable and emotionally ready, he or she has a positive effect on his students as well. Therefore, the creation of teacher support systems and the organization of special trainings for teachers will increase the effectiveness of the successful application of IEUO.

CONCLUSION

Teacher training, integration of practices that develop social and emotional skills into the classroom, and the formation of a positive school environment are essential for the effective implementation of

IEUO in schools. IEUO is not just an area of study, but a system that supports the emotional, social and intellectual development of students that helps students to become successful and happy people in the future.

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FORMATION OF EDUCATION OF STUDENTS WITH KAZAKH PEOPLE'S TREASURY / KAZAK HALKININ HAZİNESİYLE ÖĞRENCİLERİN EĞİTİMİNİN OLUŞUMU

Gulnur BELGIBAYEVA²⁰, Banu ZHOMAI²¹,

ABSTRACT

The article focuses on the role and importance of Kazakh folk tales in the formation of moral education of students. When considering the educational problems of folk pedagogy of the Kazakh people, we consider them from folk works. And there are many advantages to using fairy tales during classes. In general, folk tales are important in childhood and the formation of consciousness. One of the oldest genres of ancient Kazakh folklore, formed in ancient times, is the genre of fairy tales. The fairy-tale heritage of our nation, which has been passed down from generation to generation from time immemorial. The fact that this genre is not lost in our time, and its value is inextricably linked with fairy tales. Because the geniuses of that time enjoyed great authority among the people. The successful execution of fairy tales proves the high memory of the Kazakh people. Fairy tales, as they are told from word of mouth, contribute to the development of speech and increase the vocabulary of adolescents. The topic of the article is relevant due to the fact that modern digital technologies are increasing, the vocabulary of young people is deteriorating. Given that through fairy tales, children's listening skills and speech skills increase, many are concerned about the prospects of the growing younger generation, which is now addicted to the internet. Therefore, the article tells about the heritage of folklore, including the place and educational significance of teaching the fairy tale genre in the pedagogical process. The priority of training and educational work in accordance with the requirements of the time is based on the activation of moral education. Moral education was not on the agenda in any era. And at a time when modern spiritual values are stepping back and material values are coming to the fore, it is necessary to study educational work in a new way.

Keywords: *fairy-tale, educational, moral, oral, pedagogy, elementary, science*

ÖZET

Makale, Kazak halk masallarının öğrencilerin ahlaki eğitiminin şekillenmesindeki rolünü ve önemini vurgulamaktadır. Kazak halkının halk pedagojisinin eğitim konularını inceleyerek halk eserlerini ele alıyoruz. Ve dersler sırasında masal kullanmanın birçok avantajı vardır. Genel olarak, halk masalları çocukluğun ve bilincin oluşumunda önemlidir. Antik çağda gelişen eski Kazak folklorunun en eski türlerinden biri masal türüdür. Nesilden nesile aktarılan ulusumuzun muhteşem ve muhteşem mirası. Bu türün modern zamanlarda kaybolmamış olması ve değerinin ayrılmaz bir şekilde masallarla bağlantılı olması. Çünkü zamanın dahileri halk arasında büyük bir prestije sahipti. Masalların başarılı

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bir şekilde gerçekleştirilmesi, Kazak halkının yüksek hafızasına tanıklık ediyor. Ağızdan ağıza anlatılan masallar sayesinde ergenler konuşmalarını geliştirir ve kelime dağarcığının artmasına katkıda bulunur. Modern dijital teknolojiler büyüdükçe, gençlerin kelime dağarcığı bozuldukça, makalenin konusu giderek daha alakalı hale geliyor. Çocukların masallar aracılığıyla dinleme, konuşma becerilerinin arttığı göz önüne alındığında, Birçoğu şu anda internete bağımlı hale gelen genç neslin umutları konusunda endişeli. Bu nedenle makale, pedagojik süreçte masal türünü öğrenmenin yeri ve eğitimsel önemi de dahil olmak üzere halk sözlü edebiyatının mirasından bahsediyor. Zamanın gerekliliklerine uygun olarak eğitim ve öğretim çalışmalarına öncelik verilmesi, ahlaki eğitimin canlanmasına dayanmaktadır. Ahlaki eğitim, hangi çağda olursa olsun gündemden çıkmadı. Ve modern manevi değerlerin gerilediği, maddi değerlerin ilerlediği bir zamanda, eğitim ve öğretim çalışmaları yeni bir bakış açısıyla incelenmeyi gerektirir.

Anahtar Kelimeler: *masal, eğitici, ahlaki, sözlü, pedagoji.*

1. INTRODUCTION

When considering the problem of education of folk pedagogy of the Kazakh people, we consider it starting with folk works. And in the process of teaching music lessons, there are many rational points of using fairy tales. In general, folk tales are of great importance in the formation of a child's worldview and consciousness. One of the oldest genres in Kazakh folklore, which was formed in ancient times and has been developing since then, is the genre of fairy tales. Fairy tales are the spiritual heritage of our people, which has its roots in ancient times, but has been transmitted orally from generation to generation. The fact that the cream of this genre reaches our time with its value, without spoiling, is inextricably linked with fairy tales. Because the geniuses of that time enjoyed great authority among the people. The masterful performance of fairy tales proves the high memory of the Kazakh people. At the same time, fairy-tale representatives of our people, who have a great poetic talent, created a new and supplemented the fairy-tale plot.

2. LITERATURE REVIEW

In fact, the fairy tales reflect the faith and dreams of the Kazakh people in the future, imagination, wisdom, centuries-old experience of life. There are many types of fairy tales. However, no matter what type you take, it has a great influence on the formation of behavior and will, strengthening the child's speed of thought and imagination. It seems that it is for this reason that in the process of teaching a fairy tale in music lessons, it is better to take into account its genre specificity and pay special attention to its educational purpose.

2.1 Meaning of Kazakh fairy tales

The formation of human scientific views on the world and surrounding phenomena is a complex and lengthy phenomenon. The time when fairy tales are used as a method of education for the first

human child begins too early. In order to form the essence of a child who grew up listening to a lullaby, the family first presents a fairy tale. Fairy tale-from childhood, the world is used as an educational tool to form the right understanding of the phenomenon. The child will have time to get acquainted with the environment himself. In the family, a child who has passed the school of parents, grandparents is also formed through a fairy tale. And in the primary grades of secondary schools, work should be carried out aimed at the formation and development of an active cognitive attitude to being in the child. It is known that the only way to raise a child and instill a cognitive attitude to reality is in the cognitive literature. And at present, one of the requirements for teaching is to show the realities of life and surrounding phenomena to children through the works of folklore, thereby developing the child's thinking and imagination, aesthetic and moral feelings, increasing in them respect for folk art and hard work.

2.1.1 Beginning of Education

If we look at Kazakh folk tales from a pedagogical and psychological point of view, we can see that this has a high cognitive impact on young people. Among the best examples of Kazakh folk tales you can find an artistically embroidered language, deep thoughts and the best characters. We believe that the secret lies in the fact that it is a folk art created and formed over the centuries. There are worthy ways and methods of reading and teaching children the ideological and artistic qualities of a fairy tale. The fairy tale genre has been preserved on the lips for many centuries. In addition to forming the child's cognition and intuition through these fairy tales, they are also of great importance in moral education. At the same time, a fairy tale in music lessons has its own need to form aesthetic education in a child through teaching. The goal of the educational sphere of the Republic of Kazakhstan, which is at the heart of modern spiritual modernization and globalization, is to educate educated, conscious, intelligent, artistic and pragmatic people who know the history and culture of the country. To achieve this goal, it is necessary to form a national consciousness among students studying in secondary schools. Instill our national code in every child. Oral literature and music are inextricably linked. Because the people who developed and distributed these arts to the people were talented people who mastered several types of art. Our ancestors raised their children through the heritage of this fairy tale, song, Kui, Kissa, Dastan, etc. They were full of national motifs. Therefore, the Kazakh people, as a nation, have entered the XXI century, having formed as a country with preserved native language, intact traditions, developed art and culture. One of the main genres of folkloric works is a fairy tale. The genre of fairy tales is folklore folk artistic prose. The purpose of the fairy tale is to give the listener an aesthetic feeling, as well as moral education. The function of the fairy tale genre in general is not considered one-sided. First, it is educational, and secondly, it is a literary work that is considered in terms of artistic and aesthetic characteristics. The genre nature of

the fairy tale can fully reveal these listed functions. The main task of the fairy tale is to convey the plot being told in the most attractive way and artistically. The plot of the fairy tale is not focused on reality. The narrator, that is, the storyteller, does not have to give evidence that it was true or that it happened in life. The fairy tale is built according to a certain scheme, and the composition is aimed at glorifying the main character. All these include the ideological and substantive, artistic integrity of the fairy tale. Artistic integrity regulates the unity of composition and aesthetic ideals in the fairy-tale genre, as well as the process of artistic conditionality, consistency of spoken language, and the use of stable phrases. Since Fantasy is used purposefully in this genre, it is exaggerated and turned from thought into a miracle. The fairy-tale world, full of fantastic imagination, purposefully turns objects and phenomena that people see on a daily basis into other phenomena, testifies to the fact that fantasy is an artistic means of expression in the fairy-tale genre. The composition and poetics of the fairy tale are created artistically and systematically. The composition consists of several details, such as the beginning, the epic narrative, and the ending. The beginning of the work takes place in the form of a poem about the parents of the main hero of the fairy tale, about the birth of the hero, sometimes in prose, introducing the listener. And in the epic narrative period, it tells about the growing up of the main character, meeting a girl, getting married, and many other experiences. At the end of the fairy tale, the hero learns that he has achieved his beloved, achieved his goal and ideals. The beginning and end of the work consist of regular phrases. The genre of fairy tales from ancient times keeps in itself the essence and knowledge of each era and society that it has experienced, the breath of that period, and brings it to the modern era. In particular, Kazakh fairy tales reflect the realities of the Times of the Khanate, customs, traditions and beliefs, the way of life of our people. It is very diverse in genre and plot composition. The plots of fairy tales are unique to the Kazakh people, or there are fairy tales built on a common plot with fairy tales of other nationalities. Fairy tales with a common plot are common to peoples who arose or related according to historical and typological situations. And now some of them have spread on the basis of historical and cultural ties with the Kazakh people. It is for such reasons that Kazakh fairy tales have a purely national theme, as well as plots of other nationalities and nomadic countries. Today, these stories appear to us in the form of artistic prose in folklore. The one-eyed giant, an albatross, a zheztynak, and a devilish old woman, which are found in the ancient myth, were combined with the story of hunters for other creatures. Thus, myths, stories, hunting stories all came together and turned into fairy tales. If we see such names in the ways of the emergence of a fairy tale in general, then in the early stages of formation, listeners did not consider the fairy tale to be fictional, but believed in it as much as possible. Kazakh educator Ybyrai Altynsarin said that "as a child, from the age of three to twelve, everyone gets everything necessary for their spiritual development from a fairy tale". At the first level of the system of continuing education of the Republic of Kazakhstan, conditions for the

formation and development of the child as a person are created in the education and upbringing in the primary grade of a general secondary school, taking into account the age and personality characteristics of the child. At any time, the main mechanism of Education originates from the sources of folk pedagogy. The main goal of the educational heritage of the Kazakh people is to glorify such qualities as morality, charity, kindness. Our people, who adhere well to the principle of "start a child", used advanced methods of education even at a time when education and science were not developing. The role of the fairy tale in the process of communication with Balaman is high. Because there is reason to believe that telling a story is a productive tool for establishing a good relationship with the child. In general, no matter what types of folklore you take, everyone has educational values that affect the spiritual world of the younger generation. For this reason, the use of the noble heritage of oral literature in the formation of good qualities in primary school students is highly effective. In the child, beauty and Grace are rooted in these spiritual heritage. It is clear that it is these fairy tales that ignite the imagination and will of the child, form such values as love and kindness, beauty and grace, while the child's knowledge is now formed, looking around, and the foundation is being formed.

3. METHOD

In order to meet the requirements of today's life, it is effective to carry out continuous education from the primary grades of the school in the education of the innovative generation. Although the source of the child's upbringing originates in Family Education, School Education, pedagogical comprehensive education has a separate place. School education has its own impact on the disclosure of unspoken aspects in the child and the accumulation of life-long virtues. Systematic education of a child within the walls of a school is one of the most important and urgent problems in the system of continuing education. At the same time, the use of innovative educational tools in school is also of great importance. The need for the introduction of audio, video, tools, computers, interactive whiteboards, the internet, multimedia tools, electronic textbooks and teaching materials, an innovative information Bank, innovative sites related to innovative educational tools increases over time. The use of multimedia textbooks in teaching primary school students is becoming widespread. In such a situation, the teacher often alternates visualizations before starting each teaching and educational activity. These multimedia textbooks have a positive impact on the effective use of time in explaining lessons to students. During the lesson, the heroes of fairy tales will be able to distinguish between good and bad. The use of fairy tales as interdisciplinary communication has its own effectiveness. Each of the fairy tales has an artistic feature and compositional construction. They are also dedicated to a well-known plot. That is, the story has a beginning and an end, a decisive node. Usually in the line of a fairy tale, the story begins only slowly

in a narrative character, and the line of the story becomes more complex as it develops. Influence on the psychology of a child a fairy tale, timed to coincide with an action related to a person's life, is usually given with sharp sarcasm. "I don't know," he said. And if there is an unpleasant incident in the same story, the hero is disgusted with the unpleasant act, and he seeks to avoid habit. It is an effective method for setting the tasks set for the pedagogical process in the formation of culture as an individual, taking into account the individual characteristics of each child. The use of modern innovative methods in elementary school has a positive effect on the comprehensive development of children without getting bored and tired.

4. CONCLUSIONS AND ANALYZES

Raising a child has always been considered an important task. In this case, parents should consider raising children as a civic duty. Today, most parents are financially secured due to their lack of full attention to raising children, but the spiritual world of the child remains neglected. At the same time, it is no secret that under the influence of the decline of grandmothers who tell the same fairy tales, or the improvement of the world of Electronic Technology, children are increasingly reluctant to focus on cartoons and listen to spoken fairy tales. Taking into account the harm of electronic equipment and the internet to the health of growing children, there is no one to block it. Therefore, it is very effective to use a fairy tale as an effective tool in the teaching and upbringing of Primary School students. As a rule, the content of fairy tales describes the Customs and traditions of the people, life, relationships and behavior of people, their struggle for happiness and hard work, love for their native people, for the nature in which they were born and raised. In this regard, the researcher of the fairy tale T. Barlasuly notes the significance of the fairy tale: "The fairy tale is a single intelligible expression of the essence of the spiritual world, which has no limits with the material world, which our eyes and ears cannot see and hear, which we can distinguish only with the mind and feel only with the heart," concludes. This is stated by the researcher of Kazakh folkloristics M. Auezov: "a fairy tale refers to a fictional wholesale story that expresses the attitude of the country to the world in ancient times, shows a certain trace of that attitude, then expresses a certain way of the country, tells a special example, buries evil, raises good".

5. CONCLUSIONS AND RECOMMENDATIONS

However, this is the peculiarity of the modern information age. Increasing demand for digital technology. And how effective this is for Moral Education, time will tell. That is, we must not lose the importance of spiritual values.

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UTILIZING INNOVATIVE TECHNOLOGIES FOR EFFECTIVE TEACHING IN "PHILOSOPHY OF LIFE"/ "HAYAT FELSEFESİ" DERSİNDE ETKİLİ ÖĞRETİM İÇİN YENİLİKÇİ TEKNOLOJİLERİN KULLANIMI

Gulnoz Mirakhrarovna RUZMATOVA²²,

ABSTRACT

To maintain the peace, stability, and atmosphere of kindness in our country, to value independence, and to foster a sense of courage for national development while safeguarding against dangers and threats, the teaching of humanitarian and socio-philosophical sciences must be grounded in a carefully structured system. The urgency of our present circumstances demands a significant enhancement of their effectiveness. Thus, it is crucial to implement this process by establishing clear and precise goals and objectives. To implement these tasks effectively, it is essential to draw upon the latest advancements in humanitarian and socio-philosophical sciences and scientific innovations, grounded in principles of rigorous theoretical study, content enrichment, and continuous improvement. The goal is to elevate the current state to fully align with the demands of ongoing reforms. The success of this system relies on the quality of subject education, the integration across disciplines, the development of students as both "objects and subjects of continuous education," and the efficient organization of the educational process aimed at enhancing their critical thinking skills. From this point of view, it is important to enrich the worldview of today's youth, instill in them a sense of loyalty to the Motherland, a sense of commitment to its development, the formation of national pride, to make them mature in the spirit of national and universal values, to make independent decisions that can respond to the sharp intellectual and spiritual competition of the present time. Educating highly qualified specialists who are able to do this remains one of the important tasks facing the humanities and socio-philosophical sciences taught in the higher education system.

Keywords: "Philosophy of life"; History of philosophy; Humanitarian sciences; Pedagogical technologies; Philosophy of F.Nietzsche.

ÖZET

Ülkemizde barışı, istikrari ve nezaket atmosferini korumak, bağımsızlığa değer vermek ve tehlikelere ve tehditlere karşı koruma sağlarken ulusal kalkınma için bir cesaret duygusu geliştirmek için, insani ve sosyo-felsefi bilimlerin öğretimi dikkatlice yapılandırılmış bir sisteme dayanmalıdır. Mevcut koşullarımızın aciliyeti, bunların etkinliğinin önemli ölçüde artırılmasını gerektiriyor. Bu nedenle, bu süreci açık ve kesin hedefler ve amaçlar belirleyerek uygulamak çok önemlidir. Bu görevleri etkili bir şekilde uygulamak için, titiz teorik çalışma, içerik zenginleştirme ve sürekli iyileştirme ilkelerine dayanan insani ve sosyo-felsefi bilimlerdeki son gelişmelerden ve bilimsel yeniliklerden yararlanmak esastir. Amaç, mevcut durumu devam eden reformların talepleriyle tam olarak uyumlu hale

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getirmektir. Bu sistemin başarisi, konu eğitiminin kalitesine, disiplinler arasi entegrasyona, öğrencilerin hem "sürekli eğitimin nesnelere hem de öznelere" olarak geliştirilmesine ve eleştirel düşünme becerilerini geliştirmeyi amaçlayan eğitim sürecinin etkili bir şekilde organize edilmesine dayanir. Bu açıdan, günümüz gençliğinin dünya görüşünü zenginleştirmek, onlara anavatan'a sadakat duygusu, onun gelişimine bağlılık duygusu, ulusal gurur oluşumu, onlari ulusal ve evrensel değerler ruhunda olgunlaştirmek, günümüzün keskin entelektüel ve ruhsal rekabetine yanıt verebilecek bağımsız kararlar almak önemlidir. Bunu başarabilecek yüksek nitelikli uzmanların yetiştirilmesi, yükseköğretim sisteminde okutulan beşeri bilimler ve sosyo-felsefi bilimlerin karşı karşıya olduğu önemli görevlerden biri olmaya devam etmektedir.

Anahtar Kelimeler: *yaşam felsefesi, felsefe tarihi, beşeri bilimler, pedagojik teknolojiler.*

1. INTRODUCTION

To implement these tasks effectively, it is essential to draw upon the latest advancements in humanitarian and socio-philosophical sciences and scientific innovations, grounded in principles of rigorous theoretical study, content enrichment, and continuous improvement. The goal is to elevate the current state to fully align with the demands of ongoing reforms. The success of this system relies on the quality of subject education, the integration across disciplines, the development of students as both "objects and subjects of continuous education," and the efficient organization of the educational process aimed at enhancing their critical thinking skills.

From this point of view, it is important to enrich the worldview of today's youth, instill in them a sense of loyalty to the Motherland, a sense of commitment to its development, the formation of national pride, to make them mature in the spirit of national and universal values, to make independent decisions that can respond to the sharp intellectual and spiritual competition of the present time. educating highly qualified specialists who are able to do this remains one of the important tasks facing the humanities and socio-philosophical sciences taught in the higher education system.

2. RESEARCH METHODOLOGY

Scientific-philosophical principles such as systematicity, theoretical-deductive conclusion, analysis and synthesis, historicity and logic, comparative analysis were used during the research.

3. ANALYSIS AND RESULTS

Changes in the spiritual, educational, and cultural spheres, along with globalization processes, significantly influence the perspectives and thinking of young people, enriching their spiritual lives while also potentially creating a sense of spiritual emptiness. This situation necessitates a substantial enhancement of core humanitarian and socio-philosophical sciences, as well as a further increase in educational effectiveness. In recent years, numerous efforts have been made within the higher

education system to improve the regulatory frameworks, educational-methodological resources, and overall effectiveness of teaching in these fields..

These works will be continued in the future. Ensuring unity and consistency in the teaching of subjects, improving textbooks and study guides, reflecting in them the innovations in the field of science, highlighting current and future tasks, independent education, advanced pedagogical and possibilities of wide use of modern information and communication technologies are taken into account. Studying and comparative analysis of national and foreign experiences in the teaching of humanities and socio-philosophical sciences, improving model curricula of sciences and creating and promoting lecture texts, new generation educational literature, electronic literature based on them. phased introduction to the lim process is being carried out.

The creation of electronic educational tools for academic subjects further expands the possibility of using modern information and communication technologies in teaching these subjects. This, in turn, is the main factor of students' in-depth acquisition of knowledge in these subjects and increases the quality and efficiency of education.

The implementation of such efforts will further accelerate the wide application of modern pedagogical and information technologies in the educational process, equip professors and teachers with advanced pedagogical knowledge and technologies, improve their skills, and deeply study the experience of foreign higher education institutions. makes it possible to introduce effective methods and tools to our national education system.

In the teachings of Friedrich Nietzsche, a representative of the "philosophy of life", the problem of a strong personality occupies one of the main places. According to him, in order to be a strong person, a person must have an incomparable will power. Many people cannot understand it. It is necessary to live by the dictates of conscience. The universal will is in the heart of every person, says F. Nietzsche. When the heart is impure, adaptation occurs. In it, a person does not live by the dictates of the heart. He does not try to keep himself clean. Unfortunately, in today's society, there are many people who can quickly adapt. F. Nietzsche returns to Charles Darwin's theory of "adaptation" and introduces the concept of "power". According to the philosopher, if the will is strong, it will not adapt, on the contrary, it will be able to change the circumstances itself, the environment, if necessary, the society. We often notice the shortcomings of others, and we do not understand our own.

The individual will merges with the primal universal will. But people understand willpower as muscle power. But in the animal world, the lion does not prey on the weak. The human world has become wilder than the animal world. Money, career power are highly valued. According to F. Nietzsche, the

desire for domination is becoming a vital need of people. This need has become the main goal for our current society.

So, speaking about the will to power, the philosopher put forward in his works the idea of educating a mature person, bringing great personalities to adulthood, and later this idea completely occupied him. In one of his works, F. Nietzsche wrote that humanity must work tirelessly to create a product, its task is only this and nothing else. For example, F. Nietzsche, thinking about the people of the present time, says: "The earth has become small, and on its surface a dwarf man is jumping and jumping, making everything smaller. His seed will not be destroyed like a watering can: the last person will live longer than all" [1, 95-96]. F. Nietzsche compares people to slimy worms sitting in their shells. Their hearts, bodies, and even their houses were crushed. They are afraid to come out of their shells. "They can't breathe in the fresh breeze. This breeze is a breeze of innovation. Hopes are a breeze. Changes are a breeze" [1, 96].

But is humanity ready for such changes? F. Nietzsche asks a question. Humanity is afraid of these changes. Because the biggest change should happen in them. A person needs to purify himself. He should cleanse himself of the spirit of arrogant, selfish, hypocritical morals, and he should completely abandon such morals. It is necessary to become a moral masterpiece. The heart itself should control human actions, because the human heart, conscience is "the highest judge, the voice of God." The heart will be the standard and measure of new morality, - says F. Nietzsche. So, the force that moves human life, fills it with content, controls it, and strives towards a goal is human will. The more a person can control his earthly desires, the more people he can follow in his footsteps, the more he can resist the conflicts of society, the more he can fight against the forces that drag back human life - the stronger his will power and the more perfect he will be. reaching the level is getting closer.

The use of innovative methods of education, the application of new pedagogical, information and Internet technologies are of great importance in mastering the subject "Philosophy of Life". It is recommended to use educational and methodological support (textbook, educational and methodological manuals, module tasks) in mastering the subject. Various methods and tools are used in lectures and practical sessions, in particular, brainstorming, clustering, practical work and didactic games, portfolio, design, case-study, as well as computer programs (Microsoft Excel, Microsoft Power Point) and internet systems. can be used.

Interactive learning technologies.

1. Work in small groups.
2. Blitz survey.
3. SWOT.

4. Mind map.
5. Role playing games.
6. Press conference.
7. Cascade.
8. Discussion.
9. Fish skeleton etc.

Innovative technologies are aimed at forming active life relationships of students. They include a new form of interactive methods in the educational process. Students sit in a circle to master the subject during the lesson.

Cascade technology can be used to pass the "Philosophy of Life" topic. For example, "Philosophy of Life" and "Cascade" showing the essence of its content will be shown on the screen.

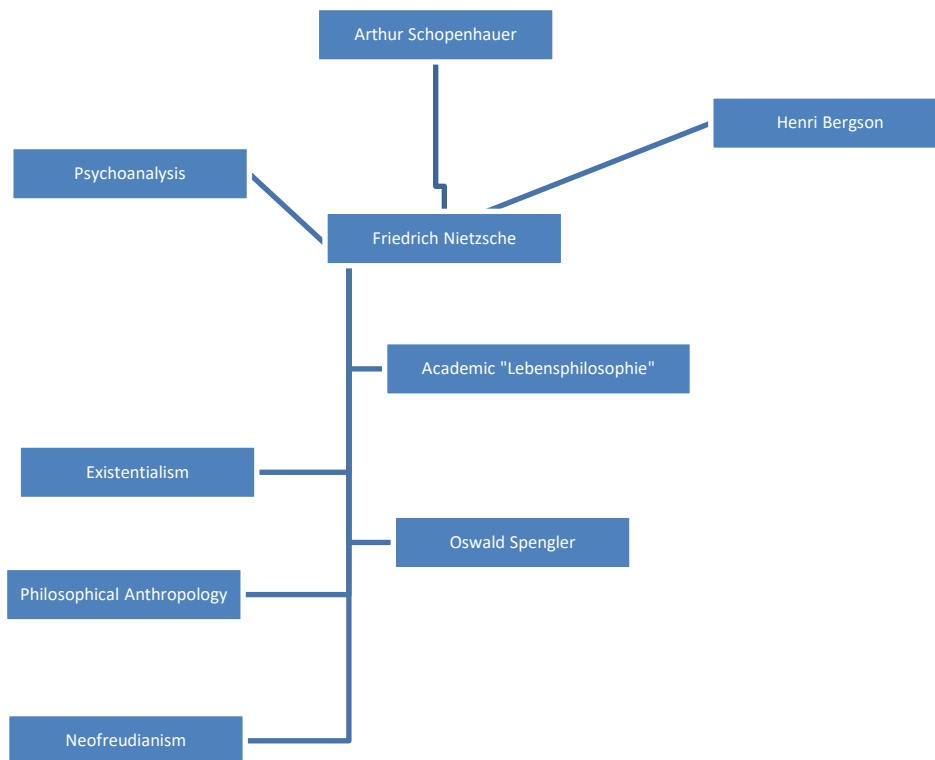
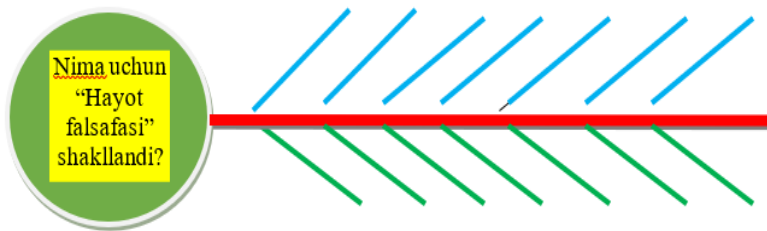


Fig.1. Cascade Technology

Based on the "fish skeleton" technique, "Why was the "Philosophy of Life" formed?" the question is answered. This technology is aimed at finding solutions to big problems. The type of problems is written at the top, and the evidence supporting the problems is written at the bottom.



“Hayot falsafasi” mavzusini o‘tishda SWOT texnologiyasini dars jarayonida qo‘llash

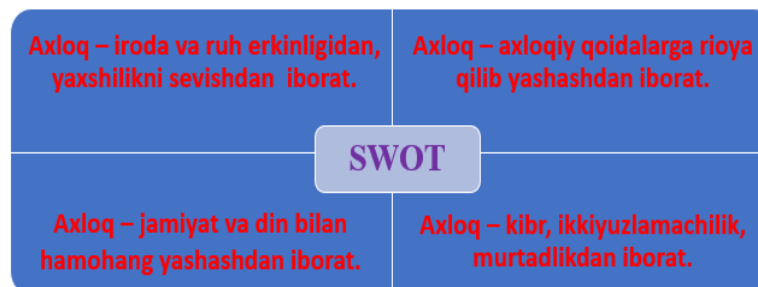


Fig.2. “Fish Skeleton” Technique

Dars jarayonida kaskad texnologiyasini qo‘llash varianti:

“Kaskad” texnikasi bo‘yicha vizual material

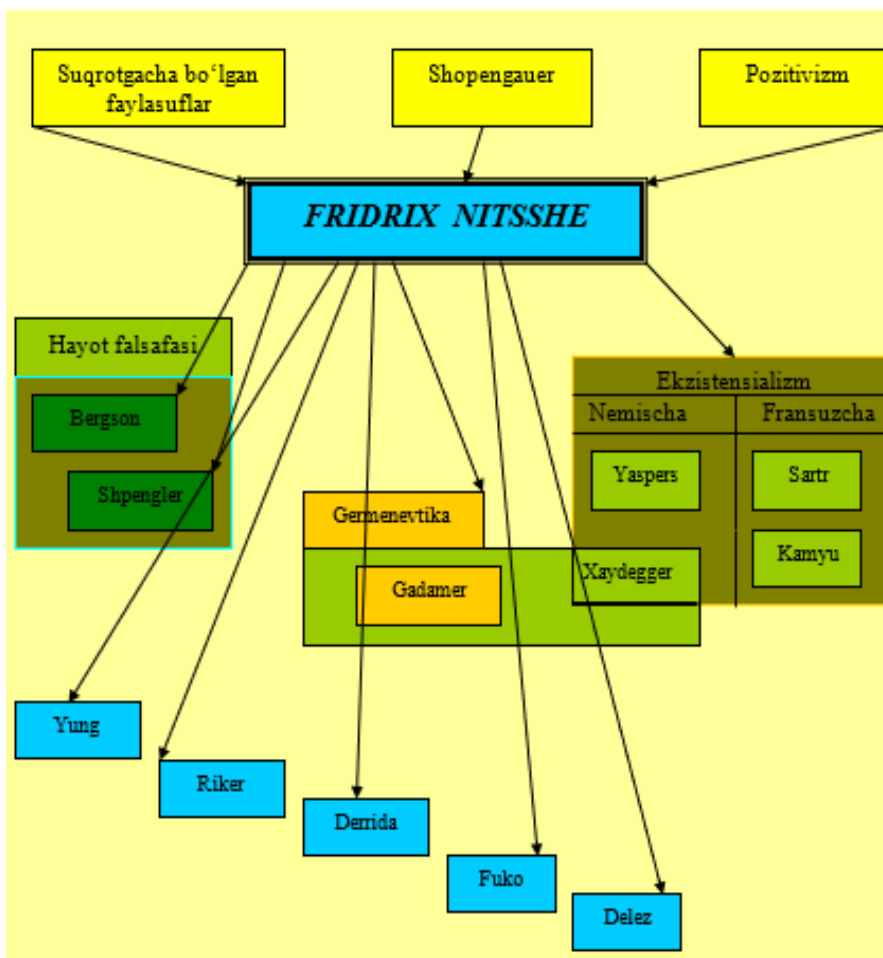


Fig.3. Cascade Technology

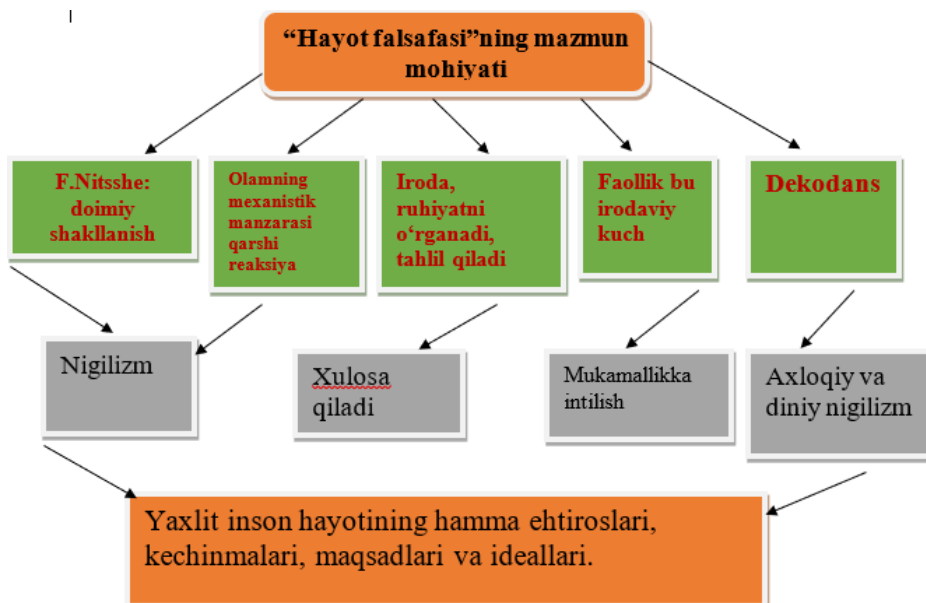


Fig.4. Cascade Technology

The Rule of Cascade Technology

This technology helps to develop a system of ideas. The main goal: to activate the ability to think clearly and creatively.

The theme "Philosophy of life" allows pedagogues to find the optimal solution in the practice of traditional and innovative educational technologies.

Fig.5. "Philosophy of Life"

Friedrich Nietzsche	The difference	Personal answer	Correct answer	Group response	The difference
"Philosophy of Life"			13		
elements			9		
Faith			15		
Heart			16		
Feeling			2		
Mind-thinking			8		
Will			1		
Patience			6		
Life			14		
Courage			10		
Love			5		
Peace of mind			7		
Strength			11		
Endurance			3		
Health			4		
Pursuit of life			12		

4. CONCLUSIONS AND SUGGESTIONS

In the development of humanity, each era has put forward traditional philosophical problems and tried to solve them under the influence of the worldview of its time. The history of philosophy can be compared to a tree with new branches, each branch has its own shape and color of leaves, which do not repeat the others. However, no matter how many philosophical directions are like the branches of a tree, they are united by a common root - the interconnectedness of man and the universe, the integrity of human and social life. This common root allows for a deeper understanding of the importance of philosophy as the worldview basis of human culture.

The 20th century brought together the philosophical trends of different eras, and based on past experience, conflicting, new philosophical views were formed in a very complex social and political situation regarding the universe and man. A distinctive feature of contemporary Western philosophy is its worldview and methodological diversity. The content of the "philosophy of life" is hidden behind the ontological understanding of the will, including the desire for power. Thus, F. Nietzsche's philosophical outlook takes place in the history of philosophy as a unique "phenomenon". His ideas about the spiritual existence of a person, his will, and his desire for power play a major role in the social life of the 20th century and have not lost their importance to this day. F. Nietzsche thinks about a moral person. In his first works, he put forward the idea of educating a mature person, bringing great personalities to adulthood, and later this idea completely occupied him. Humanity must work tirelessly to produce any great man. His mission is only that, nothing else.

Friedrich Nietzsche regards Zoroastrianism as the highest manifestation of all existence. He recognizes Zoroaster as a noble figure, placing him alongside prominent representatives of European civilization such as Caesar, Shakespeare, Dante, Richard Wagner, Byron (and his character Manfred), and Heinrich Heine. Nietzsche suggests that these figures possess qualities reminiscent of Zoroastrianism, just as Zoroastrianism reflects elements of their character. This reveals Nietzsche's profound creative engagement with Eastern thought, highlighting how the fruits of both European and Eastern intellectual traditions have matured through this cross-cultural aspiration.

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THE FORMATION OF A PRAGMATIC WORLDVIEW AMONG YOUNG PEOPLE IS AN IMPORTANT FACTOR OF THE THIRD RENAISSANCE

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АННОТАЦИЯ

Мақолада Ўзбекистонда ёшларга оид давлат сиёсатида энг муҳим омиллардан бири сифатида “ёшларни маънавий қадриятлар асосида тарбиялаш, уларни ёт ғояларга мурасасизлик руҳида камол топишига эришиш, бунинг учун таълимга эътибор қаратилаётгани, бу янги ренессанснинг пойдевори эканини очиб бериш” асосий мақсад қилиб қўйилади. Шу нуқтаи назардан, бизнинг энг катта бойлигимиз, барча ютуқ ва марраларимизнинг мустаҳкам асоси, ҳозирги ёшларимизни элпарвар, ватанпарвар сифатида тарбиялашда давлатимиз раҳбари бошчилигида олиб борилаётган сиёсатнинг моҳияти очиб берилган.

Калит сўзлар: ренессанс, прагматизм, ёшлар, таълим, тарбия, маънавият, ватанпарварлик.

АННОТАЦИЯ

В статье основная цель заключается в том, чтобы раскрыть, что одним из важнейших факторов государственной молодежной политики Узбекистана является воспитание молодежи на основе духовных ценностей, формирование у них непримиримости к чуждым идеям, а также уделение внимания образованию, что является основой нового Ренессанса. С этой точки зрения раскрыта суть политики, проводимой под руководством главы нашего государства, направленной на воспитание нынешней молодежи как патриотов и преданных граждан, являющихся нашим самым большим богатством и прочной основой всех наших достижений и успехов.

Ключевые слова: ренессанс, прагматизм, молодежь, образование, воспитание, духовность, патриотизм.

ABSTRACT

The article aims to reveal that one of the most crucial aspects of the state youth policy in Uzbekistan is the education of young people based on spiritual values, fostering a spirit of intolerance towards foreign ideas, and emphasizing education as the foundation of a new Renaissance. From this perspective, the essence of the policy led by the head of our state, focused on raising the current

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youth as patriots and loyal citizens, who are our greatest wealth and the solid foundation of all our achievements and successes, is disclosed.

Keywords: *Renaissance, pragmatism, youth, education, upbringing, spirituality, patriotism.*

ÖZET

Makale, Özbekistan'daki Üçüncü Rönesans'ta kilit bir faktör olarak gençler arasında pragmatik bir dünya görüşü oluşturma sürecini inceliyor. Eğitim ve yetiştirmenin belirleyici bir rol oynadığı hızlı değişim dünyasında, modern gençlerin toplumun sürdürülebilir kalkınması için önemli olan manevi değerleri nasıl algıladıklarına ve özümsemelerine özel önem verilmektedir. Devlet gençlik politikasının önceliklerinden biri, yalnızca gençlerin kişisel gelişimine değil, aynı zamanda toplumun modernleşmesine aktif katkılarında da katkıda bulunan eleştirel düşüncenin ve yıkıcı fikirlere karşı direncin geliştirilmesidir.

Makale, Özbekistan'da özel bir tarihi ve kültürel dönem olan Üçüncü Rönesans'ın yalnızca manevi mirasın korunmasını ve çoğalmasını değil, aynı zamanda gençlerin yetiştirilmesinde modern eğitim teknolojilerinin aktif kullanımını gerektirdiğini belirtiyor. Hem yerel hem de küresel sorunları çözebilecek rekabetçi ve sosyal olarak aktif bir genç neslin oluşumu için koşullar yaratan yüksek ahlaki ideallerle birlikte pragmatizmdir. Gençlerin bilgi akışında gezinmelerine ve kendilerini ideolojik etkiden korumalarına yardımcı olan eleştirel düşünme ve medya okuryazarlığının önemi de tartışılıyor.

Ulusal ve manevi geleneklere saygı ile birleştirilen hayata pragmatik bir yaklaşımı şekillendirmeyi amaçlayan eğitim programlarının önemine dikkat edilir. Makale, gençleri pragmatik ve manevi değerlere dayalı olarak eğitmenin, küreselleşme ve bilgi çağı bağlamında toplumu geliştirebilecek gelecekteki liderlerin hazırlanmasında ayrılmaz bir unsur olduğunu vurgulamaktadır. Bu süreç, Özbekistan'ın bilimsel, kültürel ve manevi canlanmasını amaçlayan Üçüncü Rönesans'ın hedeflerine ulaşmanın anahtarı olarak görülüyor.

Gençlerin modern dünyadaki yeri ve gelecekleri için sorumluluklarının daha iyi anlaşılmasına katkıda bulunan yeni eğitim teknolojileri ve yaklaşımları araştırılmaktadır. Genç nesilde sürdürülebilir değer yönelimlerinin oluşumunu engelleyebilecek küreselleşme, dijitalleşme ve bilgi aşırı yüklenmesiyle ilgili zorluklar da analiz edilmektedir.

Anahtar Kelimeler: *Rönesans, pragmatizm, gençlik, eğitim, terbiye, maneviyat, vatanseverlik*

If we want to live in a peaceful, sustainable, and developing world - which is what we really want - then we must introduce new values into the process of economic reproduction, not abandoning the ideas of pragmatism, which are considered rational, fundamental, and unchanging features of economic management. In addition, we must preserve multiculturalism in society, strengthen interethnic harmony, and enhance the effectiveness of spiritual and educational work. In other words, the economy and spirituality are complementary tools. As the President of the Republic of Uzbekistan, Sh.M. Mirziyoyev, noted, "If the economy is the body of society's life, then its soul and

spirit are spirituality." "If we have decided to build a new Uzbekistan, we will rely on two strong pillars. The first is a strong economy based on market principles. The second is a strong spirituality based on the rich heritage of our ancestors and national values."²⁴ At the same time, "if we look at world history, every nation first and foremost rose with its spiritual unity and national idea."²⁵

We have gone through several stages in the spiritual and educational revival of society. The goal of the first stage was **to free the human mind from the old system, old beliefs, and worldview.**

At this stage, a new task has emerged - **the formation of the spirituality and enlightenment of a free civil society, the upbringing of free and harmoniously developed people.**

The question of spiritual and educational excellence is a very complex one. At first glance, the spiritual life of a person and society seems very simple. For every person, their "Ego" is, first and foremost, their inner, spiritual world. Society must have a spiritual life that includes religion, philosophy, morality, science, and art.

It is difficult to give a general, complete definition of spirituality. Spirituality is not understood through natural categories. It does not acquire materiality, it is difficult to define it from a rational-theoretical point of view. Spirituality manifests itself through human subjectivity, signifying humanity. A person's subjectivity includes their knowledge, feelings, emotions, will, and ideals.

The most important components of the spiritual and educational sphere of society are **pragmatism and economics.** At the same time, the socio-economic sphere performs many tasks in society. For Uzbekistan, the place and role of the economy in the life of society is of particular importance. Adopting the ideas of pragmatism requires the creation of a new ideology that corresponds to the realities of life. However, if this process is ignored, a vacuum arises in the spiritual and educational sphere, which is occupied by alien ideas that threaten the stability, unity, and integrity of society.

In Uzbekistan, the country's leader Shavkat Mirziyoyev is pursuing a highly pragmatic (practitioner with his own worldview, who prefers work to words) policy. It supports the path that has made it easier for Uzbekistan to exit the transition period without strain, leading to a bold step towards a market economy and a democratic system. Most importantly, since assuming the post of President of Uzbekistan, Shavkat Mirziyoyev has paid special attention to young people, their spirituality, maturity, and education. It is known that it is possible to clearly imagine the future of that society based on the level of knowledge, thinking, worldview, and spiritual character of the youth of today. After all, young people are the foundation of society, the advanced layer of the population, the

²⁴ <https://president.uz/ru/lists/view/4089>

²⁵ <https://president.uz/ru/lists/view/4089>

reliable masters of the future. At a meeting devoted to the development of the public education system, improving the qualifications and prestige of teachers in society, raising the spirituality of the younger generation, the President once again emphasized the importance of youth education in the further development of Uzbekistan by saying "School is a matter of life and death, a matter of the future..." This is also the basis of deep reforms in the field of education and upbringing, enlightenment²⁶.

President Shavkat Mirziyoyev is ready to support talented, active and enterprising young people. Of course, there are more opportunities for this now. As we see every day, young people are entrusted with high positions in ministries and agencies, state awards and titles are given to those who set a special example, in particular, winners of international sports competitions and Olympic Games, cars and housing are provided. This is an incentive not only for the awarded, but also for their peers. If you want to achieve this, you should try, show yourself in study, art, or sports!

The development of every country and society is inextricably linked to the development of science there. The focus on science and its study determines the future of that state.

Knowledge is the light of reason. It encourages people to feel reality, perceive reality, understand the spiritual and material world, and shape their thinking. Knowledge is the light of life. It brings happiness to people, calls them to the light, and leads them away from ignorance. Intellectuals are the leaders of society. Our people also have many proverbs and sayings about knowledge. There is no delay in obtaining knowledge, our wise people say. It is not for nothing that he says, "Learning to dig a well with a needle." Science is an infinite universe, a bottomless well. It is boundless, it is not long enough to master it completely, and learning what is needed depends on the skill, experience, patience of the master of science and, of course, the instructions of the teachers.

To boast without enlightenment is ignorance. That is why the wise say that knowledge is a saddled horse, a friend to the knowledgeable, and an enemy to the ignorant. It should be noted that in history, all relationships that arose as a result of ignorance turned into conflicts and undermined the development of society. If the places where educated people live, live, and work are considered bright, then the place of the uneducated, their place of residence, is in darkness.

Living in step with the times, being aware of the news of today is an important condition for not falling behind the times. Therefore, in order to live in step with the times, not to be left out of the world of knowledge, not to be susceptible to backwardness, it is necessary to strive to acquire

²⁶ Мактаб таълимини ривожлантириш умумхалқ ҳаракатига айланиши зарур. <https://xs.uz/uzkr/post/maktab-talimini-rivozhlantirish-umumkhalq-harakatiga-ajlanishi-zarur> 24 август 2019 йил)

knowledge. This is why Uzbekistan pays serious attention to the field of education. As a result of reforms over the past seven years, effective mechanisms have been created in the republic to improve and develop the quality and coverage of education, ensure the adaptability of the personnel training system to the needs of the economy, comprehensively support and develop scientific and innovative activities, and create favorable conditions for further improving the country's innovative potential. As a result of the reforms carried out in the field, significant progress has been made in improving the quality and accessibility of education, as well as in improving the effectiveness of the system for training personnel in accordance with the needs of the country's economy. Effective mechanisms have been developed and are being updated to support and develop scientific and innovative activities in all areas, as well as to form and further enhance the innovative potential of our country. As a result, Uzbekistan rose by 40 positions in the Global Innovation Index ranking compared to 2015 and took 82nd place in 2022. The volume of annual funds allocated from the state budget for innovation and science has been tripled, and the volume of project financing has been increased by 3.5 times.

Our country has long been a center of science and enlightenment, a crossroads of civilizations. Great scholars, scientists and thinkers, who spread knowledge and traditions to the world, have grown up on this sacred land. They laid the foundation for many branches of science and became the glorious beacon of world civilization. In particular, the torch of science shone on the territory of our country in the 9th-12th centuries. During this period, the First Renaissance arose in our country, which produced renowned scholars recognized throughout the world. In particular, the world-class scientific and creative discoveries of dozens of our great scientists, such as Muhammad Khorezmi, Abu Rayhan Biruni, Abu Ali ibn Sina, Ahmad Fergani, Mahmud Zamakhshari, have had an invaluable impact on the development of humanity. During this period, recognized as the golden age of Islamic culture, the great scholars such as Imam Bukhari, Imam Tirmidhi, Imam Moturidi, Burhaniddi Marghinani, and Abul Muiy Nasafi, who grew up on our native land, are the pride of the entire Muslim world. The state founded by our great ancestor Amir Temur marked the beginning of the Second Renaissance in our country. During this period, outstanding scholars such as Qazizoda Rumi, Mirzo Ulugbek, Giyasiddin Koshi, Ali Kushchi, and classical poets and thinkers such as Abdurrahman Jami, Lutfi, Sakkoki, Hafiz Khorezmi, Alisher Navoi, and Babur Mirzo emerged. The fame of historians such as Sharofiddin Ali Yazdi, Mirkhand, Khondamir, artists such as Mahmud Muzahhib, Kamoliddin Behzod, many calligraphers and musicians, musicologists and architects spread to the world. The fact that our wise people were among the most advanced and developed peoples of the world during both Renaissance periods gives us great pride. Today, in New Uzbekistan, the torch of Renaissance enlightenment was raised. The words of the President of our country "We are laying the foundation of the Third Renaissance" are reflected in

today's changes. The Renaissance is an enlightenment of the Renaissance, a nationwide movement for new development. He overcomes the disunity in the nation's thinking and transforms them into a united, powerful power, a creative force, a powerful wave. If successful, it will become a humanistic wave, awakening the creative power of the nation, educating and creating great figures, harmoniously developed personalities of the 21st century. Today, we are experiencing these waves in our lives, and it depends on each of us to give it strength.

Through the formation of a pragmatic worldview among young people in the national education system, the overall development strategy of Uzbekistan is being implemented, which will create a solid foundation for the Third Renaissance²⁷.

It should be noted that the organization of youth education and upbringing at the level of modern requirements has not lost its relevance even in our time of development of science and technology. In Uzbekistan, the issue of education and upbringing takes priority in everything from preschool to higher education. Today, there are a number of challenges in ensuring quality preschool education for young children worldwide. Globally, almost 200 million children are not enrolled in preschool education, limiting their access to primary education. Over the past few years, the coronavirus pandemic has had a serious negative impact on the education sector. During such a period of trials, Uzbekistan is focusing on the development of education and spending money.

It was a joyful event that at such an important moment, the prestigious international conference held in Tashkent in 2022 and the advanced initiatives and ideas put forward at it were warmly supported by the world community. In turn, the unanimous approval of the document adopted following the results of the prestigious international forum held in our country at the UNESCO session was an important result of the life-giving reforms being carried out in our country in the interests of the younger generation, the great attention paid to the upbringing of the younger generation as worthy successors of our future. After all, in recent years, all conditions have been created for the younger generation growing up in our country to receive a modern education, learn a profession and occupy a worthy place in our society. Today, a special state program has been adopted in this direction, and many measures are being taken to raise the development of the sphere to a new level, to increase the role and authority of teachers and mentors in society. In recent years, Uzbekistan has become a country of great opportunities for our energetic youth. Today, 210 universities, 330 vocational schools, almost 400 colleges and technical schools in our country serve as an opportunity for our children to become mature personnel and qualified specialists in the chosen

²⁷ Одатлов, К. (2021). The development of the national system of education and upbringing is the basis for creating the foundation of the third renaissance. *International Journal of Advanced Research*. <https://doi.org/10.21474/IJAR01/12945>.

field²⁸. Education is a big strategic issue for Uzbekistan, where more than 50 percent of the population is young people under the age of 29. Today, a strategy for advancement in all areas for the next seven years is being developed in the new Uzbekistan. The concept of "Education 2030" clearly defines what work will be carried out in the education system until 2030. Within the framework of this concept, many results have been achieved in this area so far. By developing children from an early age, creating decent conditions for their education, a solid foundation is being created for the full manifestation of youth's identity in the future. The education sector, particularly the preschool education system, has been fundamentally modernized. Great attention is paid to raising kindergartens to a new level in accordance with modern requirements, widespread use of advanced methods of education, strengthening the material and technical base. In order to widely develop the sphere, favorable conditions have been created for the activities of the private sector. As a result, the number of kindergartens increased sixfold. Hundreds of family kindergartens have been established in remote and remote areas. The number of educators and teachers has increased. Work has also been organized to systematically improve the qualifications of teaching staff. As a result, the number of children receiving education in kindergartens increased from 600 thousand to 2 million, and the coverage reached 70 percent. In the future, all necessary measures are being taken to consistently continue this work and bring the level of coverage of children with preschool education to 80 percent by 2025.

The formation of a pragmatic worldview is linked to the orientation of young people towards acquiring practical knowledge in the educational and upbringing process, which strengthens the desire for knowledge among young people²⁹.

Today, we can confidently say that the issue of attention to education and the development of academic science in our country has a constitutional basis. In the old version of the Constitution, the word "education" was used only twice, while in the new version of the Basic Law it was used 20 times, that is, 10 times more times, and based on the norms included in it, the goal of further strengthening the education system is embodied. According to the data, developed countries pay great attention to investing in the full cycle of education, that is, investing in the upbringing of a child from 3 to 22 years old, and this investment brings a 15-17 times profit to society. In Uzbekistan, this figure is currently only 4 times higher. More than three thousand years of historical experience in the development of our national statehood show that the stratum of our national intelligentsia was the

²⁸ "Сифатли таълим ва инновациялар – барқарор келажак асоси" мавзусидаги халқаро конференциядан 2023 йил 6 июль <https://xs.uz/uzkr/post/sifatli-talim-va-innovatsiyalar-barqaror-kelazhak-asosi-mavzusidagi-khalqaro-konferentsiya-otkazildi>. 2023 йил 6 июль.

²⁹ Амирова, Д. (2021). The need to formulate the vision of the "Third renaissance" in secondary schools. , 02, 101-105. <https://doi.org/10.37547/jcass/volume02issue01-a16>.

true author of Uzbekistan and the Uzbek nation. Therefore, Uzbekistan will not spare any funds on this path. It will continue to study international experience. The future of New Uzbekistan is bright. After all, the country drinks and feeds from a pragmatic policy. Pragmatism has become a philosophy of Uzbekistan's development. Therefore, it is no exaggeration to say that we are rightfully on the threshold of the Third Renaissance.

The formation of a pragmatic worldview among young people during the Third Renaissance in Uzbekistan has a significant impact on the cultural and intellectual development of society³⁰.

When discussing the formation of a pragmatic worldview among young people in Uzbekistan, this process is considered an important factor in the Third Renaissance. A pragmatic worldview is the development of young people's ability to think based on practice and focus on success, teaching them to make decisions in accordance with reality. This process helps young people develop a willingness to embrace new innovative ideas and technologies in society and implement them in practice.

In the era of the Third Renaissance, the younger generation of Uzbekistan should be educated, have independent thinking, and strive for practical results. To achieve this, it is crucial to teach young people pragmatic thinking in the education system, fostering their adaptability to new situations, and encouraging them to find solutions to problems. The formation of a pragmatic worldview among young people is one of the main conditions for the success of the Third Renaissance, through which young people in Uzbekistan can be competitive on the national and international stage.

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TRANSFORMATION OF SPIRITUAL IDEAL IN NEW UZBEKISTAN THROUGH THE PRISM OF TRADITIONS AND INNOVATIONS

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ABSTRACT

This article is devoted to the analysis of the transformation of the philosophy of the spiritual ideal in Uzbekistan in the context of the modernization defined in the concept

"New Uzbekistan." During the post-Soviet period, the country underwent significant political, economic, and social changes that led to the need to revise traditional spiritual and philosophical values. One of the key aspects of these transformations is the adaptation of Islamic philosophy and Sufism to the modern challenges of globalization, digitalization, and accelerated urbanization.

The main purpose of the article is to reveal how Islamic and Sufi philosophy are adapting to the conditions of the present day, and what innovations are emerging in the context of the country's spiritual development. The article emphasizes that modernization in Uzbekistan does not mean abandoning traditional values, but rather includes them in new forms of social and cultural dialogue. One example of such innovations is the so-called "ecosufism" - a concept that combines traditional spiritual practices with modern principles of environmental responsibility. In the context of the global climate crisis, Uzbek philosophers and religious figures are actively developing new approaches aimed at integrating environmental ethics into the spiritual life of society.

Keywords: *New Uzbekistan, philosophy of the spiritual ideal, Sufism, Islam, globalization, modernization, humanism, spiritual values, eco-sufism, digitalization.*

ÖZET

Bu makale, Özbekistan'daki manevi ideal felsefesinin "Yeni Özbekistan" kavramında tanımlanan modernleşme bağlamında dönüşümünün analizine ayrılmıştır." Sovyet sonrası dönemde ülke, geleneksel manevi ve felsefi değerleri gözden geçirme ihtiyacına yol açan önemli siyasi, ekonomik ve sosyal değişikliklere uğradı. Bu dönüşümlerin en önemli yönlerinden biri, İslam felsefesi ve Tasavvufun küreselleşme, dijitalleşme ve hızlandırılmış kentleşmenin modern zorluklarına uyarlanmasıdır.

Geleneksel olarak, Özbekistan'ın manevi ideali, özellikle Nakşibendi okulu gibi Tasavvuf öğretilerinden güçlü bir şekilde etkilenen İslami değerler temelinde oluşturulmuştur. Tasavvuf yüzyıllardır sadece dini bir uygulama değil, aynı zamanda kamu ve özel hayatı düzenleyen felsefi bir temel olmuştur. Ruhsal arınma, içsel mükemmellik için çabalama ve meditasyon ve emek yoluyla Tanrı ile birlik de dahil olmak üzere Tasavvufun ana varsayımları Özbek kültürüne derinden kök salmıştır. Ancak "Yeni Özbekistan" bağlamında bu değerler sistemi yeniden yorumlanıyor.

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Makalenin temel amacı, islam ve Tasavvuf felsefesinin günümüz koşullarına nasıl uyum sağladığını ve ülkenin manevi gelişimi bağlamında hangi yeniliklerin ortaya çıktığını ortaya koymaktır. Makale, Özbekistan'daki modernleşmenin geleneksel değerleri terk etmek anlamına gelmediğini, aksine onları yeni sosyal ve kültürel diyalog biçimlerine dahil ettiğini vurguluyor. Bu tür yeniliklere bir örnek, geleneksel manevi uygulamaları modern çevresel sorumluluk ilkeleriyle birleştiren bir kavram olan "ekosufizm" dir. Küresel iklim krizi bağlamında, Özbek filozoflar ve dini şahsiyetler, çevre etiğini toplumun manevi yaşamına entegre etmeyi amaçlayan yeni yaklaşımlar geliştiriyorlar.

Anahtar Kelimeler: *Yeni Özbekistan, Manevi İdeal Felsefesi, Tasavvuf, İslam, Küreselleşme, Modernizasyon, Hümanizm, Manevi Değerler, Eko-Tasavvuf, Dijitalleşme*

The transformation of the spiritual and philosophical foundations of society is an integral part of the modernization process in any country, and Uzbekistan is no exception. In the context of globalization and the rapid development of technology, modern Uzbek society faces the need to revise its spiritual and cultural values. This process is particularly acute within the framework of the "New Uzbekistan" concept proposed by President Shavkat Mirziyoyev in 2017, which sets ambitious tasks for the country to integrate with the world community and create a modern, dynamic state based on sustainable development and social innovations.

The philosophy of the spiritual ideal, formed over many centuries in Uzbekistan, is based on deeply rooted traditions of Islam, especially Sufism, which played a key role in shaping the spiritual life of Central Asia. The most important feature of Sufism was its synthesis of religious and secular life, where spiritual perfection went hand in hand with hard work and active participation in public activities. Thus, the spiritual ideal in Uzbekistan has always included striving for inner purification and perfection, which has been reflected in Sufi schools such as Naqshbandi, which is one of the most influential in the region.

However, modern Uzbekistan is entering a new era in which the requirements for spiritual life are changing under the influence of global and local factors. On the one hand, there is a need to preserve cultural identity and traditions, which serve as an important link in the sustainable development of society. On the other hand, the accelerating processes of globalization, urbanization, and digitalization require the revision and adaptation of traditional spiritual values to new realities.

The concept of "New Uzbekistan" is focused on creating a society capable of integrating the best traditions with innovations, focusing on the future. This includes not only economic and political reforms, but also deep changes in the spiritual sphere, which requires a philosophical understanding. Therefore, Uzbek philosophers and religious leaders face the task of developing new approaches that will allow them to adapt traditional values to modern challenges without losing their cultural and spiritual identity.

In this context, an important aspect is the revision of the philosophy of the spiritual ideal, which should answer the questions of how to integrate modern humanistic and ecological values, how to respond to the challenges of the digital age, as well as how to create models of sustainable spiritual development capable of preventing radicalisation and maintaining the balance between tradition and innovation.

Traditional foundations of the spiritual ideal in Uzbekistan

The philosophy of the spiritual ideal in Uzbekistan is based on centuries-old traditions that developed under the influence of various religious and cultural trends. Islam occupies a central place in this process, which was adopted in the VIII century and has since had a huge influence on the spiritual, social and cultural development of the region. However, an important feature of Uzbekistan is not only the spread of Islam as a religion, but also the deep penetration of the Sufi tradition, which formed a unique model of spirituality characteristic of the Central Asian region.

Sufism, a mystical trend in Islam, has become an integral part of the spiritual life of Uzbekistan since its emergence in the region. Sufi teachings, based on seeking unity with God through inner spiritual practice, had a significant impact on the formation of the philosophy of the spiritual ideal in the country. Unlike orthodox religious movements, Sufism always emphasized the importance of personal spiritual experience, not formal observance of religious rites.

One of the most famous and influential Sufi schools in Uzbekistan is the Naqshbandi school, founded by Bahauddin Naqshband in the 14th century. The central idea of the school was the doctrine that a person can achieve spiritual perfection not only through prayer and solitude, but also through work and active participation in social life. This key distinction of Naqshbandi Sufism made it especially popular in Central Asia, where work and public activity were recognized as important elements of the spiritual path.

In addition to the Sufi tradition, Islam played a key role in shaping the spiritual ideal of Uzbekistan as a whole. The adoption of Islam in the VIII century led to fundamental changes in the social and cultural life of the region. Islamic norms and principles such as justice, mercy, honesty and virtue have deeply rooted in the daily life of the people. Central Asian religious leaders and philosophers such as al-Biruni and al-Farabi also made significant contributions to the development of Islamic thought, which contributed to the creation of a unique synthesis of religious and philosophical ideas.

One of the unique features of the spiritual ideal in Uzbekistan is its ability to combine religious and secular values. This understanding of spirituality enabled the integration of religious values into everyday life, creating harmony between spiritual practices and social activity.

Secular elements also penetrated Uzbek philosophy due to the influence of ancient beliefs, such as Zoroastrianism, which existed in the region before the arrival of Islam. These beliefs made a significant contribution to the development of ethical and philosophical categories such as justice, respect for nature, and social responsibility. As a result, a unique synthesis was formed, in which religious norms were supplemented by secular and ethical principles.

The transformation of spiritual values in the context of "New Uzbekistan"

The concept of "New Uzbekistan," proposed by President Shavkat Mirziyoyev, marked a new era in the social, economic and spiritual development of the country. It is aimed at the deep modernization of society in order to integrate Uzbekistan into the global community while preserving national and cultural values.

This transformation affects not only the political and economic spheres, but also spiritual life, which requires a reinterpretation of traditional values in the context of modernity. In this context, the adaptation of the spiritual ideal to new challenges plays a central role.

In the context of globalization, Uzbekistan faces the need to revise its Islamic philosophy in order to meet modern requirements and challenges. Historically established Islamic and Sufi traditions continue to play an important role in the life of Uzbek society, but modern realities require adaptation of these traditions to maintain the stability of society in a changing world.

One of the key directions of this transformation is the renewal of Islamic thought and its synthesis with modern humanistic and democratic values. An important aspect of modernization is understanding the issues of human rights, gender equality and tolerance. Islamic philosophers and religious figures of Uzbekistan are seeking ways to integrate these principles within the framework of traditional Islamic teachings. This process involves reinterpreting religious practices and principles, taking into account the new requirements of society and the state.

One of the important features of the transformation of the spiritual ideal in Uzbekistan is the integration of modern humanistic and ecological values. In the context of global changes, such as climate change and environmental crises, the need to include ecological responsibility principles in the spiritual life of society is becoming apparent. In this context, a new approach known as "ecosufism" is developing, combining traditional Islamic and Sufi teachings with environmental protection principles.

Eco-Sufiism is based on the belief that man, as a part of a divine creation, is obliged to preserve nature and the environment. An important element of this approach is the idea of harmony between man and nature, which is deeply rooted in Sufi philosophy. According to this concept, spiritual

perfection is inextricably linked to responsibility for the surrounding world, and a person's every action should be directed towards its preservation and maintenance.

Environmental ethics are also maintained at the state level, where programs are being implemented to educate the population about ecology, restore ecosystems, and use natural resources rationally. These measures are aimed at strengthening the connection between spiritual values and practical environmental activities.

One of the most significant aspects of the transformation of the spiritual ideal in the context of "New Uzbekistan" is the influence of digitalization on religious and spiritual practices. The rapid growth of digital technologies and access to the Internet have led to significant changes in the ways of transmitting and disseminating spiritual knowledge. In the modern digital environment, traditional forms of religious guidance and interaction between believers and religious leaders are beginning to give way to new forms of communication and learning through online platforms and social networks.

However, digitalization brings new challenges. One of the key issues is the change in the form of spiritual guidance. In traditional Islam, interaction with a mentor (sheikh) played a central role in conveying spiritual knowledge and experience. However, in the digital age, personal contact is being replaced by virtual interaction, which necessitates a reassessment of the role of religious leaders and institutions. In this context, religious figures must adapt to the new conditions, creating new forms of mentorship that will correspond to the realities of the digital world.

One of the key challenges facing Uzbekistan in the context of modernization is the issue of youth radicalization. In recent decades, Central Asia, including Uzbekistan, has become an arena for the spread of radical Islamist ideas, posing a threat to social stability and security. In response to this problem, radical action strategies have been developed within the framework of the New Uzbekistan, based on the principles of tolerance, enlightenment, and an inclusive approach to religious education.

Particular attention is paid to creating conditions for the realization of the social potential of young people in order to prevent them from falling under the influence of extremist ideologies. This work is closely linked to spiritual institutions, which should play a key role in educating young people in the spirit of moderation, tolerance, and respect for other cultures and religions.

Challenges and Prospects for Modernization of Spiritual Ideal

The modernization of the spiritual ideal in the context of "New Uzbekistan" is a process that includes profound changes in approaches to the religious and spiritual life of society. The interaction of traditional values with modern challenges of globalization, digitalization, social and political transformation requires a philosophical understanding and the development of new strategies for

ensuring sustainable spiritual development. However, the modernization of the spiritual ideal faces a number of significant challenges that affect both the cultural and political spheres. At the same time, this process opens up new prospects for the development of society and its spiritual foundations.

Challenges to the modernization of the spiritual ideal

1. Balance between tradition and modernization

One of the main challenges in the modernization of the spiritual ideal is to find a balance between preserving traditional Islamic and Sufi values and the need to adapt to modern realities. Over the centuries, Uzbekistan has formed its spiritual identity based on religious traditions such as Islam and Sufism, which have deeply rooted in society. These traditions play a key role in the formation of moral and ethical norms, cultural customs, and social life.

However, the processes of globalization, accelerated urbanization, the growth of international contacts and economic integration require a reassessment of these traditional values. The question arises: how to integrate modern humanistic and democratic values, such as human rights, gender equality and social justice, while not losing cultural and spiritual identity? This challenge requires religious leaders and philosophers to develop approaches that do not contradict the foundations of Islamic tradition, but at the same time allow them to integrate into the global world.

2. Globalization and cultural homogenization

The process of globalization involves not only economic and technological changes, but also cultural homogenization, when universal Western values begin to dominate over local ones. This causes concern in societies whose traditions and values are threatened by displacement or marginalization. In Uzbekistan, where the spiritual ideal is based on Islamic and local cultural traditions, the challenge of preserving one's identity in the face of external influences arises.

This challenge is also related to the growing influence of the internet and digital technologies, which make information from different parts of the world accessible to the population. Young people actively interacting with global media and social networks are being influenced by foreign cultural models, which can lead to cultural erosion of traditional values. In response to this challenge, it is important to create strategies that allow for the preservation of national traditions while simultaneously taking into account global changes and the latest trends in world culture.

3. Radicalism and extremism

One of the most serious threats to the stability of the spiritual ideal is the problem of radicalisation of youth. Radical Islamist groups use social networks and digital platforms to spread extremist ideologies aimed at undermining traditional spiritual values and the stability of the state. This

problem is particularly acute in Central Asia, where various radical groups seek to recruit young people by offering distorted and simplified interpretations of Islam.

In the context of the modernization of the spiritual ideal, the development of methods for combating radicalism becomes a crucial task. To do this, it is necessary to create spiritual enlightenment programs that will help young people develop critical thinking, understanding true Islamic values, and resistance to extremist ideologies. The state should work closely with religious leaders and scholars to create a sustainable education system aimed at preventing the spread of extremist ideas among young people.

Perspectives of modernization of spiritual ideal

1. Renewal of religious education

One of the main prospects for the modernization of the spiritual ideal is the renewal of religious education. In the context of modernization, it is important to develop educational programs that take into account both traditional Islamic values and modern scientific achievements and social challenges. Educational institutions such as madrasahs and universities should offer courses aimed at understanding the present through the prism of Islam, which will allow students to get a comprehensive understanding of the world and its problems.

The modernization of religious education also requires the active use of digital technologies in teaching and disseminating knowledge. Online courses, lectures and webinars can play an important role in providing quality education to those who do not have access to traditional educational institutions. This will make religious education more inclusive and accessible to a wide range of people.

2. Integrating ecological ethics into a spiritual ideal

In modern conditions, environmental issues are becoming increasingly relevant, and the spiritual ideal must take these challenges into account. Within the framework of modernization, there is a prospect of integrating environmental ethics into the spiritual values of society. Islam and Sufism traditionally promote respect for nature and the preservation of divine creation, which can become the basis for the formation of a new spiritual ideal, taking into account the need to preserve the ecosystem and responsible consumption.

Eco-Sufiism, which is increasingly being talked about in the context of spiritual transformations, is becoming an important direction capable of integrating nature care into religious life. This approach suggests considering environmental protection as one of the spiritual duties of a person, which can contribute to strengthening environmental responsibility in society.

3. Globalization and intercultural dialogue

Despite challenges, globalization also opens up new prospects for spiritual development. Intercultural dialogue and exchange of ideas can contribute to the enrichment of spiritual and religious life in Uzbekistan. Participation in global religious and cultural forums, dialogue with representatives of other religions and cultures can contribute to the development of tolerance and mutual respect, which is especially important in multinational, multi-confessional Uzbekistan.

Globalization also provides opportunities for studying other models of spiritual value modernization, which can be useful for developing one's own strategies in the context of "New Uzbekistan." Sharing experience with other countries that have gone through similar modernization processes can help avoid mistakes and use best practices.

CONCLUSION

The transformation of the spiritual ideal in the context of "New Uzbekistan" is a complex and multi-layered process that encompasses all aspects of the country's spiritual and social life. At the heart of this transformation are the most important challenges of our time: globalization, digitalization, radicalization and environmental problems that require the revision of traditional values and their adaptation to new conditions. The process of modernizing the spiritual ideal is not only necessary for maintaining a stable and stable society, but also contributes to the preservation of cultural identity, which plays a key role in ensuring national unity.

One of the most important challenges is the need to maintain the balance between tradition and modernization. Uzbekistan has a rich spiritual and cultural tradition based on Islamic and Sufi values, which shaped its spiritual ideal. However, the modern world requires that these values be adapted to meet the requirements of a globalized society. Preserving cultural and spiritual identity in the context of intensive cultural homogenization is becoming one of the most important tasks for both the state and religious institutions.

Digitalization has become an important aspect of changes in religious and spiritual life, opening up new horizons for knowledge transfer and interaction between believers and spiritual leaders. At the same time, digital technologies pose serious challenges, including the danger of spreading radical ideologies and reducing the importance of personal spiritual guidance. Religious institutions should learn to use digital technologies to create a safe and enlightened religious space, providing access to proven knowledge and new formats of spiritual interaction.

Opposition to the radicalization of youth is another key aspect of the modernization of the spiritual ideal. In the context of globalization and digitalization, extremist groups are actively using the internet and social networks to spread radical ideas among young people. Uzbekistan, like many

other countries, faces this threat, and not only the state's measures to prevent extremism, but also the role of spiritual leaders and scholars in spreading true Islamic values based on peace, justice, and mercy play a significant role.

The integration of humanistic and ecological values into religious teachings opens up new possibilities for the development of the spiritual ideal. In the context of the global environmental crisis, the formation of ecological responsibility ethics is becoming an important task for all countries of the world, and Uzbekistan, with its rich spiritual and philosophical traditions, can contribute to this process through the ideas of eco-Sufiism and other religious teachings that promote harmony between man and nature.

In conclusion, it can be said that the modernization of the spiritual ideal in Uzbekistan is a necessary and promising process that contributes to the harmonious development of society, its stability and adaptability in the context of global changes. Combining traditional spiritual values with new challenges of the time, such as globalization, digitalization, and environmental responsibility, allows for the preservation of cultural identity and spiritual heritage while simultaneously ensuring the development and prosperity of the country in the modern world. Successful modernization of the spiritual ideal will become a key element in building a more harmonious and stable society in the conditions of "New Uzbekistan," where tradition and innovation will coexist and complement each other, ensuring a harmonious future for present and future generations.

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ÖĞRENCİLERİN MANTIKLI DÜŞÜNMESİNİ GELİŞTİRMEK

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ABSTRACT

Logical thinking is the ability to reason, draw conclusions and make decisions based on logic and rational analysis. This is a process in which a person uses the rules of logic and laws of thinking to justify his conclusions and decisions. Logical thinking is based on principles such as identifying patterns, analyzing information, formulating hypotheses, testing hypotheses based on evidence, and drawing conclusions.

Logical thinking includes several key aspects:

- Ability to analyze information and highlight important details.
- Ability to build logical chains and argue your thoughts.
- Application of various methods of reasoning, such as induction (generalization from the particular to the general) and deduction (conclusion from the general to the particular).
- Ability to recognize logical errors and inconsistencies in argumentation.
- Ability to make informed decisions based on logical analysis.

KEYWORDS: *logical thinking, learning, students, development, methods, active participation, problem-based tasks, analysis, group work, discussion, analogy, metaphor, various teaching methods, laboratory work, visualization, questioning, hypothesis, opinion, thinking.*

ÖZET

Mantıksal düşünme, mantığa ve rasyonel analize dayalı olarak düşünme, sonuç çıkarma ve karar verme yeteneğidir. Bir kişinin, sonuçlarını ve kararlarını gerekçelendirmek için mantık kurallarını ve muhakeme yasalarını kullandığı süreç. Mantıksal düşünme, kalıpları belirleme, bilgiyi analiz etme, hipotez oluşturma, hipotezleri kanıta dayalı olarak test etme ve sonuç çıkarma gibi ilkelere dayanır.

Mantıksal düşünme birkaç temel hususu içerir:

- Bilgileri analiz etme ve önemli ayrıntıları vurgulama yeteneği.
- Mantıksal zincirler oluşturabilmek ve düşüncelerini tartışabilmek.
- tümevarım (bireyden genele) ve tümdengelim (genelden bireye sonuç çıkarmak) gibi farklı düşünme yöntemlerinin kullanılması.
- Tartışmadaki mantıksal hataları ve çelişkileri tanıyabilmek.
- Mantıksal analize dayalı bilinçli kararlar verme yeteneği.

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Mantıksal düşünme, öğrenme, çalışma, karar verme ve günlük sorunları çözme dahil olmak üzere yaşamın birçok alanında önemli bir rol oynar. İnsanların eleştirel düşünmeyi geliştirmelerine, karar verme süreçlerini geliştirmelerine ve gerçeklere ve kanıtlara dayanarak net sonuçlar çıkarmalarına yardımcı olur.

Fizik öğrenirken öğrencilerin mantıksal düşüncelerinin gelişimi, onların bilimsel kavramlara hakim olmalarında ve anlamalarında önemli bir rol oynar. Mantıksal düşünmeyi geliştirmeye yardımcı olacak bazı yollar şunlardır:

1. Derse aktif katılımı teşvik etmek: öğrencileri gerçekleri ezberlemek yerine düşünmeye teşvik eden sorular oluşturmak. Fikirlerini açıklamaları, problem çözümlerini organize etmeleri, kavramları diğer öğrencilerle tartışmaları ve aktif öğrenme yöntemlerini kullanmaları gerekir. Örneğin proje yöntemini kullanarak ders düzenlemek, yuvarlak masa, beyin fırtınası, probleme dayalı öğrenme, iş oyunu, rol yapma oyunları.
2. Problem görevleri ve analiz görevleri: Öğrencilere mantıksal düşünmeyi gerektiren fiziksel durumları sağlayın. Bunlar, fizik yasalarını gerçek dünyadaki durumlara uygulama veya gözlemlenen olayları açıklamak için modeller oluşturma soruları olabilir.

Sorunlu görev: Bir grup öğrenci üniversite için alternatif bir enerji kaynağı yaratmak istiyor. Böyle bir güç kaynağını tasarlarken hangi fiziksel ilkeleri dikkate almalılar?

Analiz Görevi: Bilim insanları farklı yüzeyler arasındaki sürtünme kuvvetlerini incelemek için bir deney gerçekleştirdiler. Verileri, sürtünme kuvvetinin yüzeyin tipine ve uygulanan kuvvetin büyüklüğüne bağlı olduğunu gösterdi. Bu sonuçları analiz edin ve hangi faktörlerin sürtünme kuvvetini etkileyebileceğini açıklayın.

3. Grup çalışması ve tartışma: Öğrencilerin fikirlerini paylaşabilecekleri ve fikir alışverişinde bulunabilecekleri gruplar halinde çalışmalarına izin verin. Diyalog ve tartışma mantıksal düşünmenin gelişmesine katkıda bulunur.
4. Analogiler ve metaforlar kullanın: Öğrencilerin karmaşık kavramları anlamalarına yardımcı olmak için analogiler ve metaforlar kullanın. Soyut fikirlerle gerçek yaşam deneyimleri arasında bağlantı kurmalarına yardımcı olur.

Dolayısıyla mantıksal düşünmenin gelişimi, kişisel ve mesleki gelişimin önemli bir yönüdür; analitik becerilerin düzeyinin artmasına ve çeşitli durumlarda bilinçli kararlar alınmasına yardımcı olur.

Anahtar Kelimeler: analiz, aktif katılım, düşünme, gelişim, grup çalışması, görselleştirme, görüş, hipotez, mantıksal düşünme, öğrenme, öğrenciler, problem görevleri, soru oluşturma, yöntemler.

LOGICAL THINKING IN EDUCATION AND ITS DEVELOPMENT IN PHYSICS LEARNING

Logical thinking plays an essential role in various aspects of life, including education, work, decision-making, and problem-solving in daily life. It helps individuals to develop critical thinking, improve decision-making, and draw precise conclusions based on facts and evidence. [4,5] In learning physics, the development of students' logical thinking plays a key role in understanding and mastering scientific concepts. Several methods can aid in the development of logical thinking:

1. **Encouraging Active Participation in Lessons:** This involves asking thought-provoking questions to stimulate thinking, rather than just memorizing facts. Students should be encouraged to explain their thoughts, solve problems, and engage in discussions with their peers. Active teaching methods such as project-based learning, round tables, brainstorming, problem-based learning, business games, and role-playing should be utilized. [4]
2. **Problem-Solving and Analysis Tasks:** Providing students with real-life physical scenarios that require logical thinking. This may include applying physical laws to real-world situations or constructing models to explain observed phenomena.
Example of a problem-solving task: A group of students is asked to create an alternative energy source for the university. What physical principles must they consider in developing such an energy source?
Example of an analysis task: Scientists conducted experiments to study friction between different surfaces. Their data showed that friction depends on the surface type and the force applied. Analyze these results and explain which factors affect friction. [1,6]
3. **Group Work and Discussion:** Allowing students to work in groups, where they can share and discuss their ideas, facilitates logical thinking development through dialogue and discussion.
4. **Using Analogies and Metaphors:** Applying analogies and metaphors to help students understand complex concepts. This helps them relate abstract ideas to their real-life experiences.
Example: Comparing Coulomb's Law with Newton's Law of Universal Gravitation, students can explore the similarities and better understand how interactions in fields work. Using electromechanical analogies can also help simplify the study of electromagnetic processes, as various fields, oscillations, and waves in nature follow similar principles.
5. **Variety in Teaching Methods:** Incorporating a range of teaching methods, such as laboratory work, demonstrations, visualizations, and interactive activities, helps address different learning styles and supports the development of logical thinking.
Examples:
 - **Gravitational Field:** Imagine a large, invisible cosmic rug on which spheres of different sizes create depressions. Larger spheres create deeper depressions, while smaller ones follow the shortest paths, illustrating how objects are attracted to each other in a gravitational field.
 - **Electric Field:** Visualize an invisible grid filled with tiny arrows showing the direction of force. When a charged object is placed in this grid, the arrows point either towards or away from the charge, illustrating the electric field's behavior.

- **Magnetic Field:** Visualize a space filled with magnetic force lines emanating from the north pole and entering the south pole. These lines show the direction of the force that affects other magnets or current flows passing through the field.
 - **Waves:** Imagine a stone thrown into a calm pond, where ripples expand outward from the point of impact, similar to how sound, light, or other waves propagate in space.
6. **Formulating Own Questions and Hypotheses:** Encouraging students to develop their own questions and hypotheses based on what they have learned enhances their analytical thinking and engagement in the learning process.
- Example: Hypothesis - The acceleration of free fall changes with the mass of an object.
Testing the hypothesis: Students can measure the fall times of objects with different masses dropped from the same height. The results will help confirm or refute the hypothesis.
7. **Feedback and Critical Thinking:** After completing tasks, providing feedback and asking students reflective questions can help them improve their logical thinking.
- Example: After completing an experiment to measure the speed of light in a laboratory, students should analyze the results and identify any errors in the experiment, exploring how these errors could be corrected.

By using these methods, not only will students deepen their understanding of physics concepts, but they will also develop essential logical thinking skills that are crucial not only in education but also in everyday life. Logical thinking allows individuals to analyze information, draw conclusions, and make decisions based on logic and rational analysis. It plays a key role in various aspects of life, including education, work, decision-making, and solving daily problems. It also fosters critical thinking, enhances decision-making effectiveness, and helps individuals draw precise conclusions based on facts and evidence.

The development of logical thinking is an essential aspect of personal and professional growth. It enhances analytical skills and supports the ability to make well-founded decisions in any given situation.

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THE IMPACT OF LABOR MIGRATION ON THE INSTITUTION OF THE FAMILY IN THE CONTEXT OF CENTRAL ASIA ON THE EXAMPLE OF KYRGYZSTAN/ KIRGIZISTAN ÖRNEĞİ ÜZERİNE ORTA ASYA BAĞLAMINDA AİLE KURUMUNA İŞGÜCÜNÜN ETKİSİ

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ABSTRACT

This article will discuss how migration processes in international Central Asia and Kyrgyzstan do not lose their characteristics and priorities from year to year, but on the contrary, they are open to the agenda of all states in the age of globalization. Today, many negative and positive phenomena emerge through migration processes. One of these manifestations is the impact of migration processes on the family institution. Due to this impact, many different factors are known, such as the state of society in the country, demography, gender issues, the fate of children of different ages, the economic situation, and, conversely, negative phenomena. In particular, its reflection on children's education will be examined and written.

For the last thirty years, Central Asia has turned into a migrant "factory". It is estimated that the number of citizens working in near and far countries is increasing year by year. In particular, according to the statistics for 2024, 281 million people work away from their homeland and therefore from their families. If we consider Kyrgyzstan in particular, the authorized National Statistics Committee for 2023 presents data on 1 million 94.5 thousand Kyrgyz citizens outside their homeland.

We will also discuss the lifestyle of migrants in this article. And we will examine and write about whether their work abroad was productive or not.

Keywords: *migration, labor migrants, international relations, family institution*

ÖZET

Bu makalede uluslararası Orta Asya ve Kırgızistanda göç süreçlerinin yıldan yıla özelliklerini ve önceliklerini kaybetmediği, aksine küreselleşme çağında tüm devletlerin gündemine konu açık olduğu konusu yazılacaktır. Günümüzde göç süreçleri aracılığıyla birçok olumsuz ve olumlu olgu ortaya çıkmaktadır. Bu tezahürlerden biri de göç süreçlerinin aile kurumu üzerindeki etkisidir. Bu etki nedeniyle ülkedeki toplumun durumu, demografi, cinsiyet sorunları, farklı yaşlardaki çocukların kaderi, ekonomik durum ve ya tam tersine olumsuz olgular gibi birçok farklı faktör bilinmektedir. Özellikle de çocukların eğitime yansımaları incelenip kaleme alınacaktır.

Son otuz yıldır Orta Asya bir göçmen "fabrikasına" dönüşmüştür. Yakın ve uzak ülkelerde çalışan vatandaşların sayısının yıldan yıla arttığı tahmin edilmektedir. Özellikle 2024 yılı istatistiklerine göre

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281 milyon kiři anavatanından ve dolayısıyla ailelerinden uzakta alıřmaktadır. zellikle Kırgızistan'ı ele alırsak, 2023 yılı iin yetkili Milli İstatistik Komitesi, anavatanları dıřında bulunan 1 milyon 94,5 bin Kırgız vatandařının verilerini sunuyoruz.

Ayrıca bu makalede gmenlerin yařam tarzını da ele alacađız. Ve onların yurt dıřında alıřmalarının verimli olup olmadıđını inceleyip kaleme alacađız.

Anahtar kelimeler: g, iři gmenleri, uluslararası iliřkiler, aile kurumu.

THE PROBLEM OF MIGRATION

Migration issues have been of particular interest to researchers for over a century, yet they remain sharp and relevant. What are the driving forces of migration? What patterns in the modern world cause migration? What are the consequences of migration processes? What migration policy is most appropriate under conditions of increasing integration processes that simplify border-crossing procedures? These and many other questions face scholars and policymakers worldwide. Providing accurate answers to these questions is extremely important, as migration significantly impacts the lives of individuals and the existence of entire countries and regions, being one of the key factors in economic development.

By regulating migration flows, countries can influence demographic trends, thereby changing the size of the workforce in national labor markets, and thus affecting production potential.

Statistics eloquently demonstrate the importance of migration in the modern world. In 2019, the number of international migrants reached 272 million, 14 million more than in 2017. By 2024, this number had risen to 281 million people. This suggests the formation of a kind of "nation of migrants," whose population is comparable to that of the world's five most populous countries. Such migration scales inevitably bring certain consequences, both positive and negative. Due to these consequences, migration is increasingly classified as a global challenge and threat.

Contradictions of Migration

International migration highlights several contradictions, including:

- Contradictions between migrants and citizens of host countries, leading to increased social tension due to labor market competition, xenophobia, and migrant phobia;
- Contradictions between migrants and their employers, including exploitation and various forms of discrimination against foreign workers, such as wage suppression or refusal to provide benefits;

- Contradictions between developed and developing countries, arising from the growing gap in economic development due to inequality in international migration processes (such as the "brain drain" from developing to developed countries).

Despite the abundance of theories and concepts developed so far, the problems of international migration require further study, deeper theoretical elaboration, and systemic forecasting for effective solutions. Migration also causes irreversible damage to the family institution, resulting in an increasing number of divorces, domestic violence (often with tragic consequences), and rising numbers of orphans and half-orphans, which pose significant social challenges for every state.

Migration's Impact on Families

"Labor migration destroys the institution of family and marriage," said the head of the public organization "Innovative Solutions," sociologist G. Ibraeva, in an interview. According to her, her organization is completing a study on the impact of labor migration on families and marriage in Kyrgyzstan. Ms. Ibraeva noted that labor migration mainly has a negative impact on society and the family in particular.

In 2019, the number of international migrants reached 272 million. – Access mode: <https://www.un.org/ru/sections/issues-depth/migration/index.html#:~:text=%D0%92%202019%20%D0%B3%D0%BE%D0%B4%D1%83%20D1%87%D0%B8%D1%81%D0%BB%D0%BE%20%D0%BC%D0%B8%D0%B3%D1%80%D0%B0%D0%BD%D1%82%D0%BE%D0%B2,%2C3%25%20%D0%B2%201980%20%D0%B3%D0%BE%D0%B4%D1%83> (date of access: 22.10.2024).

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"The positive aspect of labor migration is almost entirely limited to material and economic factors, while its negative impact has a prolonged socio-psychological and cultural effect. This includes family breakdown, moral degradation, social orphanhood, and commercialization of family relationships. There are numerous costs that undermine the foundation of the family institution," she stated.

The question, according to experts, is not only about relationships within a single family or marriage. The negative impact of labor migration has broader effects, including on extended families, such as parents and relatives. However, these effects are often uncalculated and undocumented.

Solutions and Challenges

What conditions must be created to ensure that labor migration does not harm society? How can individuals move freely and transfer their professional skills across borders without experiencing

threats of degradation? These questions require consideration of the state's role in mitigating these issues.

Regarding the debate over the winners and losers of migration, countries like Russia highlight that a significant portion of Kyrgyzstan's GDP is formed through remittances from labor migrants. However, this is not limited to remittances from Russia, as untracked remittances from China and Islamic countries may amount to just as much or even more.

While families of labor migrants often live below the poverty line, Kyrgyzstan seeks to improve living standards across all spheres, including creating decent labor conditions and increasing wages. Achieving these goals will take time.

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ÖZET

Bu makale, eğitim kaynaklarına erişimi vurgulayarak, Türk dillerinin öğretiminde teknolojinin kullanımı konularına odaklanmaktadır. Günümüzün bilgi toplumu ortamında, çeşitli dijital araçlar, eğitimcilere ve öğrencilere dil öğrenme sürecini geliştirmeleri için benzersiz fırsatlar sunar. Makale, çevrimiçi kütüphaneler, eğitim platformları ve mobil uygulamalar gibi güncel çözümlerin analizine dayanarak, Türk dillerini öğrenmek için çeşitli içeriklerin kullanılmasının etkinliğini ortaya koymaktadır. Çalışmanın ilk bölümü, otantik metinlere ve akademik araştırmalara erişim sağlayan çevrimiçi kütüphanelere ve veritabanlarına bakmaktadır. Daha sonra video dersler ve podcast'ler gibi multimedya materyallerinin duyma ve telaffuz becerilerini geliştirmedeki önemi açıklanmaktadır. Diğer kaynakların yanı sıra, öğrencilerin rahat bir hızda öğrenmelerini sağlayan çevrimiçi kurs platformları ve kelime dağarcığını bulmayı ve anlamayı kolaylaştıran dijital sözlükler not edilmektedir. Makale ayrıca, özel uygulamalar ve sosyal ağlar aracılığıyla dil paylaşımının faydalarını vurgulayarak, öğrencilerin anadili İngilizce olan kişilerle etkileşime girmesi için koşullar yaratıyor. Sonuç olarak, eğitim sürecinde kültürler arası projelerin ve bireyselleştirilmiş yaklaşımların önemi vurgulanarak Türk halklarının dil ve kültürünün daha derin anlaşılmasına katkıda bulunmaktadır.

Böylece Türk dillerinin öğretiminde teknolojinin kullanılması, öğrenmeyi daha erişilebilir ve etkileşimli hale getirmenin yanı sıra, öğrenmeye kaliteli bir yaklaşım sağlayarak öğrencilerin dilsel ve kültürel özelliklere olan ilgisini de artırmaktadır. Bu yönler, teknolojinin modern eğitim sürecine başarılı bir şekilde entegre edilmesinin temelidir.

Anahtar kelimeler: *Dijital platformlar, multimedya kaynakları, etkileşimli yöntemler.*

ABSTRACT

This article is devoted to the use of technology in teaching Turkic languages, focusing on access to educational resources. In today's information society, various digital tools provide teachers and students with unique opportunities to improve the language learning process. Based on the analysis of relevant solutions such as online libraries, educational platforms and mobile applications, the article reveals the effectiveness of using a variety of content for learning Turkic languages. The first part of the study examines online libraries and databases that provide access to authentic texts and academic research. Then the importance of multimedia materials, such as video lectures and podcasts, for the formation of listening and pronunciation skills is described. Among other resources, there are platforms for online courses that allow students to study at a convenient pace, and digital dictionaries that make it easier to find and understand vocabulary. The article also highlights the benefits of language exchange through specialized applications and social networks, creating conditions for students to interact with native speakers. In conclusion, the importance of cross-

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cultural projects and individualized approaches in the educational process is emphasized, which contributes to a deeper understanding of the language and culture of the Turkic peoples.

Thus, the use of technology in teaching Turkic languages not only makes learning more accessible and interactive, but also stimulates students' interest in linguistic and cultural peculiarities, providing a qualitative approach to learning. These aspects are the basis for the successful integration of technology into the modern educational process.

Keywords: *Digital platforms, multimedia resources, interactive methods.*

In the modern educational process, technology is becoming an integral part of learning, opening up new horizons for students and teachers. The teaching of Turkic languages, like most other languages, does not remain aloof from these transformations. Technologies make it possible not only to make the learning process more efficient, but also to significantly diversify it, taking into account the specifics and uniqueness of Turkic languages and cultures. The use of digital resources such as online courses, mobile applications, interactive platforms and educational programs provides students with the opportunity to learn a language at a convenient pace and in a comfortable environment. Virtual reality, social networks and multimedia materials create an authentic language environment, allowing students to immerse themselves in the culture and mentality of Turkic-speaking countries. However, the successful implementation of technology in education requires teachers not only to possess technical skills, but also to understand the cognitive and emotional aspects associated with the learning process. It is important to keep in mind that technology should complement and enrich traditional teaching methods, not replace them.

This paper will consider the key technologies used in teaching Turkic languages, their advantages and challenges, as well as practical recommendations for integrating new tools into the educational process. This will allow a deeper understanding of how modern technologies can contribute to the successful development of Turkic languages and culture.

The main aspects of the use of technology in teaching Turkic languages:

1. Access to educational resources
2. Online courses and platforms
3. Mobile applications
4. Interactive technologies
5. Social networks and online communities
6. Virtual Reality (VR) and Augmented Reality (AR).
7. Cross-cultural projects
8. An individualized approach
9. Problems and challenges

Access to educational resources is one of the key aspects of using technology in teaching Turkic languages. In the modern world of information, the availability of diverse and high-quality materials for language learning has become more accessible than ever before. Let's look at this aspect in more detail.

1. Online libraries and databases.

Online libraries such as Google Books, Project Gutenberg, and JSTOR offer students access to extensive collections of books, articles, and research. These resources may contain unique texts in Turkic languages, which allows students to work with authentic materials. In addition, access to academic articles and research on linguistics and cultural studies can help in understanding the specific features of the Turkic languages.

2. A variety of multimedia materials.

Modern platforms provide access to video lectures, podcasts and audio clips, which helps to improve language listening skills. For example, YouTube and specialized educational channels provide many video tutorials and practical examples of phonetic and grammatical constructions. This allows students to see and hear the language in action, which is especially important for learning pronunciation and intonation.

3. Educational platforms and courses.

There are many specialized platforms offering courses in Turkic languages. For example, Coursera, EdX and Udemy provide access to courses developed by universities and experienced teachers. These courses often combine theoretical and practical tasks, including tests and assignments that allow students to test their knowledge. The possibility of obtaining certificates after completing the course is also an additional incentive.

Educational platforms and courses: new horizons in learning. The modern world is changing rapidly, and methods and approaches to learning are developing with it. Educational platforms and courses play a key role in this process, providing access to knowledge and skills for millions of people around the world. They become not only an important source of information, but also a place where students can interact with each other and with teachers, sharing experiences and developing their skills.

4. What are educational platforms?

Educational platforms are online resources that offer courses, learning materials, and interactive learning tools. They can include both free and paid courses covering a wide range of topics — from

languages and programming to business and the arts. Some of the most well-known platforms are Coursera, edX, Udacity, Udemy and Khan Academy.

5. Advantages of online learning - Accessibility:

Educational platforms offer flexible access to resources at any time and from any device. This is especially useful for those who work or have other commitments. Variety of courses: The platforms feature a variety of courses from leading universities and professionals in their fields. This will allow each student to find something that suits their interests and goals. Interactivity: Many platforms offer interactive elements such as quizzes, discussions and projects, which contributes to a deeper understanding of the material and student activity.

Certification: Upon completion of the course, students often receive certificates that can be useful in finding a job or moving up the career ladder.

Thus, access to educational resources through technology significantly expands the possibilities of learning Turkic languages. Students can receive information from various sources, use multimedia formats and interact with native speakers, which not only facilitates the learning process, but also makes it more intense and exciting. These resources play an important role in shaping a high-quality educational process and increasing students' motivation to learn a language.

6. Educational platforms for learning languages.

In recent years, there has been a growing interest in learning languages through online courses. Platforms such as Duolingo, Babbel and Rosetta Stone offer interactive learning methods focusing on the practical use of the language. These platforms use gaming technologies to make the learning process more engaging and exciting. In addition, specialized platforms such as Preply and italki allow students to find native teachers for individual lessons, which creates unique opportunities for real-time language practice.

Educational platforms for learning languages: opportunities and benefits. Language learning has become more accessible and fun thanks to a variety of educational platforms that offer unique learning methods. These resources allow students of all levels to improve their skills, interact with native speakers and learn new lexical and grammatical constructions. Let's look at the most popular platforms for learning languages and their features Duolingo. Duolingo is one of the most famous and accessible platforms for learning languages. It offers more than 30 languages and uses game elements to motivate users. The lessons include tasks for reading, writing, listening and speaking, which contributes to the comprehensive development of the language. The program adapts to the student's level and allows you to track progress. Babbel focuses on the practical use of language in everyday life. The platform offers courses based on real conversations and situations. The lessons are

short and structured, which makes it easy to integrate classes into your daily routine. Babbel also provides feedback on pronunciation and grammar. Rosetta Stone uses the immersion method, which means that students learn using only the target language. The platform focuses on visual and auditory components, which helps to develop a natural understanding of the language. Students can study both individually and in group courses, which creates an atmosphere of live communication. Italki is a platform that connects students with native-speaking teachers for individual lessons. Students can choose lessons according to their level and interests. This is especially useful for practicing spoken language and improving communication skills. In addition, italki offers the possibility of language exchange, which gives students the chance to learn and learn at the same time. Preply offers individual lessons with teachers all over the world. The platform allows students to choose teachers based on their rating, experience and cost of classes. Lessons can be adapted to a student's specific goals, whether it's exam preparation or learning professional vocabulary. Memrise is specially designed for memorizing vocabulary and phrases. The platform uses mnemonics and game elements, which makes learning fun. Memrise offers a variety of courses created by both the development team and users, which expands the selection of available resources.

7. The quality of education.

With the increase in the number of educational platforms, the question of the quality of the courses offered arises. Many platforms collaborate with universities and companies, which allows them to offer relevant and high-quality programs. Students can also rate courses and leave feedback, which helps other users make informed decisions.

8. The future of educational platforms.

The future of educational platforms looks promising. With the advent of new technologies such as artificial intelligence and augmented reality, the learning process can become even more personalized and interactive. The platforms can adapt to the individual needs of students by offering materials based on their previous successes and interests.

Language learning platforms provide a variety of tools and techniques that suit different learning styles. The flexible format, the availability of materials and the ability to interact with native speakers make these resources indispensable helpers on the way to mastering a new language. The choice of a platform depends on the student's personal preferences and goals, but of course, each of them opens up new horizons for learning and communication. As well as educational platforms and courses, they provide unique opportunities for learning and skill development. They make education more accessible, diverse and interactive, allowing students to study at a convenient pace and format.

In the context of rapid changes in modern society, the availability of such resources becomes especially relevant, opening up new horizons for everyone who wants to learn and develop.

9. Digital dictionaries and grammar reference books.

Dictionaries and grammatical reference books in digital format are becoming more common. Resources such as Tureng or Reverso Context offer translations, examples of the use of words and phrases in context, which greatly facilitates the process of learning a language. These tools also often contain audio features that allow students to hear the correct pronunciation.

10. Platforms for language exchange.

Technologies provide an opportunity for language exchange through platforms such as Tandem or HelloTalk. These apps allow students to communicate with native speakers by practicing the language in real time and receiving feedback. Virtual meetings and chats create a language environment that promotes deeper understanding and practice of the language.

11. Online courses and video tutorials.

There are specialized online courses and video tutorials that cover both general language courses and highly specialized topics. These resources can include lessons on Turkic literature, culture and history, which helps to create a multifaceted understanding of the language and its context. StudyingChart and other platforms offer different approaches to learning and can adapt to the level of students' training.

12. Social networks and communities.

Instagram Facebook and social media platforms provide the opportunity to create language groups and communities. In such groups, participants can share resources, ask questions, share experiences and find tips on learning a language. Meeting programs or video lessons in the "question-answer" format will help to create live communication and deepen familiarity with the language.

13. Mobile applications.

Mobile apps allow students to access educational resources anywhere, anytime. There are many applications that offer interactive lessons, allowing you to learn at any time. For example, apps like Duolingo or Memrise use game elements for learning, which makes the process more fun.

14. Courses on YouTube and specialized channels.

Many teachers and linguists create content on YouTube that focuses on Turkic languages. This may include explanations of grammatical rules, parsing phrases, studying phonetics and culture. Students

can watch videos and repeat after the speakers, which helps them improve pronunciation and confidence in speaking practice.

Despite the many advantages, the use of technology is also associated with a number of problems, such as digital inequality, lack of access to high-speed Internet or modern devices, as well as the need for continuous training of teachers to effectively use new tools.

CONCLUSION

The use of technology in teaching Turkic languages provides many opportunities to improve the quality of education, but successful integration requires a deep understanding of both linguistic and technological aspects. It is important to adapt approaches to a specific audience and take into account cultural characteristics in order to achieve the best learning outcomes.

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THE MODERN IMAGE OF A COMPETENT, PROFESSIONAL PRIMARY CLASS TEACHER / YETKİLİ, PROFESYONEL BİR İLKÖĞRETİM ÖĞRETMENİNİN MODERN İMAJI

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ABSTRACT

In the modern education system, the role of a primary school teacher has evolved significantly, requiring a range of competencies beyond traditional teaching methods. Today, a primary school teacher is not just a source of knowledge but also a mentor, guide, and leader who plays a crucial role in shaping students' emotional, social, and intellectual development. The integration of innovative teaching methods, such as project-based learning, collaborative work, and digital literacy, is essential for creating an engaging learning environment that fosters creativity and critical thinking. Teachers are now expected to be proficient in modern educational technologies, which enhance students' understanding through interactive tools and resources. Emotional intelligence has become a key component of effective teaching, as teachers must understand and respond to the emotional needs of each student, fostering a supportive and empathetic classroom atmosphere. Additionally, the multicultural and multilingual nature of 21st-century classrooms requires teachers to develop intercultural competence, embracing diversity and promoting tolerance among students. Continuous professional development is indispensable for teachers to stay updated with new educational standards, pedagogical innovations, and societal changes. Attending training, workshops, and educational seminars, as well as engaging in self-directed learning, allows teachers to enhance their pedagogical practices and adapt to the evolving demands of education. Ultimately, the modern primary school teacher is a lifelong learner, whose professional competence, emotional intelligence, and leadership skills combine to create an inclusive, supportive, and innovative learning environment. By preparing students not only academically but also emotionally and socially, these teachers contribute significantly to the development of well-rounded individuals capable of meeting the challenges of the modern world.

Key words: *Digital literacy, Emotional intelligence, Innovative teaching methods, Primary school teacher, Professional competence*

ÖZET

Günümüz eğitim sisteminde ilkökul öğretmenlerinin rolü geleneksel öğretim yöntemlerinin ötesine geçerek önemli ölçüde evrilmiştir. Modern bir ilkökul öğretmeni sadece bilgi kaynağı değil, aynı zamanda öğrencilerin duygusal, sosyal ve zihinsel gelişimlerini şekillendiren bir mentor, rehber ve liderdir. Yenilikçi öğretim yöntemlerinin entegrasyonu, proje tabanlı öğrenme, işbirlikçi çalışma ve dijital okuryazarlık gibi yöntemlerle, öğretmenler yaratıcı ve eleştirel düşünme becerilerini teşvik eden ilgi çekici öğrenme ortamları oluştururlar. Öğretmenlerin ayrıca, öğrencilerin anlamalarını artırmak için etkileşimli araçlar ve kaynaklar sunan modern eğitim teknolojilerine hakim olması gerekmektedir. Duygusal zekâ, etkili öğretimin temel unsurlarından biridir, çünkü öğretmenler her öğrencinin duygusal ihtiyaçlarını anlamalı ve bu ihtiyaçlara yanıt verebilmelidir, böylece destekleyici ve empatik bir öğrenme atmosferi sağlarlar. 21. yüzyıl sınıfının çok kültürlü ve çok dilli gereksinimleri, öğretmenlerin çeşitliliği kucaklamasını ve öğrenciler arasında hoşgörüyü teşvik etmesini gerektiren kültürlerarası yeterliliklerini geliştirmelerini zorunlu kılar. Sürekli mesleki gelişim, öğretmenlerin yeni eğitim standartları, pedagojik yenilikler ve sosyal değişikliklerle güncel kalabilmesi için vazgeçilmezdir.

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Öğretmenler eğitim seminerlerine, atölye çalışmalarına ve mesleki gelişim programlarına katılarak ve öz-yönelimli öğrenme süreçleriyle pedagojik uygulamalarını geliştirebilirler. Sonuç olarak, modern sınıf öğretmeni, sürekli öğrenen bir birey olarak, mesleki yeterlilik, duygusal zekâ ve liderlik becerilerini birleştirerek kapsayıcı, destekleyici ve yenilikçi bir öğrenme ortamı oluşturur. Bu öğretmenler, öğrencilere yalnızca akademik olarak değil, duygusal ve sosyal olarak da rehberlik ederek, onları modern dünyanın zorluklarına hazırlamada büyük bir katkı sağlar.

Anahtar Kelimeler: Dijital okuryazarlık, Duygusal zeka, İlkokul öğretmeni, Mesleki yeterlilik, Yenilikçi öğretim yöntemleri

GİRİŞ

İlkokul öğretmenin rolü, günümüz eğitim sisteminde son derece önemlidir. Öğretmen sadece bilgi veren kişi değil, aynı zamanda çocuğun kişisel gelişimini şekillendiren ve onun dünyaya bakış açısını oluşturan rehber bir figürdür. Günümüzde eğitim sistemi birçok değişikliğe uğramaktadır. Bu değişiklikler, eğitimdeki öğretmenlerin rolüne yeni bir bakış açısı getirilmesini zorunlu kılmaktadır. İlkokul öğretmenleri, yeni neslin ilk öğretmenleri olup onların yaşam yolunu belirleyen önemli kişilerdir. Öğrenciyi eğitim yoluna yönlendiren ilk önemli kişi oldukları için, onların yeterliliği, mesleki uzmanlığı ve modern eğitim yöntemlerini benimsemiş olmaları son derece önemlidir. Bu makalede, yetkin ve profesyonel bir ilkökul öğretmenin çağdaş görüntüsü incelenecektir.

1. Yeterlilik ve Mesleki Uzmanlık

İlkokul öğretmeni, ders vermenin yanı sıra, öğrencilerin psikolojik, sosyal ve duygusal gelişimlerine de katkıda bulunan bir pedagoğdur. Öğretmenler, pedagojik teknolojileri ve yenilikçi yöntemleri öğrenmeli ve bunları eğitim sürecinde kullanabilmelidir. İlkokulda eğitim vermede öğretmenin rolü sadece bilgi aktarmakla sınırlı değildir; aynı zamanda çocukların yeteneklerini ortaya çıkarma, yaratıcı potansiyellerini geliştirme ve özgüvenlerini artırma konusunda büyük sorumluluk taşır.

"Yeterlilik", öğretmenin teorik bilgisini pratiğe döküp, eğitim sürecinde etkili bir şekilde kullanma becerisidir. Bu, öğretmenin ders içeriğini derinlemesine öğrenmesinin yanı sıra, öğretim yöntemleri ve teknolojilerini iyi bilmesine dayanır. Yeterli bir öğretmen:

- Eğitimde yenilikçi yöntemleri kullanır;
- Öğrettiği konuda ileri düzeyde bilgi sahibidir;
- Sosyal ve duygusal olarak çocuklarla etkili bir şekilde çalışabilir.

"Mesleki uzmanlık", öğretmenin eğitim sürecini organize etme konusundaki temel yeteneklerini gösterir. İlkokul öğretmenine özgü mesleki uzmanlık, şu önemli özellikleri içerir:

- Pedagojik bilginin derinliği ve bunu pratikte kullanma yeteneği;
- Kişisel gelişim yöntemlerini öğrenme;

- Eğitim sürecinde çocukların gelişim özelliklerini dikkate alma;
- Her öğrenciyle bireysel olarak iletişim kurabilme becerisi.

2. Çağdaş Eğitim Yöntemlerini Benimseme

Çağdaş toplumun taleplerine uygun olarak, ilkokul öğretmenleri dijital okuryazarlığa sahip olmalıdır. İllkokul öğretmenin çağdaş görüntüsü, bilgi ve iletişim teknolojilerini (BİT) etkili bir şekilde kullanabilmesiyle karakterize edilir. BİT araçları, öğretimi çeşitli yollarla zenginleştirir ve öğrencilerin konuyu anlamalarını iyileştirir. Örneğin, interaktif tahtalar, eğitim platformları ve çevrimiçi kaynaklar, öğretmenlere öğrencilere görsel ve oyun tarzında eğitim verme fırsatı sunar. Öğretmenler sadece dijital araçları öğrenmekle kalmamalı, aynı zamanda öğrencilere de öğretmek dijital güvenliği sağlamalıdır.

Bunun yanı sıra, öğretmenlere proje tabanlı öğrenme, grup çalışmaları ve sorun temelli öğrenme gibi yeni öğretim yöntemlerini kullanmaları önerilmektedir. Bu yöntemler, öğrencilerin düşünme becerilerini geliştirir ve kendi başlarına karar verme alışkanlığı kazandırır.

3. Duyusal Zeka ve Çocuk Psikolojisini Anlama

Günümüz ilkokul öğretmenin bir diğer önemli özelliği "duygusal zekadır". Öğretmen sadece bilgi vermekle kalmamalı, aynı zamanda çocuğun psikolojik durumuna da dikkat etmelidir. Her öğrencinin duygusal ihtiyaçlarını göz önünde bulundurarak onlara destek olmak ve gelişimlerine katkıda bulunmak önemlidir. Duyusal zeka, öğretmenin kendi duygularını yönetme, çocukların duygularını anlama ve davranışlarındaki değişiklikleri fark etme yeteneğinden kaynaklanır. İllkokul öğrencilerinin psikolojik ve duygusal gelişim dönemi ise oldukça özeldir. Bu nedenle öğretmenlerin duygusal zekasının yüksek olması önemlidir. Öğrencilerin psikolojik durumunu anlamak, onların duygularıyla çalışmak, güven ve destek sağlamak öğretmenin görevine dahildir. Öğrencilerin öz saygısını ve sosyal becerilerini geliştirmede pedagojik iletişim önemli bir rol oynar.

Psikolojik bilgisi derin olan öğretmenler, çocuklardaki stres, korku ve öz değerlendirme sorunlarını erken fark edebilir ve onlara zamanında destek sağlayabilir. Bu, özellikle günümüz dünyasında, öğrencilerin farklı psikolojik ve duygusal sorunlarla sık sık karşılaştığı bir dönemde çok daha önemli hale gelmiştir.

4. Çok Dillilik ve Kültürlerarası Yeterlik

Çağdaş eğitim sisteminde çok dilliliğe özel bir önem verilmektedir. İllkokul öğretmenin birden fazla dil bilmesi, günümüzün vazgeçilmez bir gereksinimidir. Kazakistan'daki üç dilli eğitim politikası, öğretmenleri Kazakça, Rusça ve İngilizce dillerini öğrenmeye ve bu dilleri öğretim süreçlerinde kullanmaya teşvik etmektedir.

Çok dilliliğin yanı sıra, öğretmenlerin kültürlerarası yeterliliğe de sahip olmaları gerekmektedir. Bu, öğretmenin farklı kültürlere ait öğrencilerin özelliklerini göz önünde bulundurarak onların geleneklerini ve değerlerini anlayıp, öğrenciler arasında hoşgörüyü teşvik etmesi anlamına gelir. Bu, çocukların gelecekte dünya topluluğunda yerlerini bulmalarına yardımcı olacak önemli bir faktördür.

5. Öğretmen Liderliği

İlkokul öğretmenin liderliği, sadece ders sürecini organize etmek ve konuyu öğretmek değil, aynı zamanda öğrencilere hayatlarında gerekli olacak değerleri ve becerileri kazandırarak onların potansiyellerini geliştirmek anlamına gelir. Öğretmenin liderlik özellikleri, öğrenciler üzerinde büyük bir etki yaratarak onların birey olarak gelişimlerine katkıda bulunur.

Lider öğretmen, sınıfında öğrencileri motive eden, öğrenme sürecine ilgi uyandıran ve öğrencilerin yaratıcı yeteneklerini ortaya çıkaran bir rehberdir. O, sadece bilgi vermekle kalmaz, aynı zamanda öğrencilere güven vererek onların bireysel yeteneklerini açığa çıkaracak bir ortam sağlar. Öğretmen, lider olarak, öğrencilere kendi fikirlerini özgürce ifade etme, tartışma yapma ve eleştirel düşünme becerisi kazandırır. Bu özellikler, gelecekte bireyin toplumda kendine yer bulmasına yardımcı olur.

Öğrenme sürecindeki liderlik, ilkokuldaki liderliğin önemli bir boyutudur ve öğretmenin dersleri çeşitli, ilgi çekici ve etkili bir şekilde organize etme becerisini içerir. Öğretmen, ders sırasında öğrencilerin öğrenmeye olan ilgisini artıracak modern yöntemler kullanır. Örneğin, grup çalışmaları, yaratıcı görevler, rol oyunları ve interaktif yöntemler gibi yenilikçi yaklaşımlar, öğrencilerin dikkatini çekip onların bağımsız düşünme becerilerini geliştirir. Öğretmen, bu tür yöntemleri kullanarak sınıfını sadece öğrenmeye yönlendirmez, aynı zamanda çocukları sorumluluk ve iş birliğine teşvik eder.

Bir lider öğretmenin önemli görevlerinden biri, öğrencilerle güvene dayalı ve iş birliğine açık bir iletişim kurmaktır. Öğretmen, her öğrencinin özelliklerini dikkate alarak onlara destek olur, başarılarına sevinir ve başarısızlıklarını birlikte aşmalarına yardımcı olur. Bu tür bir destek ve güven, çocukların kendilerine olan güvenini artırarak, onların öğrenme sürecine aktif katılımına olanak sağlar.

Lider öğretmen, aynı zamanda rol modelidir. O, kendi davranışlarıyla öğrencilere sorumluluk, adalet, çalışkanlık ve iş birliği gibi değerleri öğretir. İlkokulda öğretmenin her adımı, söylediği her söz ve kullandığı her yöntem, öğrencilerin davranışlarını ve bakış açılarını etkiler. Bu yüzden öğretmen, örnek olarak çocuklara doğru yolu gösterip onları vatandaşlık ve vatanseverlik değerlerine yönlendirmelidir.

İlkokul öğretmenin liderliği, eğitim ve terbiyenin uyumunu temsil eder. Öğretmen sadece dersi öğretmekle kalmaz, aynı zamanda geleceğin tam anlamıyla bir toplum üyesini şekillendiren bir liderdir. O, öğrencilerin sadece bilgisini geliştirmekle kalmaz, aynı zamanda onların birey olarak

büyümesine de katkıda bulunur. Öğretmenin liderlik özellikleri, okulda eğitimin temeli ve toplumun geleceğidir.

6. Sürekli Mesleki Gelişim ve Kendi Kendini Geliştirme

Yetkin bir öğretmen, öğrenmeyi asla bırakmayan, sürekli mesleki anlamda kendini geliştiren bir bireydir. Öğretmenler, yeni teknolojileri, yöntemleri ve araştırmaları öğrenerek mesleki düzeylerini yükseltirler. Ayrıca, öğretmenlerin atölye çalışmaları, hizmet içi eğitim kursları ve konferanslar gibi etkinliklere katılması da önemlidir. Bu tür etkinlikler, onların pedagojik becerilerini geliştirir ve günümüzün gereksinimlerine uygun olmalarına yardımcı olur.

İlkokul öğretmenin mesleki gelişimi, modern eğitim sisteminin temel gereksinimlerinden biridir. İlkokul eğitimi, çocuğun kişisel ve akademik gelişiminin ilk adımıdır. Bu nedenle, öğretmenlerin sürekli olarak mesleki yeterliliklerini geliştirip, yeni öğretim yöntemlerini ve teknolojilerini öğrenmeleri gerekmektedir. Öğretmenlerin mesleki gelişimi, pedagojik ustalıklarını ve yetkinliklerini artırarak eğitim sürecinin kalitesini iyileştirmeye yönelik sürekli bir süreçtir.

Günümüzde ilkokul öğretmenlerinin mesleki gelişiminin önemi birkaç faktörle belirlenir:

- Eğitim teknolojilerinin gelişimi: Bilgi teknolojilerinin hızla ilerlemesi, öğretim sürecine yeni yöntemlerin entegre edilmesini gerektirir. Öğretmenler, dijital araçlarla çalışmayı ve bunları etkili bir şekilde kullanmayı öğrenmelidir.
- Yeni eğitim standartları: Dünyadaki eğitim sistemlerinde sık sık değişiklikler meydana gelmektedir. Yeni programlar ve standartlar doğrultusunda, öğretmenler eğitim sürecini organize etme yöntemlerini geliştirmelidir.
- Sosyal değişiklikler: Toplum, ekonomi ve kültür değiştikçe, eğitim alanında da yeni gereksinimler ortaya çıkmaktadır. İlkokul öğretmeni, çocukları modern hayata uyum sağlamaya ve yeni koşullarda başarılı bireyler olarak yetiştirmeye yönelik sorumluluk taşır.

İlkokul öğretmenin mesleki gelişimi çeşitli yollarla gerçekleştirilir:

1. Hizmet içi eğitim kursları: Öğretmenlere yönelik özel kurslar, mesleki gelişimin en yaygın türlerinden biridir. Bu kurslar, öğretmenlerin yeni pedagojik teknolojilerle tanışmasına, öğretim yöntemlerini geliştirmesine ve eğitim standartlarındaki yenilikler hakkında bilgi sahibi olmasına olanak tanır.
2. Pedagojik atölye çalışmaları: Pedagojik atölyeler, öğretmenlerin deneyimlerini paylaştığı, öğretim yöntemlerini tartıştığı ve yenilikçi yaklaşımları değerlendirdiği platformlardır. Öğretmenler, meslektaşlarıyla birlikte öğretim sürecini iyileştirmenin etkili yollarını ararlar.

3. Bilimsel arařtırmalar: Bilimsel arařtırmalar, öğretmenlerin mesleki gelişiminin bir yönüdür. Arařtırmalar yoluyla öğretmenler, kendi deneyimlerini analiz eder ve öğretim sürecini geliştirme yollarını arařtırır. Arařtırmaların yayımlanması ve pedagojik konferanslara katılım, öğretmenlerin bilimsel seviyesini artırır.
4. Kendi kendine öğrenme: Çağdaş öğretmenler için kendi kendine öğrenme büyük önem taşır. Dünya çapındaki eğitim deneyimleriyle tanışmak, yabancı dil öğrenmek ve pedagoji ile psikoloji alanındaki yeni yayınları takip etmek, öğretmenlerin mesleki yetkinliklerini geliştirmelerine katkı sağlar.

Öğretmenin mesleki gelişimi, yalnızca onun kişisel büyümesine değil, aynı zamanda öğrencilerin eğitim kalitesine de doğrudan etki eder. Mesleki düzeyi yüksek olan öğretmenler, öğrencilerin öğrenmeye olan ilgisini artırır ve onların yaratıcı ve zihinsel potansiyellerini ortaya çıkarmalarına yardımcı olur.

Sonuç olarak, ilkokul öğretmenin mesleki gelişimi, öğretmenin mesleki yetkinliğini artırmaya, pedagojik ustalığını geliştirmeye ve öğretim kalitesini iyileştirmeye yönelik kesintisiz bir süreçtir. Mesleki gelişimin ana yönleri; pedagojik, dijital ve dilsel yetkinliklerin geliştirilmesi, psikolojik destek sağlama becerilerinin iyileştirilmesi ve çağdaş eğitim yöntemlerinin öğrenilmesidir. Öğretmenin mesleki gelişimi sonucunda, eğitim sistemi daha kaliteli hale gelir ve yeni nesle üst düzeyde eğitim sağlanır.

Yetkin ve profesyonel bir ilkokul öğretmeni, çocukların çok yönlü gelişimini sağlayan, modern öğretim teknolojilerine hakim, duygusal zekası gelişmiş, çok dilli ve kültürlerarası yeterliklere sahip bir uzmandır. Böyle bir öğretmen, gelecek neslin bilgili, eğitilmiş ve toplumun aktif üyeleri olarak yetişmesine büyük katkı sağlar. İlkokul öğretmenin çağdaş portresi, sürekli gelişim, yenilikleri kabul etme ve çocuklara karşı samimi ilgi ve sevgi yoluyla belirginleşir. Ancak bu tür öğretmenler, toplumumuzun bilgili, eğitilmiş ve sorumluluk sahibi bireylerini yetiştirebilirler.

KAYNAKÇA

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ROLE OF JADID ALLOMASIN RAISING YOUTH MORALE / JADID ALLOMALARIN GENÇLERİN MORALİNİ YÜKSELTMEDEKİ ROLÜ

Diloram BABAANOVA³⁹

ANNOTATION

This article details the celebration of the 33rd anniversary of independence, which the Uzbek people have been looking forward to for centuries, and how results have been achieved in the field of economics, politics, culture over the past years, especially in the last seven to eight years, during this period, when every minute is equal to years. In the new Uzbekistan, special attention is paid to the issue of deep study of the heritage of the ancestors, enlightened grandfathers who kept up with the fate of this popular people, who came out of the people of history, first of all the great siyos. In the complex moments of the history of the Uzbek people, it is emphasized that the allomas that raised the torch of enlightenment high, in general, the jadidism movement, the deeper the heritage of the enlightened grandfathers, the more actively promoted this invaluable wealth, the more the Uzbek people, especially young people, value peaceful and free life.

Special attention is paid to the education of young people during a period when the gaze of the whole world is fixed on the renewing Uzbekistan, and the national-historical values of the tolerant Uzbek people are recognized by the world people of their ancient culture and spiritual values. In the rich socio-philosophical, cultural development of the country, the second half of the 19th century and the first quarter of the 20th century saw the emergence of a new reformist movement of national-progressive intellectuals-jadidism, which was characterized by its extremely calm, ideological-theoretical and ideological forms of action. The Jadid doctrine was the true doctrine of one's time.

As the enlightened children of the Uzbek people, Mahmudhaja Behbudiy, Munavvar Qori, Abdullah Avloni, Abdurauf Fitrat, Chulpan, Uthman Nasir, Abdullah Qadiri, set an example and lesson from the Great-Grand wills and the vast spiritual-historical heritage they left behind, their respect for history is further instilled in the minds of young people. M. from the leading leaders of the jadidism movement. Behbudi and A. The call of enlighteners such as Fitrat to learn the world experience first for national progress, and the call of the youth of Zaman to science, to master foreign languages, is reflected in their works. Mahmudhaja Behbudiy, Chulpan, Fitrat, Munavvar qori Abdurashidkhanov, Abdullah Avlani, Ishaqkhan ibrat and their other ranks advanced the question of language learning in their serqira activities. There are such views as seeing a job based on the demands of the times, growing national cadres that determine the fate and prospects of a nation, becoming a nation that can think on a global scale, acting at the level of World templates in political, economic, cultural relations with foreign countries. These views, which were put forward in the early 20th century, are consistent with the present era, and this is an indication of how far the jadid grandfathers could see.

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Therefore, this article emphasizes that the task of in-depth study of the invaluable heritage of the great allomas in New Uzbekistan and its wider involvement in raising youth morale has become one of the priority issues.

Keywords: *dignity, national idea, intellectual potential.*

ÖZET

Bu makale, Özbek halkının yüzyıllardır dört gözle beklediği bağımsızlığın 33. yıl dönümü kutlamalarını ve son yıllarda, özellikle son yedi ila sekiz yılda ekonomi, siyaset, kültür alanında her dakikanın geçtiği bu dönemde sonuçların nasıl elde edildiğini ayrıntılarıyla anlatıyor yıllara eşittir. Yeni Özbekistan'da, ataların mirasının derinlemesine incelenmesi, tarih halkından çıkan bu halk halkının kaderine ayak uyduran aydınlanmış büyükbabalar, her şeyden önce büyük siymoslar konusuna özel önem verilmektedir. Özbek halkının tarihinin karmaşık anlarında, aydınlanma meşalesini yükselten allomaların, genel olarak cedidizm hareketinin, aydınlanmış büyükbabaların mirası ne kadar derin olursa, bu paha biçilmez serveti o kadar aktif bir şekilde desteklediği, Özbek halkının, özellikle gençlerin, huzurlu ve özgür yaşama değer verir.

Tüm dünyanın bakışlarının yenilenen Özbekistan'a sabitlendiği, hoşgörülü Özbek halkının milli-tarihi değerlerinin kadim kültür ve manevi değerlerinin dünya insanları tarafından tanındığı bir dönemde gençlerin eğitime özel önem verilmektedir. Ülkenin zengin sosyo-felsefi, kültürel gelişiminde, 19. yüzyılın ikinci yarısı ve 20. yüzyılın ilk çeyreği, son derece sakin, ideolojik-teorik ve ideolojik eylem biçimleriyle karakterize edilen ulusal-ilerici entelektüellerin–jadidizmin yeni bir reformist hareketinin ortaya çıktığını gördü. Jadid doktrini, kişinin zamanının gerçek doktriniydi.

Özbek halkının aydın çocukları Mahmudhaja Behbudiy, Münavvar Kori, Abdullah Avloni, Abdurauf Fitrat, Çulpan, Osman Nasır, Abdullah Kadiri, Büyük Büyük vasiyetlerden ve geride bıraktıkları engin manevi-tarihi mirastan örnek ve ders aldıkça tarihe olan saygıları daha da aşılanıyor. gençlerin zihinleri. M. jadidizm hareketinin önde gelen liderlerinden.Behbudi ve A.Fitrat gibi aydınlatıcıların milli ilerleme için önce dünya deneyimini öğrenmeye, Zaman gençliğinin bilime, yabancı dillere hakim olmaya çağrısı eserlerine yansır. Mahmudhaja Behbudiy, Çulpan, Fitrat, Münavver kori Abduraşidhanov, Abdullah Avlani, İshakhan ibrat ve diğer rütbeleri, serqira faaliyetlerinde dil öğrenimi sorununu ilerletti. Zamanın taleplerine dayalı bir iş görmek, bir milletin kaderini ve beklentilerini belirleyen ulusal kadroları büyütme, küresel ölçekte düşünebilen bir millet olmak, yabancı ülkelerle siyasi, ekonomik, kültürel ilişkilerde Dünya kalıpları düzeyinde hareket etmek gibi görüşler var. 20. Yüzyılın başlarında ortaya atılan bu görüşler günümüz çağıyla tutarlıdır ve bu, cedi dedelerinin ne kadar ileri gidebileceklerinin bir göstergesidir.

Bu nedenle, bu makale, Yeni Özbekistan'daki büyük allomaların paha biçilmez mirasının derinlemesine incelenmesi ve gençlerin moralini yükseltmeye daha geniş katılımının öncelikli konulardan biri haline geldiğini vurgulamaktadır.

Anahtar Kelimeler: *haysiyet, ulusal fikir, entelektüel potansiyel.*

Gençlerin moralini yükseltmek, geçmiş büyük ataların anılarını onurlandırmak ve onurlandırmak, yasal, ekonomik ve sosyal korunmaları için elverişli koşullar yaratmak konusu Kamu Politikası düzeyine yükseltildi. Sonuç olarak, yeni Özbekistan'ın büyük iyiliği, halkın toprağı ve özgürlüğü, çabaları, kutsanmış çalışmaları ve yaratıcı faaliyetleriyle birlikte, yerde büyüyen ve dünya medeniyetine değerli katkılarda bulunan Turan, sermazmun'un zengin mirasına ve tarihine, milli değerlerine de dayanıyordu. Özbek milli fikrini fikirleriyle kuran ataları düşündü. Her şeyden önce ölçülemez bir etki gücüne sahip olan her ulusun ulusal-tarihsel değerinin, kendi yönlerini, özellikle de maneviyatını yükseltmedeki rolü büyüktür. Gençlerin yurtsever eğitiminde ulusal, dini ve tarihi değerlerin yeniden canlanması, "İmam Buhari, İmam Termiziy, Muhammed Harezmiy, Ebu Nasr Farabi, Ahmed Farghani, Ebu Mansur Moturidi, Ebu Rayhon Beruniy, Ebu Ali ibn Çin, diğerleri arasında"[3.16], özellikle büyük ırklar, büyük allomaların yaşamı, faaliyetleri, öğretilerinin yetiştirme konusundaki yeri ve önemi, yorumlarını eserlerinde bulan adalet ve insanlık fikirlerinde somutlaşmıştır.

Bağımsızlığı veren en büyük nimetlerden biri, Özbek halkını geçmişi en az üç bin yıl öncesine dayanan gerçek bir tarihle silahlandırmanın, büyük ataların gençleri vatanseverlik ruhu içinde eğitmedeki rolünün yanı sıra jadid allomas'ın yetiştirme konusundaki öğretilerinin de önemli olmasıdır. Tarihin son kısa döneminde Özbek halkı bir kimlik duygusu, kendi fikri, milli gururu ve düşüncesi yaşar. Ve bu duygunun kökü olan geçmiş, bugün hala var olan büyük ataları düşünerek fikirlerle ruhsal olarak bağlantılıdır. Yakın geçmişte, milli fikir ve gururun kökleri enerjik, doğru ve mümkün olan her şekilde güvenilir olan zengin tarih, Özbekler tarafından "milliyetçi", "pamuk işi", "Özbek işi" adıyla aşılmıştır. aslında, sahip olduğu telkin halkın başına iftira ve sitem yağdırdı. Bu anlamda Sovyet devletinin Orta Asya cumhuriyetlerinde ve hepsinden önemlisi Özbekistan'da uyguladığı ekonomi politikası, tipik bir sömürge politikası örneği olduğu değerlendirildiğinde tarihsel gerçeklikle tutarlıdır.

Yeni Özbekistan'da gerçekleştirilen reformların etkinliği, her şeyden önce, popüler maneviyatın restorasyonu, zengin tarihi mirasının geniş bir incelemesi, Ulusal fikrin gençlerin kalplerine ve zihinlerine derinlemesine emilmesi ile ayrılmaz bir şekilde bağlantılıdır. Bugünün Özbekistan gençliği, koşullardan ve yeni fırsatlardan en iyi şekilde yararlanarak, geçmişte yaşamış olan büyük allomalardan ve akıl hocalarından örnek olarak çalışıyor, Dünya Bilim ve kültürünün başarılarına tam anlamıyla hakim oluyor ve ülkenin kalkınması, yükselişi için olgun ve nitelikli personel haline geliyor. Bunu akılda tutarak, Özbekistan Cumhuriyeti Cumhurbaşkanı'nın 28 Ocak 2022 tarihli "yeni Özbekistan'ın 2022-2026 kalkınma stratejisi hakkında" "Manevi ilerlemenin sağlanması ve sanayinin yeni bir düzeye getirilmesi" başlıklı kararnamesinin V fıkrası, "derin çalışma ve geniş tanıtım büyük atalarımızın zengin bilimsel mirasının" Ne de olsa, ataların paha biçilmez mirasının, "gençlik — yeni Özbekistan'ın kurucuları" sloganı altında "yeni Özbekistan — üçüncü rönesans" fikrinin "yeni

Özbekistan" fikrinin gerçekleşmesi gerektiği günümüzde ebedi bir manevi hazine olduğu derinden anlaşıldığında - yeni Özbekistan'da "üçüncü rönesans", bu süreçte, daha fazla potansiyel, Bu bağlamda, gençlerin eğitiminde önemli olan manevi ve eğitimsel faaliyetlerin etkinliğini daha da artırmak giderek önem kazanmaktadır. Özbekistan Cumhuriyeti Bakanlar Kurulu kararında da belirtildiği gibi, "eğitiminin modern temelde bilimsel ve teknolojik reformu üzerine yürütülen çalışmalar, bilimsel temelli temel yetkinlikler, bugünün ihtiyaçlarına dayalı nitelikler temelinde oluşturulmasını gerektiriyor."

Son yıllarda giderek yenilenen Özbekistan'a baktığımızda gücünün kaynağının halkımızın evrensel değerlere bağlılığı olduğunun farkına varmak zor değil. Ülkemizde tüm dünyanın gözünün değerlendirildiği, kadim kültürümüzün ve manevi değerlerimizin dünya nüfusu tarafından tanındığı bir dönemde ahenkli, hoşgörülü insanlarımızın milli-tarihi değerlerinin geliştirilmesi ve korunması sırasında gençlerin eğitime özel önem verilmektedir. Ülkemizin zengin sosyo-felsefi, dini-ahlaki, kültürel gelişiminde, XIX yüzyılın ikinci yarısında ve XX yüzyılın ilk çeyreğinde, son derece sarmazmun, ideolojik-teorik ve ideolojik eylem biçimleriyle karakterize edilen yeni bir ulusal-ilerici aydınlar-jadidizm reformist hareketi ortaya çıktı. Jadid doktrini, kişinin zamanının gerçek doktriniydi. Bu konuda filolog bilim adamı pofessor Begali Kasimov, 20. yüzyılın başında Türkistan tarihinin en önemli fenomenlerinden biri olarak kabul edilen cedidilik hareketine ithafen yazdığı "Milli Uyanış: cesaret, aydınlanma, adanmışlık" adlı kitabında yoğun ve heyecan verici bir süreç düzenledi. bu arada cedidiliğin özünün farkına varan hareket, ulusu da besledi. Başına düşen her felaketi kader olarak yorumlamaktan, ölçüsünü arayabilme noktasına kadar aldı. Özellikle cedidler, bir milletin yaşaması, gelişmesi için her şeyden önce özgür, bağımsız olmanın gerekli olduğunu fark ettiler ve geniş bir halkın uyanışına özel önem verdiler "[4.4].

Mahmudhaja Behbudiy, Münavver Kori, Abdullah Avlani, Abdurauf Fitrat, Çulpan, Usman Nasır, Abdullah Kadiri gibi büyük dedelerimizin vasiyetlerinden ve geride bıraktıkları engin manevi-tarihi mirastan örnek alarak, bu ideolojik öğretiyi aşılabilirliğimiz için tarihimize olan saygılarını daha da artıracakız gençlerin zihninde.

Jadidizm hareketinin önde gelen liderlerinden biri olan Behbudi, zamanının büyük bilgesidir. Behbudi'nin Maori meselesinden bağımsızlık konusuna kadar tüm eserleri, Türkistan'ın kaderini belirleyen önemli sorunlara adanmıştır. Tüm düşünceleri, toplumun ve ülkenin kalkınmasına ilişkin tutarlı bir teorik kavram olarak görülebilir. Mahmudhaja Behbudi'nin faaliyetleri ve buna bağlı dünya görüşü, zamanın taleplerine dayalı çalışmaları görmek, bir milletin kaderini ve beklentilerini belirleyen milli kadrolar yetiştirmek, milli marifetin dışına çıkıp küresel düşünebilen bir millet olmak, siyasi alanda Dünya kalıpları düzeyinde çalışmak gibi görüşlere sahiptir.. ekonomik, kültürel ve manevi

ilişkiler 20. yüzyılın başında ortaya atılan bu görüşler günümüz çağıyla uyum içindedir ve bu, yüceltmenin ne kadar ileri görülebileceğinin bir işaretidir.

Behbudi'nin Türkistan'da yeni yöntem okullarının kurulmasında ve basın yoluyla cedidilik fikirlerinin tanıtılmasında yaptığı hizmetler dikkat çekicidir. 1903-1904'te Özbekçe ve Tacikçe'de yeni yöntemin okulları için bir ders kitabı ve El Kitabı olan "kısa bir genel coğrafya" yazdı. Özbek dilinde ders kitapları bastığı " Behbudiy" adlı bir yayınevi kurdu. Semerkant'ta yerel halk için bir mezbahanın açılışına başkanlık etti. Behbudi, Nisan 1913'te Semerkant gazetesini ve o yılın Ağustos ayından itibaren Ayna gazetesini yayınlamaya devam etti. Hulosa'ya geldi, milletin ilerleyişini ve umutlarını, Türkistan'ın geleceğini düşünerek, halkı cehalet ve cehalet, kulluk ve yoksulluk bataklığından kurtarmanın her seferinde bir yolunun bilim eğitimi almak olduğunu düşündü[5.48].

Bu tarihsel dönemde yaşayan bilim adamı M.Behbudi ve A.Fıtrat gibi aydınlatıcıların, her şeyden önce, dünya deneyimini incelemek için, zamana gençliğini bilim öğrenmeye, yabancı dillere hakim olmaya çağıran darcur olması eserlerine yansımıştır.[6.256]. Ancak bu dönemde sahaya özel bir yön olarak gelen Aydınlanma Hareketi bu konuda yenilik yapmaya çalıştı. Eserlerinde yabancı dil çalışmalarına duyulan ihtiyaç temel alınmıştır. Özellikle Mahmudhaja Behbudiy, Çulpan, Fıtrat, Münavver kori Abduraşidhanov, Abdullah Avlani, İshakhan ibrat ve diğer rütbeleri, serqira faaliyetlerinde dil öğrenimi sorununu ilettiler.

Bilimsel eserlerinde ve makalelerinde İshak Han AbRam, çağdaşlarına Doğu dillerinin yanı sıra Batı dillerinin de incelenmesini teşvik etti. Adib, Doğu ülkelerine ek olarak İstanbul, Sofya, Atina, Roma gibi Orta Avrupa şehirlerine yerleşti[7.8]. Mekke'den Kızıldeniz ve Hint Okyanusu üzerinden Hindistan'a geldi. 1892'den 1896'ya kadar Hindistan'ın en büyük liman şehirleri olan Bombay ve Kalküta'da yaşadı ve burada çok kullanılan arabailison'da, yani dört dilde ustalaştı: Arapça, Farsça, Hint-Urduca ve İngilizce. Behbudi, kurduğu ve editörlüğünü yaptığı "oyina" dergisinin 13 Ağustos 1913 tarihli 1. sayısında[9.150] en az 4 dilin bilinmesi gerektiği fikrini öne sürdü. Ayrıca, kariyeri boyunca dergiyi dört dilde adlandırması, yabancı dilleri bilmek ve ustalaşmak için acil bir ihtiyaç olduğunu göstermektedir. M.Behbudi bu konunun kişisel bir örneğiydi.

Munavvar qori Abdurashidkhanov, Özbek halkının ulusal kurtuluşu için çalışan bir eğitimci, gazeteci ve halk figürüdür. 20. Yüzyılın başlarında halkın ruhunun düştüğünü, aydınların ise ruhsal bir gerilemeye yöneldiğini gören Münavver kori, bu vakaların toplumsal kökenini araştırmaya çalıştı. Bu girişim, okul ve medrese faaliyetlerinde tam bir reformun gerekli olduğu sonucunu doğurdu. Munavvar qori okulu Maori reformu, sira'yı gerçek bir Ulusal Okul yaratma niyetinden geri döndürmedi. Munavvar qori'nin " usuli jadid'i","Ulusal Okul" un kurucusu olarak kalırken çocukları yurtdışına okumaya gönderme konusunu gündeme getirdi. Münavvar kori, Taşkent'te yaptığı

toplantıda, "Özbek aydın çocuklarının Almanya'ya göndererek yetiştirilmesine çok aşığız. Çocuklar okuyup öğrenerek millete büyük hizmet edebilecekler" dedi.

Fitrat eserlerinde halkı cehaletten ve cehaletten kurtarmak, ilim ve aydınlanmayı teşvik etmek, milli bağımsızlığa kavuşmak, halkın kimliğini tanımak, bilinçlenmek, güçlü ve gelişmiş bir devlet kurmak, halkın bilgili ve ticaret ve girişimcilikle uğraşması, bilim ve teknolojinin kazanımlarını incelemek gibi fikirler Avrupa'yı öne sürüyorlar. Abdurauf Fitrat'ın eserleri, Türkistan'ın Çarlık Rusyası tarafından zorla fethedildiği ve sömürgeleştirildiği gerçeğini sert bir şekilde kınadı. Şiir koleksiyonunda "toprağın üzüntüsü", " Gördüm, yazdım, duydum, okudum. Ülkeler arasında Türkistan'ımız kadar talihsiz bir ülke yok" diye yazdı. Fitrat, genç nesli tam teşekküllü bir düz yoldan yetiştirmeden toplumu yeniden biçimlendirmenin gelişimini ilerlemeye yönlendirmenin imkansız olduğu fikrini ortaya koyuyor, milletin kaderi ailesinin durumuna bağlı:"her milletin mutluluğu ve ihtişamı elbette ailelerin disiplinine dayanıyor aynı milletten. Aile tutumlarının güçlü disipline dayandığı yerde, ülke ve ulus o kadar güçlü olur "diye yazıyor.

Sonuç olarak, aydınlanmış cedidistlerin makalelerinde ve eserlerinde güncel zaman meselelerini, yaşam sorunlarını sosyo -politik, kültürel manevi bir şekilde çözümlerin yollarını gösterdikleri söylenebilir. Gençleri çalışmaya, bilgi edinmeye ve üretim sürecine katılmaya, seviyelerini yükseltmeye teşvik eder. Cedidlerin sosyo-politik, kültürel-manevi faaliyetlerini analiz ederek ve yüzyılın başındaki ideolojik görüşlerinden yola çıkarak, halkı okuryazarlıktan, kölelikten kurtarmaya kararlı olan cedidlerin bu şekilde ana gücü vatanseverlere odaklamaları gerektiğini anladıklarını söylemek yerinde olur gençlerin eğitimi, eğitim öğretilerini aşlamak için birçok çaba sarf ettiler. Gençlerin çıkarlarını koruma, toplumdaki ve devletteki değerli yerleri için uygun fırsatlar yaratma konusundaki görüşleri, bugünün yeni Özbekistan gençliği için önemli bir program olarak hizmet ediyor.

Gerçekten de bugünkü Özbekistan'ın gücünün kaynağı halkımızın evrensel değerlere bağlılığında yatmaktadır. Halkımız yüzyıllardır insanlık, nezaket, dürüstlük, sonun tefekkürü, mutluluk ve refah, hoşgörü gibi halkımızın doğasında var olan niteliklerin narin tomurcuklarının intikamını almaktadır. Özbekistan'ın yenilenmesinin en büyük amacı, bu gelenekleri canlandırmak, onlara yeni içerikler vermek, topraklarımızda barış ve refah, kültür, vicdan özgürlüğü ve herkesin mükemmelliği için gerekli koşulları yaratmaktır.

Nesiller arasındaki ardıllık duygusunu, birbirlerine ait olduklarını, yaşamın bozulmamış halklar olarak sıralı bağlantısını anlamak, allomas'ın yetiştirme konusundaki öğretilerinden sonuçlar çıkarmak, bugün için doğru yolu seçmek, baba atalarımızın ruhlarının saflığına saygı duymak, ulusal değerlerimizi bulmamıza izin vermemek ve gelenekler, onları kaş gibi koruyarak, bugün bu eşsiz ve

ve gençlerin moralini yükseltmeye daha geniş katılımının görevleri öncelikli konulardan biri haline geldi.

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REGULATION OF MIGRATION PROCESSES IN THE ARAB COUNTRIES OF THE MIDDLE EAST / ORTA DOĞU ARAP ÜLKELERİNDE GÖÇ SÜREÇLERİNİN DÜZENLENMESİ

Durdona Iskandarovna MADAMINOVA⁴⁰

ABSTRACT

This article analyzes migration processes in the Middle East region, their causes and consequences, prospects for developing cooperation between the countries of the region, and the role of international and regional organizations in this regard. The article highlights the obstacles to addressing the growing migration problem and offers suggestions on how to address them. In addition, the specificity of the approaches to migration, the similarities, and differences in the research conducted by scientists are covered in detail. The complexities of the migration process, the diversity of factors that lead to migration, and other important issues are also described. It is well known that the problem of migration is global in nature and many people are leaving their homes and families in search of a better life and income. However, in addition to the obvious economic benefits, migration also has other serious consequences. Serious problems that are likely to occur through this article have also been predicted, all proven by facts. In turn, the relevance of the approaches put forward in the article is also interpreted in terms of the functions they have been assigned based on the current state of the migration process.

Key words: *migration; security; economic migration; energy factor.*

ÖZET

Bu makale Orta Doğu bölgesindeki göç süreçlerini, bunların nedenlerini ve sonuçlarını, bölge ülkeleri arasındaki iş birliğini geliştirme olasılıklarını ve bu konuda uluslararası ve bölgesel örgütlerin rolünü analiz etmektedir. Makale, büyüyen göç sorununu ele almanın önündeki engelleri vurgulamakta ve bunların nasıl ele alınacağına dair öneriler sunmaktadır. Ayrıca, göçe yönelik yaklaşımların özgüllüğü, bilim insanları tarafından yürütülen araştırmalardaki benzerlikler ve farklılıklar ayrıntılı olarak ele alınmaktadır. Göç sürecinin karmaşıklıkları, göçe yol açan faktörlerin çeşitliliği ve diğer önemli konular da açıklanmaktadır. Göç sorununun doğası gereği küresel olduğu ve birçok insanın daha iyi bir yaşam ve gelir arayışı içinde evlerini ve ailelerini terk ettiği iyi bilinmektedir. Ancak, bariz ekonomik faydaların yanı sıra göçün başka ciddi sonuçları da vardır. Bu makale aracılığıyla ortaya çıkması muhtemel ciddi sorunlar da tahmin edilmiş olup, hepsi gerçeklerle kanıtlanmıştır. Buna karşılık, makalede öne sürülen yaklaşımların alaka düzeyi, göç sürecinin mevcut durumuna göre kendilerine atanmış işlevler açısından da yorumlanmaktadır.

Anahtar sözcükler: *göç; güvenlik; ekonomik göç; enerji faktörü.*

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INTRODUCTION

It is known that the Global Agreement “On Safe, Orderly and Legal Migration” [1], adopted by the UN in 2018, is one of the important global documents related to the protection of labor migrants. According to it, the member states are obliged to implement the migration goals in accordance with the interests of the parties.

In 2015, the UN set the Sustainable Development Goals by 2030 to achieve health, gender equality, and safe, orderly and legal migration, in short, by protecting the rights of international migrants [2].

Migration as a complex phenomenon of social and political life requires the constant attention of both the state and professionals. The attention of experts is very important for the competent state authorities to develop competent recommendations on the regulation of migration flows and the adaptation of migrants to the new conditions for them. Migration varies because of the factors, scale, and nature that cause it. There are many proposed typologies and classifications of migration in the modern scientific literature, and the analysis of the phenomenon of migration as a subject of interdisciplinary research is more important from the point of view of different scientific approaches. After all, the process of migration is inextricably linked with the ethnic, economic, geographical, demographic, political moments of state life and its historical development. Consequently, migration is a very broad concept, the object of study of a number of disciplines - economics, geography, history, sociology, political science, etc., which has a clear interdisciplinary character.

Institutional basis of regulating migration processes

Today, international non-governmental organizations, whose main activity is to help migrants and refugees, are facing a series of difficulties, and the process of helping migrants is becoming more and more complicated. The current situation not only limits the ability to provide services to immigrants, but also causes additional responsibilities to be imposed on state structures and the budget. As a result, negative attitudes towards the problem of migration, especially refugees, are growing among states and local populations.

The current situation based on xenophobic mood, in addition to limiting the ability to fully understand the urgency of the migration problem, is causing a decrease in the effectiveness of the migration policy, which allows for the development of mechanisms for combating many socio-economic and demographic problems.

Issues such as poverty and social inequality, fertility and disease, crime and human rights violations, discrimination and corruption do not constitute a complete set of social problems observed in receiving and sending countries in connection with migration flows.

In protecting the rights and interests of migrant workers by receiving countries, ratify the ILO Convention "On the Protection of the Rights of Migrant Workers and Members of Their Families", implement the global agreement "On Safe, Orderly and Legal Migration" and achieving the UN's sustainable development goals is required.

Analyzing the policy of the Middle East Arab countries to solve the migration problem, we can see that it has a bilateral and multilateral format.

The Cooperation Council for the Arab States of the Gulf. GCC is an example of a multidisciplinary format for regulating the migration policy of the Arab states of the Middle East. Accordingly, this association, which unites the rich Arab countries that receive the majority of migration flows in the region, aims to solve the existing problem together with the interested parties.

It is known that labor migration is multifaceted and important for the economic development of the GCC member states (Saudi Arabia, UAE, Qatar, Oman, Bahrain and Kuwait). At the same time, taking into account the individual development characteristics of each country, existing problems, and the development trends and prospects of the region, it is considered urgent to further reform the labor market.

In recent decades, the GCC has been acting as a special weighted council uniting member states. The late king of KSA, Fahd Ibn Abdulaziz, commented on the GCC and said, "This Council, becoming a model of integrated cooperation, should strengthen relations between Arab League member states and act as a shield in the fight against external threats"[3]. Today, the main direction of the cooperation of the Arab monarchies within the framework of the GCC is aimed at strengthening the defense capabilities of the member states, forming a common defense infrastructure, and ensuring regional security by conducting a unified foreign policy on a global scale. In 1994, within the framework of the GCC summit, for the first time, the member states officially developed a unified approach to "interpreting the true values and principles of Islam, based on the rejection of all forms of violence and the promotion of tolerance", which confirms our above opinion. [4].

In the 20th century, all the monarchies of the Arabian Peninsula achieved unprecedentedly high growth rates in terms of national income and living standards. This was achieved through a single industry, namely the production and export of hydrocarbons, and in this way they continued to join the ranks of developing countries. After the development of oil fields in these countries, foreign workers and experts began to be intensively attracted to the national economy. As a result, the number of migration flows to the region increased between 1970-2000, that is, when the price of energy resources in the world market had a high index. However, this process caused not only positive but also negative consequences for the countries of the region. The conducted analyzes

show that the current situation in the GCC member states has become increasingly negative in recent years. This, in turn, creates the need to reform national labor markets.

It should be noted that the member states of the GCC are not the only recipient countries in the world, but it is impossible not to recognize that these countries have formed a unique system of attracting labor resources. Today, the total number of labor migrants in the member states of the GCC, together with their family members, is more than 28 million people. This is about half of the population of member states of this association. At the same time, the percentage of immigrants varies significantly from country to country. Thus, in the UAE and Qatar, this indicator has reached the highest international level, which is 90%. However, it is noteworthy that labor migrants in all countries of the region have a significant impact on economic development and GDP. In some countries, 99 percent of the private sector workforce is made up of immigrants. The local population hardly participates in the economic life of the state. They work as employees or officials of administrative management bodies. The current factor caused an artificial increase in the number of jobs in state structures, and a further increase in the demand of foreign professionals from business circles. In fact, foreign experts also participate in the activities of important state bodies. For example, in recent decades, the service of Egyptian officers has been widely used in order to further improve the system of national intelligence services of the UAE. At the moment, it is impossible to achieve high goals related to the development of the state without attracting foreign experts to industries, infrastructure development, and services. At the same time, this process is a threat to the national security of all countries that are members of the GCC.

The existence of the opportunity to earn income from the export of energy resources, which are the national wealth of the states, that is, regardless of labor productivity, and to satisfy the shortage in the labor market at the expense of foreign labor and specialists, caused a decrease in the enthusiasm for hard work among the local population. As a result, among the citizens of the Arab monarchies, a feeling of not being so satisfied with working in the existing professions was formed. Based on the above, the current situation related to the alienation of the local population in the labor market can be assessed as a national tragedy. This, in turn, created the need to conduct personnel training policy among the population and educate young people in the spirit of national values.

It is known that in some countries of the European Union, due to the characteristics of the demographic growth rate, there is a shortage of the working-age population. However, the opposite can be seen in the case of countries such as Qatar and the UAE. After all, the GCC member states have high rates of demographic growth, and there is a tendency to increase the active population of people capable of working. However, it is increasingly impossible to use them as a labor resource in the real sector of the economy. All this has caused the unemployment rate to increase in the GCC

member states in recent years. At the same time, in countries such as Saudi Arabia, Oman, Bahrain and Kuwait, there is a feeling of dissatisfaction among citizens related to the lack of jobs. This was followed by anti-government protests in the 2010s. In addition to the above, relations between the local population and immigrants are increasingly strained due to the rise of nationalism, accusations of labor market appropriation against migrants, an unfair competitive environment, the rise of crime involving immigrants, and the formation of a critical attitude towards migration policies. In the UAE and Qatar, despite the increase in the number of unemployed, there were no mass riots due to the high income of the population. However, it is natural that the current situation will affect the economic development and political stability of the country in the future.

Another important feature observed in relation to the migration situation in the countries of the Middle East region is related to the status of foreign workers and professionals. Unlike the European Union countries, where there is equal rights and citizenship with local citizens, the situation in the Arab monarchies is significantly different. For example, citizenship of the GCC member states is granted to foreigners only as an exception, based on the decision of the top political leadership. As an exception in this regard, we can cite as an example the policy pursued in Bahrain in the last few years. It is known that in recent years Bahrain has been applying the practice of granting citizenship to more than 100,000 residents of other Arab countries. However, this situation is one of the temporary measures for certain political reasons. For this reason, English-language sources often use the term “expats” [5] instead of “migrants” when referring to foreign workers in GCC member states. After all, this term refers to visitors on a temporary basis.

In recent years, problems related to the use of slave labor, human rights violations and exploitation of migrant workers in many Arab monarchies remain one of the painful aspects of the migration policy in the Middle East region. Although it is natural for all the recipient countries to observe such problems, the current situation in the member states of the GCC is being seriously criticized by human rights organizations. In the countries of the Arabian Peninsula, the reform of the system of protection of the rights of labor migrants was also caused by the critical views of external forces. After all, caring for visiting migrants in the European Union is an important and integral part of migration policy. In the countries of the Arabian Peninsula, in recent years, attempts to regulate the migration situation and improve working conditions have been made, mainly through the adoption of legislation and the establishment of regulatory bodies. However, the situation in these countries is still not satisfactory.

In addition, the member states of the GCC did not join the 1951 UN Convention on the Status of Refugees. Today, the policy of the Gulf states to stabilize the migration situation in the Middle East region is primarily aimed at providing humanitarian assistance to internally displaced persons and

refugees, and does not envisage receiving migrants on their territory. Thus, despite the critical views of the Western countries, the UN and a number of international organizations involved in the protection of human rights, the monarchies of the Arabian Peninsula did not express their desire to settle the citizens of Yemen and Syria in their territories not only as refugees, but also as labor migrants. It is noteworthy that citizens of Arab countries with a common language and culture are not a priority among foreign nationals seeking to enter the Arab countries of the Persian Gulf. This can be attributed to the host country leaders' sense of danger from attempts to derail the domestic political situation by using the Arab diasporas. A change in the current trend is also likely in the near future.

GCC member states are an important source of income for donor countries. After all, migrant workers send a large part of their income to their homeland. In this case, the outflow volume of money mass that does not return to the economy is very high, and the figures given as of 2017 confirm our above opinion: 6.6% of GDP in Bahrain, 8.8% of GDP in Kuwait, 11.7% of GDP in Oman, 5.6% of GDP in Qatar , 4.7 percent of GDP in Saudi Arabia, 4.6 percent of GDP in the UAE. When comparing this indicator with other countries, it can be understood how high it is. In particular, in European countries such as France and Germany, which receive large numbers of immigrants, this indicator does not exceed 1 percent of GDP. The current situation is characterized not only by the high share of foreigners in the GCC member states, but also by the specific features of the migration policy. It is known that many immigrants do not have the opportunity to live together with their family members, and their rights in many areas are limited. Unlike immigrants in the European Union, they do not have the opportunity to buy real estate or engage in entrepreneurial activities. Therefore, it is difficult for them to integrate into society. The limited status of labor migrants, on the one hand, reduces their need for social protection, and on the other hand, allows them to take a large amount of their income out of the state. This, in turn, has a negative impact on the stability of the national currency of the receiving countries (especially taking into account the conversion of remittances into other currencies) and complicates their monetary policy. After all, recently, cases of using gray money transfer schemes, including the "Hawala" [6] system, in order to avoid mandatory payments have become widespread. In this case, money, material assets in the form of gold and precious stones are transferred from one country to another without attaching financial documents. This has a serious impact on the state economy.

Today, a number of measures being taken in the GCC member states indicate that the government members are fully aware of its negative consequences. This can be seen in the example of public policies related to the strengthening of control over money transfers, the promotion of initiatives to increase the rights of workers, the simplification of the process of moving family members, the

employer's focus on the issue of social protection of employees, and the formation of ownership rights to real estate. Most of the countries that ensure their economic stability at the expense of remittances sent from wealthy countries of the Middle East region. India, Pakistan, Bangladesh, Egypt, and Sri Lanka are among the countries that benefit most from remittances from their expatriates today. It is also possible to include countries such as Morocco, Tunisia, Lebanon, Jordan, Nepal and Afghanistan, which are interested to a certain extent. Meanwhile, remittances to donor countries continue to move steadily. The preservation of the current situation depends primarily on the economic situation in the GCC member states, which is primarily determined by the price of oil on the world market. It should be noted that the unstable political situation observed in some countries of the region in recent years (for example, the political coups in Egypt in 2011-2013), as well as the migration policy of these countries did not significantly affect this process.

Above, we talked about the slow labor market regulation in the rich countries of the Middle East in recent decades. It is known that until the 1990s, no statistics were kept about the state units consisting of foreigners. In the late 1980s, Oman was one of the first to initiate reforms aimed at regulating the labor market. In the following years, other countries of the region, following his example, began to struggle with the implementation of a number of effective measures.

In recent years, the governments of all the member states of the GCC have been conducting a more active policy, taking into account the urgency of the problem of eliminating dependence on labor migrants and the need to regulate the labor market. Reforming the labor market, especially ensuring the participation of the local population in this regard, is one of the priorities of the economic policy of every state. In Qatar, which is one of the world's leading countries in terms of per capita income, has an important place "Qatarization". On the basis of this program, it is confirmed that the main attention should be focused on the issues of national personnel training policy and employment promotion in the activities of state agencies and large companies.

Among the measures that are widespread in the member states of the GCC, special attention is paid to the promotion of employment of the local population by introducing mandatory quotas, payment and benefits system, investing in education reform, improving the qualifications of national personnel, and regulating the state wage system. Compulsory payments are similar to tax revenues in terms of their status, but their size is not determined in relation to value added tax. In this case, the goal of the government representatives is to put pressure on the business by increasing the volume of mandatory payments, thereby ensuring the employment of local specialists and achieving an increase in budget revenues. Therefore, in recent years, there have been frequent cases of protests in countries such as Saudi Arabia, Bahrain, and Oman that the labor relations policies of the governing bodies have hindered business activities.

At the same time, efforts and influence measures aimed at stabilizing the migration situation are carried out depending on the specific characteristics of this or that country. For example, the rate of demographic growth in Qatar or the UAE has made it possible to implement many changes aimed at regulating the labor market. In Saudi Arabia and Oman, 10% of the demand for local labor can be met by migrant workers.

However, as a result of the existing reforms, not all countries of the region have achieved the same effect. This can be seen in the case of the state of Oman, where the policy of "Omanization" has been carried out for nearly 30 years. After all, the results put forward by the representatives of the government were not achieved. We can see this in the increasing dependence on migrant workers and the increase in the unemployment rate among the local population. Attempts to regulate the labor market through the policy of nationalization in many other countries that are members of the GCC have not yielded significant results.

All this is characterized by the absence of real economic incentives. For example, in 2000-2010, due to the migration situation among the population, the sharp increase in the mood of protest and the serious nature of the problem related to its solution caused the serious concern of the Western European countries. In order to find a solution to this problem, the methods of active involvement of political forces are widely used. Nevertheless, despite the magnitude of the problems that have arisen in connection with the migration situation, there has been no downward trend in the flow of migrants in recent years. Despite the strengthening of control over the compliance of migrants with the requirements of the migration legislation and the use of measures to combat illegal migration by the law-enforcement bodies of these countries, the expected result was not achieved in this regard. On the contrary, the number of immigrants visiting these countries continued to grow. This is determined by the demand for cheap labor force in the form of labor migrants at the state level, the formation of a mood of protest against them, and the fact that it takes priority over the application of administrative measures in this regard. For example, by reforming the labor market in Eastern European countries in accordance with the mood of the citizens, it is impossible to abandon the immigrants from the Middle East and North African countries, who are beneficial for the economic development of the country. Therefore, it can be assumed that in the near future it will be impossible to achieve a certain result in terms of reforming the migration policy of European countries.

The current trend can also be observed in the case of the countries of the Arabian Peninsula. Unlike European countries, the demographic situation in these countries does not have a significant impact on migration processes, but high labor efficiency, cheap and skilled labor force plays an important role in the economic development of these countries. Therefore, attempts by the states to regulate

this process do not allow to change the existing trends. There is no doubt that the current situation will become more serious in the future, but effective measures against it have not been developed so far. The fact that the migration policy of the member states of the GCC remains unique and the global experience of finding a solution to it is not fully formed is causing the current situation to become more serious.

Accordingly, we can conclude that in the near future there will be a significant demand for labor migrants in the countries of the GCC and they will continue to maintain their position as a source of employment and remittances. Although the expansion of state participation in the regulation of the labor market has been achieved, it is difficult to talk about the effectiveness of the activity in this regard.

Arab League. Speaking about the Arab League, it is worth mentioning a special aspect of this organization. Based on the content of the agreement signed in 1945, the goal of Arab League's activity is to "strengthen cooperation between the member states of the organization and for this purpose develop a unified political direction between the states and protect the independence and sovereignty of these parties within the interests of the Arab states and issues related to them". The scope of cooperation included not only political, but also economic, financial, communication, cultural, medical and social cooperation relations, as well as determining citizenship, issuing passports and visas, and extradition of criminals.

The unique aspect of this organization's activity is determined by the fact that, in addition to 18 Arabic-speaking countries and the Palestinian Authority, it was able to unite Muslim countries (Djibouti, Somalia and the Comoros Islands) located in East Africa (the population of which is not purely Arab). In a word, the organization is able to unite the richest countries of the region (Qatar, UAE, Kuwait, Saudi Arabia, Oman, Bahrain) and the poorest countries (Somalia, Comoros Islands, Mauritania, Yemen, Sudan, Djibouti), the Middle East and Africa. serves as an important connecting bridge between countries [7]. Harmonization of migration policies of the organization and its member states is of great importance in the regulation of the migration processes studied within the framework of the research work. Accordingly, we will focus on the features of the policy of Arab League member states in this regard.

The League of Arab States hosted the fifth global meeting of the Arab regional consultation process on migration, which was established in 2014 and started in 2015. This meeting is an important regional consultation process on migration issues in recent years. Such activities organized by ADL are primarily aimed at maximally using migration processes as a positive factor, developing a comprehensive and integrated strategy of Arab countries, organizing regional and international

negotiations on migration issues with the participation of interested parties and thus aims to strengthen the approaches of the countries in this regard, as well as to open new pages of cooperation between sending, receiving and transit countries. ADL's initiatives to regulate migration processes promoted in harmony with the goals of SDG (Sustainable Development Goals) are also reflected in its policy documents. In addition, in the framework of the regional consultation process with the participation of the Arab countries, in order to implement the goals of the SDG, it is planned to establish a mutual exchange of information and experience regarding the activities of the countries related to the migration policy, and to obtain practical results regarding the regulation of this process.

In order to improve the efficiency of regulation of migration processes within the framework of the League of Arab States activities, it is planned to coordinate national and international initiatives in the following ways: mutual analysis and synthesis of views and information at the national level and their use as a primary source in global processes; application of global goals to the national strategy of Arab countries, existing norms and standards; mobilizing member states of the organization in the process of cooperation aimed at regulating migration processes is one of them.

The tradition of receiving reports on the implementation of SDG goals related to migration is on the agenda of the organization's regularly organized annual meetings. In addition, technical assistance will be provided by the Economic and Social Commission of the United Nations and the International Organization for Migration in the implementation of the migration-related goals of the regional consultation process with the participation of the Arab countries.

In general, the following can be included among the main problems associated with migration processes in the Middle Eastern countries today: displacements and forced migration due to armed conflicts, extremist movements, increased poverty, food insecurity and climate change; illegal migration and mixed migration flows; such as human trafficking and migrant smuggling. At this point, it should be noted that there are the following issues that are being resolved in order to regulate these processes and find solutions to problems: lack of a unified definition of the term "international migrant"; that the process of determining the extent of international migration and collecting reliable data on it has not reached its perfection; including lack of transparency in data exchange.

To eliminate the above-mentioned shortcomings, to improve the development of research and analytical materials, to provide technical assistance to member states in the field of population census, data collection and preparation of analytical materials, to increase their potential in this regard, also, it is desirable to increase the activity of regional consultation processes on the implementation of the migration goals of the BRM for 2030 and to increase the effectiveness of the

development of programs and the use of statistical data at the national level in order to support refugees and internally displaced persons [8].

Organisation of Islamic Cooperation. The OIC is one of the influential international intergovernmental organizations with a wide range of influence, which successfully promotes promising initiatives of international and interregional importance in the Islamic world. OIC actively participates in the development of cooperation between member states in the political, trade-economic, transport-communication and cultural-humanitarian spheres. Currently, the number of OIC member states has reached 57, and it has been able to unite about 1.5 billion people. It should be noted here that the Republic of Uzbekistan has been a full member of this organization since October 2, 1996. The goal of the OIC activities is to establish cooperation between the member states in solving problems related to the development of Islamic civilization and current problems of international importance. The problem of migration is also one of the important issues on the organization's agenda. In recent years, many efforts have been made by IHT to solve this problem. As one of the important measures taken to solve the migration problem, we can mention the 8th session of the OIC Statistical Commission, which was held in Ankara, Turkey, on October 23-25, 2019. Representatives of OIC member states, as well as the Islamic Development Bank Group, the UN Department of Statistics, the UN Economic and Social Commission for Western Asia, the UN Food and Agriculture Organization (FAO) and the International Labor Organization took part in this event. Issues such as increasing the efficiency of using electronic data collection technologies in population registration, activating agricultural registration and developing national statistical systems related to international labor migration were put on the agenda of the meeting. According to the results of the session, the new strategic approaches of the Statistical Commission of the OIC for 2030 were discussed, and an agreement was reached on the development of indicators on international labor migration, the use of cartographic and satellite data, scanning, the establishment of cooperation and the exchange of experience [9].

The Pan-Arab Free Trade Area (PAFTA). In 1981, an agreement (Agreement to Facilitate and Develop InterArab Trade) on establishment and development of inter-Arab trade was concluded between ADL member states in order to form and liberalize a free trade area in the region. After that, in February 1997, the Socio-Economic Council of ADL adopted a declaration on the establishment of the Pan-Arab Free Trade Agreement (PAFTA), which unites 18 Arab countries. In some sources, it is also referred to as the Greater Arab Free Trade Area (GAFTA). Currently, Bahrain, Egypt, Iraq, Jordan, Yemen, Qatar, Kuwait, Lebanon, Libya, Morocco, Oman, UAE, Palestinian Authority, Saudi Arabia, Syria, Sudan and Tunisia are members of the organization. Russian economist I.M. Batyrshin

according to, the need to create a free trade area is characterized by the incomplete formation of cooperation in the political and economic spheres between the countries of the Persian Gulf. [10].

The United Nations Economic and Social Commission for West Asia (ESCWA). In accordance with the resolution of the UN Economic and Social Council, on August 9, 1973, the UN Economic and Social Commission for Western Asia (آسيا ل غربي والاجتماعية الاقتصادية ل لجنة) was established, which included Bahrain, Egypt, Iraq, Jordan, Yemen, Qatar, Kuwait, Lebanon, Libya, Mauritania, Covering Arab countries such as Morocco, Oman, UAE, Palestine, Saudi Arabia, Syria, Sudan and Tunisia. The purpose of the organization's activities is to support the all-round economic and social development of the countries of the region, to strengthen their economic relations with each other and with other countries of the world, to study the situation related to economic problems in the region, in particular, labor migration, and to collect, evaluate and distribute statistical data in this regard.

The Organization of the Arab Oil Exporting Countries (in Arabic المصدرة العربية الدول منظمة النفط , in English OAPEC) with the participation of countries such as Algeria, Bahrain, Egypt, Iraq, Qatar, Kuwait, Libya, UAE, Saudi Arabia, Syria and Tunisia in the regulation of migration processes in the Middle East region established cooperation relations within the framework of OAPEC. In addition, by 1994, six out of nineteen Arab countries were members of the General Agreement on Tariffs and Trade (GATT), and as of 2017, 12 Arab countries were members of the World Trade Organization [11].

The head of the World Bank, Jim Yong Kim, said that the process of regional integration in the Middle East is going on in a complicated way. In his opinion, the process of integration in Europe had a significant impact on the development of countries, reduced poverty and inequality, and made it possible to expand trade relations. At this point, it was also emphasized that the instability and uncertainties in the world economy have a high impact on developing countries [12]. Accordingly, it is possible to achieve positive changes in this regard by restructuring the mechanisms of the national economy of the Middle Eastern countries, diversifying and developing the bilateral relations of the Arab East.

According to the data provided by the IMF in 2021, it will be known that the unemployment rate in countries such as Bahrain and Saudi Arabia is much higher than before the pandemic. It is natural that it will take a long time to reduce the level of unemployment caused by the drastic reduction of jobs observed in the context of the pandemic. The situation that arose during the pandemic had a negative impact on certain segments of the population. Most of them are low-skilled workers, young people and migrant workers.

According to data, the unemployment rate among women and youth in 2020 was 6-10 percent. In this, not only the public sector, but also the increase in the level of unemployment in the private sector was observed[13].

The above-mentioned unemployment and social inequality situation is causing instability in the Middle East region. Although the mood of discontent among the population is not high compared to 2019, a relative increase was observed in 2021. However, the current protests are at risk of further escalation amid the spread of new diseases among the population, rising unemployment, food shortages and price hikes. All of this is creating the basis for the escalation of political instability in countries such as Iraq, Yemen, Libya, Lebanon and Tunisia. Political and social instability has led to large-scale refugee flows and, in turn, discontent in other countries. In 2020-2021, the total number of people who reached the pitiful level of poverty is 7 million. established a person[14].

It is known that in the context of the pandemic, immigrants are among the strata that have experienced a relatively difficult situation. At the international level, in the GCC member states, where immigrants have an advantage over the local population, the sharp increase in the unemployment rate has had a dramatic impact on the lifestyle of immigrants and the volume of remittances.

CONCLUSIONS

In conclusion, it is worth noting that the cooperation of the Arab countries in the regulation of the migration problem in the Middle East is established on the basis of bilateral and multilateral formats. This can be seen in the example of the cooperation of the states within the framework of associations such as the Cooperation Council of the Arab States of the Persian Gulf, the League of Arab States, the Organization of Islamic Cooperation, the Arab Free Trade Area, the UN Economic and Social Commission for Western Asia, and the Organization of Arab Oil Exporting States. According to the analysis, the total number of labor migrants in the member states of GCC is more than 28 million people. This is about half of the population of member states of this association. At the same time, the percentage of immigrants varies significantly from country to country. For example, in the UAE and Qatar, this indicator has reached the highest international level and is 90 percent.

The existence of the opportunity to earn income from the export of energy resources and to satisfy the shortage in the labor market at the expense of foreign labor and specialists, the decrease in the passion for hard work among the local population, and the alienation in the labor market can be assessed as a national tragedy. This, in turn, created the need to conduct personnel training policy among the population and educate young people in the spirit of national values. In addition, the

member states of FKADHK are an important source of income for donor countries. After all, migrant workers send a large part of their income to their homeland. In this case, the outflow of the money mass that does not return to the economy is very high, and it is 4-12 percent of the GDP of the countries of the region. Compared to European countries, especially France and Germany, it does not exceed 1 percent of GDP.

In recent years, the relationship between the local population and immigrants has become increasingly strained due to the rise of nationalism, accusations of labor market appropriation against migrants, an unfair competitive environment, the rise of crime involving immigrants, and the formation of a critical attitude towards migration policies. In the countries of the Arabian Peninsula, in recent years, attempts to regulate the migration situation and improve working conditions have been made, mainly through the adoption of legislation and the establishment of regulatory bodies. However, the situation in these countries is still not satisfactory.

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ABSTRACT

In this report, the works devoted to the history, homelands, migration processes, culture, religious views, the political history of the Turkish Khaganate, state administration, titles and epithets of the ancient Turks in European countries, Turkey and the People's Republic of China were analyzed. The development of Turkology in Europe, Turkey, and the People's Republic of China was discussed.

This article deals with the issues of Turkology abroad. It sheds light on the history and development trends of the study of the problems of Turkology abroad.

Keywords: *Ancient Turks, religious beliefs, culture.*

ÖZET

Bu raporda, Avrupa ülkeleri, Türkiye ve Çin Halk Cumhuriyeti'ndeki eski Türklerin tarihi, anavatanları, göç süreçleri, kültürü, dini görüşleri, Türk Hakanlığının siyasi tarihi, devlet yönetimi, unvan ve lakaplar araőtırmalarına ayrılan eserler analiz edilmiştir. Avrupa'da, Türkiye'de ve Çin Halk Cumhuriyeti'nde Türkolojinin gelişimi konuları ele alındı.

Bu makale yurt dışındaki Türkoloji konularını almaktadır. Yurt dışında Türkolojinin sorunlarının incelenmesinin tarihine ve gelişim eğilimlerine ışık tutar.

Anahtar kelimeler: *Eski Türkler, dini inançları, kültür*

GİRİŐ.

Eski Türklere olan ilginin başlangıcı çok eskilere dayanmaktadır. Bizans'ın doğu sınırlarında, Orta Asya'nın bozkır bölgesinde yaşayan göçebelerin ortaya çıkmasıyla birlikte, Türklerle ilgili ilk bilgiler, Yunan saray tarihçilerinin eserlerinde ortaya çıkmaya başlamıştır. Eski Türk sorununun Avrupalı oryantalistler tarafından bilimsel olarak araőtırılması, bir süre sonra Osmanlı Türklerine olan ilginin bir sonucu olarak oluşmuştur. Sibirya ve Moğolistan'da Türk yazılı eserlerinin bulunması ve okunması, Türkoloji alanında yeni bir çağır açmıştır. Türkologlar ilk kez Türk halkının diline, kültürüne ve tarihine bir araőtırma nesnesi olarak bakmaya başladılar.

⁴¹ Taőkent Devlet Őarkőnaslık Üniversitesi Profesörü. Taőkent/Özbekistan

LİTERATÜR TARAMASI.

Eski Türklerin ve Türk Kağanlığının tarihinin bazı yönlerinin yabancı yayınlarda bilimsel bir problem olarak ele alınması, Avrupa'da Türkiyat okullarının oluşmasına yol açmıştır. Bu araştırma çalışmamızın amacı Türk Kağanlığının tarih yazımına ilişkin bulguları analiz etmek olup, uygulanmasında araştırmaları coğrafi yaklaşıma göre 3 gruba ayırdık:

1. Batı tarih yazımında Türkoloji meselesi
2. Türkiye'de yapılan araştırmalar
3. Çinli araştırmacıların eserlerinde eski Türkler meselesi

İlk grubu oluşturan Avrupalı araştırmacılar arasında:

Fransız bilim adamları: E. Chavannes⁴², P. Pelliot⁴³, R. Gruse⁴⁴, R. Giroux⁴⁵, J. P. Roux⁴⁶, L. Bazin⁴⁷, J. Kuzen⁴⁸;

Alman Türkologları: O. Franke⁴⁹, A. Von Gabain⁵⁰, B. Spuler⁵¹, N. Poppe⁵², H. Göckenjan⁵³, V. E. Scharlipp⁵⁴;

Polonyalı bilim adamları: V. Kotviç⁵⁵ ve Teresa Nagrodzka-Majczyk⁵⁶;

⁴² Chavannes E. Documents sur les Tou-Kiue (Turks) occidentaux / Sbornik trudov Orkhonskoy ekspeditsii (russian). Edition. 6. - St. Petersburg., 1903. - P.378.

⁴³ Pelliot P. Sur la légende d'Uyuz-khan en écriture ouigoure // T'oung Pao (Second Series). - 1930. - Vol. 27. - № 4/5. - P. 247-358.

⁴⁴ Grousset R. L'empire des steppes. Attila, Gengis-khan, Tamerlan. Quatrième édition. - Paris, 1965. - P. 124-161.

⁴⁵ Giraud R. L'Empire des Turcs Célestes. Les règnes d'Elterich, Qapghan et Bilgä (680-734). Contribution à l'histoire des Turcs d'Asie Centrale. Illustré de 4 cartes en hors texte. - Paris, 1960. - P.219.

⁴⁶ Roux J. P. La religion des Turcs de l'Orkhon, des VIIe et VIIIe siècles [premier article] // Revue de l'histoire des religions, 1962. T. 161. - №1. - P.199-231

⁴⁷ Bazin L. Les calendriers turcs anciens et medievales. Lille, 1974 (Université de Lille III). - P.800.

⁴⁸ Cuisenier J. Économie et parenté: essai sur les affinités de structure entre système économique et système de parenté. Lille, 1 vol. 1971. - P.862.

⁴⁹ Franke O. Geschichte des chinesischen Reiches: eine Darstellung seiner Entstehung, seines Wesens und seiner Entwicklung bis zur neuesten Zeit. Berlin; Leipzig, 1936. - P.607.

⁵⁰ Gabain A. (von) Köktürklerin Tarihine Kısa Bir Bakış I : Stepte Yaşayan Köktürkler (682—742) // Dil ve Tarih-Coğrafya Fakültesi Dergisi, 1944. Cilt II. Sayı 5. S. 685-695.

⁵¹ Spuler B. Geschichte Mittelasiens seit dem Auftreten der Türken // Handbuch der Orientalistik. Leiden; Köln, 1966. 1. Abt. Der Nahe und der Mittlere Osten. Bd. V. Altaistik. Abschnitt 5. Geschichte Mittelasiens. - S. 123-310.

⁵² Poppe N. [Review] Ural-Altische Jahrbücher, Fortsetzung der „Ungarischen Jahrbücher“, herausgegeben von Julius von Farkas, Band XXIV, Heft 1-2 (1952), Otto Harrassowitz, viii + 153 pages // Harvard Journal of Asiatic Studies, 1952. Vol. 15. № 3/4. - P. 522.

⁵³ Göckenjan H. Zur Stammesstruktur und Heeresorganisation altaischer Völker. Das Dezimalsystem // Europa slavica - Europa orientalis. Festschrift für Herbert Ludat zum 70. Geburtstag / hg. v. K.-D. Grothusen u. K. Zernack. Berlin, 1980. - P.47-82.

⁵⁴ Scharlipp W.E. Die frühen Türken in Zentralasien. Eine Einführung in ihre Geschichte und Kultur. Darmstadt, 1992.

İtalyan bilim adamları: A. Bombaçi⁵⁷;

Amerikalı bilim adamları: O. Lattimore⁵⁸, D. Sinyor⁵⁹, L. Kreder⁶⁰, J. Saunders⁶¹, L. Quentin⁶², P. B. Golden⁶³ ve diğerlerini içerir.

Alt Başlık.

Avrupa'daki ünlü Türkoloji ekolünün kurucusu alman bilim adamı Wilhelm Julius Bang (1869-1934), "Türkiyat Araştırmaları Programı", "Türk Dili Konuşan Halkların Tarihinden" gibi monografilerle Türkoloji alanının sadece Almanya'da değil Avrupa'da da gelişmesine katkıda bulunmuştur. Onun kurduğu okulun temsilcilerinden biri Annemarie von Gabain'dir (Annemarie von Gabain, 1901-1993). 20. yüzyılda Turfan'da sefere öncülük etmiş, "Eski Türklerin Hayatında Bozkır ve Şehir Olgusu", "Eski Türk Edebiyatı" gibi Orta Asya halklarının kültür, sanat, edebiyat ve efsanelerini anlatan yazılar yazmıştır. "Eski Türk Yazısı", "Orta Asya Türklerinin Tarihine Giriş" adlı eserleri onu Avrupa'ya tanıttı. Eserde Türk halklarının kültürü ve yazıları gramer açısından kapsamlı bir şekilde incelenmiştir. Yazılı kaynakların okunabilmesiyle birlikte eski Türklerin dini düşüncelerine ilişkin ilk bilgiler elde edilmiştir. Böylece Türklerin sosyal hayatının ayrı bir yön olarak araştırılmasına başlanmıştır⁶⁴.

Alt Başlık.

Ünlü Türkolog, çok yönlü ve eşsiz araştırmacı Gerhard Dörfer (Gerhard Dörfer), "Altay Araştırmalarının İki Önemli Sorunu", "Yeni Farsçada Türk ve Moğol Unsurları", "Eski Doğu Türk Metinlerinin Dilbilimsel İncelemesi Üzerine", "Türkçenin fonetik metodolojisi hakkında bir söz" gibi monografileri, yazarın Türk dil bilimi alanında yaptığı araştırmalar sonucunda oluşturulmuştur⁶⁵. Eserleri birçok kişinin özel ilgisini çekmektedir, çünkü yazar kendisinden önce yapılan Türkoloji araştırmalarının sonuçlarını tamamen toplayıp analiz etmektedir.

⁵⁵ Kotwicz W. Contributions à l'histoire de l'Asie Centrale // Rocznik Orientalistyczny, 1949. T. XV (1939-1949). Pp. 160, 161-162.

⁵⁶ Nagrodzka-Majchrzyk T. Geneza miast u dawnych ludów tureckich, VII-XII w. Wrocław; Warsaw; Cracow; Gdańsk, 1978. – P.443.

⁵⁷ Bombaci A. Qutluy bolzun! A Contribution to the concept of 'fortune' among the Turks // Ural-Altäische Jahrbücher, 1965. Vol. 36.

⁵⁸ Lattimore O. Studies in Frontier History: Collected Papers, 1928-1958. London ; New York ; Toronto, 1962. – P.565.

⁵⁹ Sinor D. The Historical Role of the Turk Empire // Journal of World History, 1958. Vol. IV. № 3. Pp. 427-434.

⁶⁰ Krader L. Social Organization of the Mongol-Turkic Pastoral Nomads. The Hague, 1963. (Indiana University Publications. Uralic and Altaic Series. Vol. 20).

⁶¹ Saunders J. J. The History of the Mongol Conquests. London, 1971 (Repr. : Philadelphia, 2001). – Pp. 17–30.

⁶² Kwanten L. Imperial Nomads: A History of Central Asia, 500-1500. Philadelphia, 1979. – P.352.

⁶³ Golden P. B. Khazar Studies : An Historico-Philological Inquiry into the Origins of the Khazars. Budapest, 1980. Vol. 1. – P.291.

⁶⁴ A. von Gaben. Eski Türklerde yazı ve matbaa kültürü: Annemari von Gabain.Altürkische Schreibekultur und Druckerei. -Phtf. T II.1964. P 191.

⁶⁵ Gerhard Dörfer Zur sprache der Hunnen.-CAJ. Vol.XVII, 1973,N.1,C. 1-50.

Güney Sibiryaya ve Orta Asya'da büyük bir devlet kuran, komşu halkları etkileyen ve kendine özgü bir kültür yaratan eski Türklerin tarihine duyulan ilgi, Türk bilim adamlarının da dikkatini çekti. Eski Türk halklarının ilk vatanları, göçleri, işgal ettikleri topraklar, etnogenez sorunları, günlük faaliyetleri, devletleşmenin oluşumu, hâlâ Türkolojinin bilimsel sorunları olarak değerlendirilmektedir. İkinci grubu oluşturan Türk tarih yazımında Türk Kağanlığı devlet yönetimi, unvan ve lakaplar, şehir planlaması ve kentleşme, kültürel süreçler tarihçilerin ilgi odağı olmuştur.

YÖNTEM.

Türk bilim adamları arasında: Yu. Akçura⁶⁶, Z. V. Togan⁶⁷, Z. Gökalp⁶⁸, A. Caferoğlu⁶⁹, H.N. Orhun⁷⁰, N. Atsız⁷¹, A. N. Kurat⁷², B. Ögel⁷³, İ. Türkoğlu⁷⁴, S. Gömeç⁷⁵, K. J. Skaff⁷⁶, F. Sümer⁷⁷ ve diğerleri bu yönde araştırmalar yapmışlardır.

Türkiye'de Türkolojinin gelişimi ünlü Türk alimi Necip Asım'ın ismiyle ilişkilidir. İstanbul Üniversitesi Türkoloji Bölümü'nü kuran, hayatını eski Türk tarihinin incelenmesine adanmış ve 40'a yakın eserin yazarı olan Necip Asım, "Türklerin Tarihi", "Türklerin En Eski Yazı Bitiği", "Ural ve Altay Dili", "Orhun Yazısı" adlı eserleriyle tanınmaktadır⁷⁸. Araştırmacı ilk kez Gök Türklerin alfabesini "Türklerin En Eski Yazısı" adlı eserinde sunmaktadır. Eser, bazı eksikliklere ve karışıklıklara rağmen önemini kaybetmemiş ve ülkede yapılacak daha sonraki araştırmalara temel olarak hizmet etmektedir.

BULGULAR VE TARTIŞMA

⁶⁶ Georgeon F. Türk milliyetçiliğinin kökenleri. Yusuf Akçura (1876—1935) / çev. A. Er. Ankara, 1986 (Yurt yayınları: 13 ; Türkiye Araştırmaları Dizisi : 12). S. 29 dipnot 56.

⁶⁷ Zeki Velidi Togan A. Tarihte Usûl. 3 üncü. bk. İstanbul, 1981. – P.246.

⁶⁸ Gökalp Z. Bir Kavmin Tedkikinde Takib Olunacak Usul // Gökalp Z. Makaleler III (Millî Tetebbular Mecmuası'ndaki makaleler) / hazırlayan : M. Orhan Durusoy. Ankara, 1977. – P.113.

⁶⁹ Caferoğlu A. Tukyü ve Uygurlarda Han Unvanları // Türk Hukuk ve İktisat Tarihi Mecmuası, 1931. Cilt 1. – P.105-119.

⁷⁰ Orkun H. N. Türk Tarihi. Ankara, 1946; Orkun H.N. Eski Türk yazıtları. 3. baskı. Ankara, 1994.S.963

⁷¹ Atsız N. Türk Halkı Değil, Türk Milletiyiz! // Ötüken. Ocak 1969. Sayı: 61.

⁷² Kurat A. N. Göktürk Kağanlığı. Birinci Bölüm : siyasî tarihin ana hatları (M.s. 552–745) // Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi. Tarih Araştırmaları Dergisi, 1952. Cilt X.

⁷³ Ögel B. Türk Kültürünün Gelişme Çağları. İstanbul, 1971.

⁷⁴ Türkoğlu İ. Central Eurasian Studies in Turkey (1985-2002) // Research Trends in Modern Central Eurasian Studies (18th-20th centuries) : a Selective and Critical Bibliography of Works Published Between 1985 and 2000 / ed. by Stéphane A. Dudoignon and Hisao Komatsu. Tokyo, 2003 (Toyo Bunko Research Library 3). Part I.

⁷⁵ Gömeç S. Kök Türk Tarihi. Ankara: TTK, 1997. 188 s.; Kök Türkçe yazılı belgelerde yer alan unvanlar // Türk kültürü. – Ankara, 2000. – № 443. – S. 129–142.

⁷⁶ Skaff K. J. Western Turk Rule of Turkestan's Oases in the Sixth through Eighth Centuries // TURKS. Ankara, 2002.

⁷⁷ Sümer F. Eski Türklerde Şehirlik. Ankara, 1994; Özcan K. Orta Asya Türk kent modeli üzerine bir inceleme (VIII. Yüzyıldan XIII. Yüzyıla) // Türk Kültür Araştırmaları Dergisi. – 2005. – Sayı 12. – S.1–22; Aynı yazar: Orta Asya'daki Türk Kentleri Üzerine Notlar (İslam Öncesi Dönem) // CAJ. – 2008. – Sayı 52 (2). - R. 186–196.

⁷⁸ Necip A. Ural ve Altay lisanları. İstanbul, 1895.S. 68; Orhun Abideleri. İstanbul, 1924,S.258,

Türk tarih yazımında eski Türk medeniyeti konusunu birincil kaynaklara dayanarak araştıran bilim adamı Ziya Gökalp, “Eski Türk Alışkanlıkları”, “Türk Medeniyet Tarihi” çalışmalarıyla Türkiye’de Türkolojinin gelişmesine katkıda bulunmuştur⁷⁹. Yazar bu eserlerinde Türklerin İslamiyet öncesi dini inanç ve kültürlerini araştırmaya kendini adanmıştır. “Türk Medeniyet Tarihi” adlı çalışmada sadece Türk kültürü değil, Türklerin gelenekleri, kabile gelenekleri, dini inanışları ve buna bağlı ritüelleri, efsaneleri, eski Türk takvimi, günlük faaliyetleri ve hukuk sistemi de ele alınmıştır.

1923 yılında İstanbul Üniversitesi profesörlerinin ortak yazdığı “Türk Tarihi Üzerine Denemeler” adlı eser, Türkologlar arasında hararetli tartışmalara neden oldu. Eserde "eski Türkler", "Türklerin ilk vatani", "göç süreçleri" gibi konular temel bilimsel problemler arasında yer alıyordu. Türklerin Küçük Asya'ya (Anadolu) 7000 yıl önce, Mansikert Savaşı'ndan (1071) çok önce yerleştiklerine dair bir teori var. Bu ilmi problem çerçevesinde dahi 1932 yılında Ankara'da 1. Türk Tarih Kurultayı toplanmıştır.

Eski Türklerin tarihine silinmez bir iz bırakan Türkolog Husain Namiq Orhun (1902-1956), “Eski Türk el yazmaları”, “Türk tarihine ilişkin Bizans kaynakları”, “Türk kelimesinin özü”, “Türkler Tarihi”, “Eski Türklerde Müzik”, “Eski Türklerin Evcil Hayvanları” gibi eserlerin yazarı olan araştırmacı, Türkiye’de Türkolojinin gelişmesine katkıda bulunmuştur⁸⁰.

20. yüzyılın 50’li ve 70’li yıllarında Türkiye’de eski Türk medeniyetinin araştırılması yeni bir seviyeye ulaştı. Özellikle 1961 yılında Türk Kültürü Araştırma Enstitüsü kurulmuş ve enstitünün süreli yayını olan “Türkoloji” dergisi Türkçe, İngilizce, Fransızca ve Almanca olarak yayımlanmıştır. 1962 yılından bu yana “Türk Kültürü” dergisi yayınlanmaktadır.

Bu araştırma enstitüsünün 1970’li yıllarda yaptığı en önemli çalışmalardan biri de 3 ciltlik “Türk Dünyası Tarihi Kitabı”nın yayımlanmasıdır. “Coğrafya. Tarih” adlı eserin I. Cildinde, eski Türklerin tarihi, coğrafi konumu, göçleri, demografisi ve devletçilik sorunlarına değinildi. “Dil. Kültür. Sanat” adı verilen II. Cildde Türk halklarının lehçeleri, Türklerin İslamiyet öncesi kültürü, İslamiyet’in kabulünden sonraki değişimler, uygulamalı sanat örnekleri, mimari ve müzik sanatı hakkında bilgiler verilmektedir. “Edebiyat” adı verilen III. Cilt, eski Türklerin efsanelerini, şiirlerini ve oyunlarını içermektedir⁸¹.

1980’li yıllara gelindiğinde Türkiye’deki siyasi durum nedeniyle Türkoloji alanında bir durgunluk dönemi yaşanmıştır. Ancak 1990’larda eski Türk tarih yazımının yeniden canlanması başladı ve

⁷⁹ Gökalp Z. Bir Kavmin Tedkikinde Takib Olunacak Usul // Gökalp Z. Makaleler III (Millî Tettebbular Mecmuası’ndaki makaleler) / hazırlayan : M. Orhan Durusoy. Ankara, 1977. – S.113; Gökalp Z. Türk Medeniyet Tarihi , . İstanbul 1926,S.360

⁸⁰ Orkun H. N. Türk Tarihi. Ankara, 1946-; Orkun H.N. Eski Türk yazıtları. 3. baskı. Ankara, 1994. – S.963.

⁸¹ Bayoğlu Ayhan. Orta Asya ve Güney Sibirya’nın Eski Türkleri: Yüzyılların Türk Tarih Yazımı // Ural Devlet Üniversitesi Haberleri, Sayı 4, 2011. S.124-140

Sovyetler Birliği'ndeki Kazak SSR Bilimler Akademisi'nde Türk halklarının tarihine adanmış bir Sovyet-Türk konferansı düzenlendi. Bu durum Türk Kağanlığı döneminin tarih yazımını yeni bir düzeye taşıdı.

Türkiye'de Türkoloji alanında yapılan uygulamalı çalışmalardan bir diğeri de Türk heyetinin Moğolistan'daki arkeolojik kazı ve restorasyon çalışmalarına aktif katılımı ve çalışma sonunda Orta Asya ve Moğolistan'daki Türk halklarının tarihine ilişkin birçok malzemenin toplanması olmuştur. 2003 yılında yapılan kazılarda çok sayıda balbal (mezar) bulunmuş ve Bilga Kağan döneminin eski Türk toplumuna ilişkin pek çok malzeme toplanmıştır. Bilga Han'a ait olduğu sanılan Şahin kuşunun resminin bulunduğu altın bir taht ile 4 bin 500'e yakın değerli taş, altın ve gümüş eşya ele geçirildi.

Türk Kağanlığı meselesiyle ilgili bir diğerk bilimsel araştırma ise Abdülkadir Donuk'un "Eski Türklerde terimler ve askeri-idari unvanlar" adlı monografisidir. Monograf, eski Türklerin sosyal ve kültürel hayatına dair geniş bilgiler vermesi açısından önemlidir⁸².

Eski Göktürklerin tarihiyle ilgilenen bir diğerk Türk bilim adamı Ahmet Taşağıl, "Çin Kaynaklarında Eski Türk Halkları" monografisi, yazarın Çin'deki araştırmalarının Çin kaynaklarına dayanarak derlenmesidir. M.Ö. 3 - MS 10. yüzyıllardaki Türk boylarının tarihi hakkında bilgi verir⁸³.

Araştırmacının bir sonraki monografisi olan "Göktürkler" Çin kronikleri olan "Tung Tien, Tse-Fu Yuan Ui, Tsu-Hix Tung-Jien" esas alınarak yazılmış olup 3 ciltten oluşmaktadır. Birinci cilt Gök Türklerin kökenine ve 542-630 yıllarının siyasi tarihine ayrılmıştır. Bir sonraki ciltte 630-681 yılları arasında yaşanan olaylar, Türk Kağanlığının zayıflaması, Doğu ve Batı kısımlarına bölünmesi ve Kağanlık krizinin sorunları anlatılmaktadır. "Kutluğ Kağan" ve "Gök Türklerin Devleti" adlı III. Cild, 734-742'deki kağanlığın tarihini kapsıyor⁸⁴.

Eski Türk halkları, kökenleri, göçleri, devletlik meseleleri Çin tarihçiliğinin acil sorunları arasında yer almakta olup, araştırmamızda üçüncü grubu oluşturan Çinli bilim adamlarının çalışmalarında Türklerin siyasi tarihine, Türk Kağanlığının tarihi, sosyal sorunları ve şehir planlaması konularına özel önem verilmektedir. Çin'de Türkolojinin gelişimi 20. yüzyılın 40'lı ve 50'li yıllarına dayanmaktadır, ancak 1957'den 70'li yıllara kadar siyasi durum nedeniyle pratik çalışmalar bir miktar durdurulmuştur. 1985 yılında Lin Gan'ın 1919-1984 yılları arasındaki "Eski Türkler" konulu çalışması, Türk Kağanlığının devlet olma meselelerini araştırıyor. Yine, Han Zhong'un "Türk Kağanlığı Tarihi" (1900-2000) ve Bao-Lei'nin

⁸² Donuk A.Eski Türk Devletlerinde İdari-Askeri Unvan ve Terimler. İstanbul,1989. S.233 ; Donuk A.Eski Türk Devlet Teskilatında Tarhan unvani ve Tarihi Gelismesi// Tarix Dergisi,1984.N.34 S.81-90.

⁸³ Taşağıl A. Çin Kaynaklarına Göre Eski Türk Boyları. Ankara, 2004.S.240.

⁸⁴ Taşağıl A. Gök Türkler I.Ankara,1995.S.229; Gök Türkler II.Ankara,1999.S.147; Gök Türkler III.Ankara,2004. S.134.

“Batı Türk Kağanlığına İlişkin Bilimsel Çalışmaların Araştırması” (1980-2010) gibi benzer araştırma çalışmaları oluşturuldu⁸⁵.

1957 yılında Ma Zhang'ın “Türkler ve Türk Kağanlığı” monografisi Türklerin kökeni ve sosyal düzeni konularına ayrılmıştı. Yazara göre, ilk başta eski Türklerde toplumun temeli kölelikti. 8. yüzyılda Doğu Türklerinde feodalite oluşmuş ve göçebelikten daha yerleşik bir yaşam tarzına geçmeye başlamışlardır. Nüfusun yoğun olduğu Orta Asya topraklarının işgali, Batı Türk Kağanlığında bu sürecin daha erken başlamasına yol açmış ve şehir planlamasının gelişimini etkilemiştir. Ma Zhang'ın bu eseri şu ana kadar Çin tarih yazımında Türk halklarına ilişkin ana literatür olarak kabul ediliyor.

20. yüzyılın 80'li yıllarında Xue Zun Zheng'in “Doğu Türk Kağanlığının Siyasi Yapısı” ve Wu Jiang'ın “Türk Kağanlığının Sosyo-Ekonomik Hayatıyla İlgili Bazı Konular” adlı eserleride Türk Kağanlığı ve Türklerinin siyasi tarihinin incelenmesine ayrılmıştı. Yazarlara göre Kağanlığın siyasi tarihinin iyi bir şekilde ele alınmasının yanı sıra, Türklerin sosyal hayatına ilişkin bazı sorunlar da çözülmekten uzaktır⁸⁶. 1965 yılında Tsai Hun-Shen “Türk Hukuku Araştırmaları” başlıklı bir makale yayınladı. Yazar, eski Türk kaynaklarına dayanarak “arazi sahibi” (di-fen 地分), “hayvancılık dağıtımı” (chu in 畜印), “köle” (nu 奴), “aile ve evlilik” (tszya-tin he hun-in 家庭和婚姻) miras, ceza hukuku gibi terimlerin yorumunu ve eski Türk toplumunun diğer yönlerini inceledi. Araştırmacı, eserinde kendisinden önceki araştırmalardaki Türk toplumunun temelinde kölelik olduğu düşüncesine karşı çıkmaktadır. Türk Kağanlığında köleliğin önemsiz olduğu ve kölenin bir aile üyesi gibi olduğu kaynaklarda görüldüğü: koca – lan 儿郎., zhang – ülke, yurt 帳 ve hu – avlu, ev 户 gibi söz ve terimlere dayanarak, toplumun temelinin ataerkil bir şekilde aile olduğunu tespit eder⁸⁷.

U Zin-Shan'ın 1981'deki “Türk Gelenekleri ve Dinleri” ve 1995'teki “Sonraki Türk Kağanlığı'nın Siyasi Sisteminin Analizi” adlı eserlerinde askeri demokrasi ve köleliğin var olduğuna, göçebe hayvancılığın ekonominin, avcılığın ve tarımın temeli olduğuna dikkat çekti. Ticaretin de önemli olması, göçebe askeri faaliyetin yaşam tarzının koşulları yarattığını kanıtlıyor⁸⁸.

Çinli Türkolog bilim adamı Xue Zun Zheng'in “Türklerin Tarihi” adlı çalışması, Türk Kağanlığı ve Birinci Doğu Türk Kağanlığının siyasi tarihine, Batı Türk Kağanlığındaki yönetim sistemine, Kağanlığın Çin'e bağımlı olduğu yılları, İkinci Türk Kağanlığı tarihi konularını tarihi kaynaklara dayanarak anlattı.

⁸⁵ Tishin V.V. Çinli bilim adamlarının eserlerinde Türk Kağanlığı'nın sosyal tarihinin sorunları: tarihografik bir inceleme deneyimi. S.418-428.

⁸⁶ Xue Tsung-cheng. Tu-jue shi (Türklerin Tarihi). Pekin, 1992.

⁸⁷ Kychanov E.I. Çin sınırındaki antik ve orta çağ devletlerinin tarihi (Hunlardan Mançulara kadar). 2. baskı, rev. ve ek Sakt Petersburg., 2010.P.364.

⁸⁸ Tishin V.V. Türk Kağanlığı VI - VIII yüzyılların sosyal tarihinin tarih yazımı. soyut Tarih bilimleri adayı derecesi için. – Moskova.2015.P.28.

Türkiyat çalışmaları alanında araştırma yapan Çinli bilim adamlarının tamamının incelenen konuya tarafsız bir yaklaşıma sahip olduğu söylenemez. Bunlardan biri de “Türklerin Tarihi” adlı eserinde eski Türklerin etnik sorunlarına değinen ve eski Türklerin yaşadığı coğrafyanın Çin sınırında olmasından yola çıkarak şunu öne süren Lin Gan'dır (林幹): “Gök Türkler Çin'in göçebe kabileleridir”. Bu, Çin siyasetindeki “toplam ulusal üstünlük” ilkesinden, yani azınlığın çoğunluğa tabi olması ilkesinden kaynaklanmaktadır.

Eski Türklerin kökeni ve erken dönem tarihi hakkında görüş birliği olmaması, mevcut kaynaklarda eski Türk eserleriyle ilgili bilgilerin efsanelerle karıştırılması, dünya toplumunun bu konuya olan ilgisinin artmasına neden olmaktadır. Eski Türklerin etnogenezi, sosyal süreçleri, devletin ortaya çıkışı ve şehir planlaması konularında birçok çalışma yapılmış olmasına rağmen net bir görüşe ulaşılamaması bu bilimsel sorunun aciliyetini arttırmaktadır.

Yukarıdaki araştırmalardan hareketle Batı'da Alman devletinin örneği olarak kabul edilen tarih yazıcılığı çözümlerinin Türkoloji alanında bilim ekolleri oluşturduğunu, bilimsel ilgilerinin ağırlıklı olarak bu çerçevede olduğunu söyleyebiliriz. Eski Türklerin etnogenezi, dili ve edebiyatı üzerine çalışmalar yapılmış ve bu alanda büyük başarılarla imza atılmıştır.

Avrupalı Türkologların eserlerinin Türk bilim adamları tarafından incelenmesi, Çinli bilim adamlarının eserlerinin Türkçeye çevrilmesi ve araştırılması bu alanın Türkiye'de gelişmesine temel oluşturacaktır. Türkiye Cumhuriyeti'nde bu bilimsel soruna ilişkin araştırmaların gelişimi aynı zamanda devlet politikasıyla da ilgili olup, Küçük Asya'nın (Anadolu) Türklerin tarihi vatanı olduğunun kanıtlanma çabasıyla da açıklanmaktadır.

SONUÇ VE ÖNERİLER

Eski Türkler, Türklerin ekonomisi, sosyo-ekonomik yaşam tarzı, unvan ve lakaplar ile etnogenezi, Türk Kağanlığı, siyasi tarih, yönetim konuları Çinli bilim adamları tarafından kapsamlı bir şekilde araştırılmış ve birincil kaynak olarak kabul edilen Çin kaynaklarına doğrudan atıfta bulunulması, onlara diğer devlet araştırmacılarına göre avantajlıdır. Ancak Çin Halk Cumhuriyeti topraklarında yaşayan halkların Çin tarihinin bir parçası olarak değerlendirilmesi, azınlığın çoğunluğa tabi olması ilkesi, bilimsel sorunun tek taraflı çözümü onun objektif olarak incelenmesine engel olmuştur. Bununla birlikte Türkoloji tarih yazımının Almanya, Türkiye ve Çin örneği dikkate alınarak incelenmesi, birçok araştırmacının Eski Türkler ve Türk Kağanlığı konusu üzerinde çalıştığını ve araştırmaları sonucunda eski Türklerin, onların ilk vatan, göç süreci, ekonomi, yaşam tarzı, Türk Kağanlığının yönetim, devletçilik, şehir planlaması, kültür, edebiyat, sanat, yazı, unvan ve lakaplarla ilgili bilgilerin toplandığını gösterir.

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LEGAL CONSEQUENCES OF INVALIDATION OF TRANSACTIONS / İŞLEMLERİN GEÇERSİZ KILINMASININ HUKUKİ SONUÇLARI

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ANNOTATION

In this article, the authors analyzed the most pressing issues related to the legal consequences of an invalid transaction. The social and economic significance of transactions is determined by their essence and special legal properties. Civil law serves to regulate commodity-money and other relations, the participants of which act as equal, independent and independent from each other. The main legal means of establishing and determining the content of relations between the above-mentioned entities are transactions. It is transactions that are the legal means by which socially and economically equal and independent entities establish their rights and obligations, i.e. the legal limits of freedom of conduct[1].

Transactions play a multifaceted role in public life. Therefore, in civil law, the principle of permissibility applies - the validity of any transactions that are not prohibited by law, i.e. the principle of freedom of transactions works. In the article, the authors tried to give the concept of a transaction, to show its importance at the present stage of development of our country.

The authors also present in the article a comprehensive study of problematic issues, formulated scientific conclusions and proposals aimed at solving existing problems both in theory and in law enforcement practice of regulating the consequences of invalid transactions in civil law[2].

Thus, this article examines the signs of a transaction, the concept of an invalid transaction, types of invalid transactions, defects of transactions, general and special grounds for invalidation of a transaction, the consequences of such recognition, as well as the limitation period and requirements for invalidation of a transaction and the application of the consequences of its invalidity.

Examples from judicial practice were also given in order to show certain types of invalid transactions by examples. The content of the article is analyzed and summarized.

Keywords: *Transaction, legal, invalid, void transaction, contract, pledge, statement of claim, court.*

ÖZET

Bu makalede yazarlar, geçersiz bir işlemin yasal sonuçlarıyla ilgili en acil sorunları analiz ettiler. İşlemlerin sosyal ve ekonomik önemi, özleri ve özel yasal özellikleri ile belirlenir. Medeni hukuk, katılımcıları eşit, bağımsız ve birbirinden bağımsız hareket eden meta-para ve diğer ilişkileri düzenlemeye hizmet eder. Yukarıda belirtilen kuruluşlar arasındaki ilişkilerin içeriğini oluşturmanın ve belirlemenin temel yasal yolu işlemlerdir. Sosyal ve ekonomik olarak eşit ve bağımsız kuruluşların hak

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ve yükümlülüklerini belirledikleri yasal araçlar olan işlemlerdir, yani. davranış özgürlüğünün yasal sınırları[1].

İşlemler kamusal yaşamda çok yönlü bir rol oynar. Bu nedenle medeni hukukta izin verilebilirlik ilkesi geçerlidir - yasalarca yasaklanmayan işlemlerin geçerliliği, yani işlem özgürlüğü ilkesi işe yarar. Makalede yazarlar, ülkemizin bugünkü gelişim aşamasında önemini göstermek için bir işlem kavramı vermeye çalışmışlardır.

Yazarlar ayrıca makalede, medeni hukuktaki geçersiz işlemlerin sonuçlarını düzenleyen hem teoride hem de kolluk kuvvetlerinde mevcut sorunları çözmeyi amaçlayan bilimsel sonuçlar ve öneriler formüle eden sorunlu konuların kapsamlı bir çalışmasını sunmaktadır[2].

Bu nedenle, bu makale bir işlemin işaretlerini, geçersiz işlem kavramını, geçersiz işlem türlerini, işlem kusurlarını, bir işlemin geçersiz kılınması için genel ve özel gerekçeleri, bu tür bir tanımın sonuçlarını ve sınırlama süresini inceler. ve bir işlemin geçersiz kılınması ve uygulanması için gereklilikler geçersizliğinin sonuçları.

Bazı geçersiz işlem türlerini örneklerle göstermek için adli uygulamalardan örnekler de verilmiştir. Makalenin içeriği analiz edilir ve özetlenir.

Anahtar Kelimeler: *İşlem, yasal, geçersiz, talep beyanı.*

Nowadays, transactions are becoming relevant, as their volume and importance increase every year. An important place is occupied by the legal awareness of citizens about transactions.

The transaction, being one of the grounds for the emergence of civil rights and obligations, represents the unity of four elements: subjects - persons participating in the transaction; the subjective side - unity of will and expression; forms and contents that must comply with current legislation.

There are valid and invalid transactions. A transaction is recognized as valid in the following cases: if it does not contradict the law; if the transaction expresses the true will of the persons who committed it; if the transaction is made by capable persons; if the transaction is made in a certain form recognized by law.

Any transaction made in violation of the requirements of the law is considered an invalid transaction. The defect of any or several elements of the transaction leads to its invalidity. Depending on the defective element, invalid transactions are divided into types. A transaction may be invalid by virtue of its recognition as such by a court (disputed), or regardless of such recognition (void). A transaction is recognized as void on the grounds established by the Civil Code of the Republic of Kazakhstan, a transaction that does not comply with the requirements of the law or other legal acts and by listing some specific transactions (committed for a purpose contrary to the foundations of law and order and morality; imaginary and pretended, etc.). For an insignificant transaction, a non-judicial

recognition procedure is established; any interested person may demand in court the application of the consequences of its invalidity. An insignificant transaction is invalid from the moment of its commission, the limitation period is 10 years. A judicial recognition procedure has been established for the disputed transaction, a limited number of persons entitled to claim disputes, and a reduced limitation period of 1 year. The disputed transaction is invalid from the moment of commission or, according to a court decision, for the future from the moment of making a decision.

The consequences of the invalidity of transactions are bilateral restitution, unilateral restitution and non-restitution. As a general rule, each of the parties is obliged to return to the other party everything received under the transaction. The law may provide for the obligation of the perpetrator to compensate for the real damage caused to the victim by the commission of an invalid transaction. The problem of procedural protection is relevant when applying the consequences of the invalidity of transactions on the initiative of the court and on the claims of prosecutors in defense of state and public interests

The legal consequences of invalidation of a transaction are divided into two types - basic and additional. The former, in turn, have the following three types:

- restoring both sides to their original position,
- restoration of one side of the transaction to its original position and recovery of all executed or to be executed by the second party to the state income;
- recovery of property transferred or transferable under the transaction to the state income.

In case of invalidity of the transaction, each of the parties is obliged to return to the other all received under the transaction, and in case of impossibility to return the received in kind (including when the received is expressed in the use of property, work performed or service provided) - to reimburse its value in money, unless other consequences of invalidity are provided by law. This action is called bilateral restitution (restoration of the previous state).

So, for example, if a transaction was made with a person recognized as incapacitated due to a mental disorder, then all transferred by the parties under such a transaction is obliged to return to the other all received in kind, and if it is impossible to return the full in kind - to reimburse its value in money.

Bilateral restitution is applied to transactions made by minors under the age of 14, to transactions made by minors between the ages of 14 and 17, upon recognition as invalid, to transactions made by a citizen limited in legal capacity by a court, in case of recognition as invalid, to invalid transactions beyond the scope of special legal capacity, etc.

Currently, there is a tendency in the courts of the republic to increase the number of civil cases on disputes arising between participants in various legal transactions. When considering cases of this

category, the courts experience certain difficulties in evaluating the evidence presented by the parties as justification for their claims and objections, as well as in applying the norms of substantive law.

In particular, when considering cases on the recognition of a transaction as invalid or valid in the absence of grounds, courts are often forced to refer to norms that provide for the invalidity of transactions as a result of their inconsistency with law and morality, as well as in the case of their imaginary, pretense, and the like.

At the same time, the interpretation and application of the above-mentioned norms of the law in practice have become contradictory, and in some cases judges have some subjectivity in their approach, which causes an increase in the flow of complaints against decisions and rulings of the courts of the first and second instances.

In many ways, the current situation is explained by the fact that individuals and legal entities, due to their legal illiteracy, as a result of the lack of high-quality legal assistance or the desire to hide real relationships, sometimes conclude transactions that do not correspond to those that they actually had in mind.

For example, the replacement of the contract of sale with the issuance of a power of attorney, a loan agreement and the subsequent pledge agreement with the registration of gift agreements, purchase and sale, a will - a gift agreement, etc. has become widespread.

Assessing the conclusion of such transactions from the point of view of the law, courts often proceed from the principle of compliance with the voluntary expression of the will of the parties when concluding transactions, freedom of contract. Meanwhile, this approach to dispute resolution does not always guarantee its legality and validity, which, of course, causes disagreement with the decisions made by the courts, and subsequently generates their appeal [33,53b.].

When considering the issue of invalidity of transactions, in my opinion, first of all, one should proceed from the very concept of a transaction. The Civil Code of the Republic of Kazakhstan recognizes transactions as actions of citizens and legal entities aimed at establishing, changing or terminating civil rights and obligations.

Thus, it follows from the definition of a transaction that it is an action. That is, it represents a volitional, conscious and purposeful act of a subject of civil law. At the same time, both the inner will and the expression of will must be formed without the influence of factors distorting their true meaning. For example, it cannot be argued that a person has a desire to make a deal when it is made under the influence of violence, or about the proper expression of will when the deal is concluded due to delusion. It should be noted that between the will, i.e. There may be a discrepancy between

the desire to make a deal and the expression of will. In this regard, in practice, difficulties arise when deciding which should be preferred - will or expression of will.

Obviously, when resolving the issue of invalidity of transactions, the courts proceed from the fact that a transaction is a manifestation of lawful, permissible, and most often legally established behavior. However, the legality of conduct does not require that all types of transactions are expressly provided for by law. Transactions that are not provided for by law are quite possible, but it is required that they do not contradict the law, do not violate its prohibitions.

At the same time, Article 159 of the Civil Code states "Grounds for invalidity of transactions". This indicates that the legislator has used concepts that include both the grounds for invalidating transactions and the grounds for invalidating transactions by virtue of law, i.e. regardless of such recognition by the court.

The general grounds for the invalidity of the transaction are the contradiction of the concluded transaction to the requirements of the law, as well as its commission for a purpose deliberately contrary to the principles of law and order or morality (Art. 158 of the Civil Code) [34,109b.]. Along with this general rule, in the norms of the Civil Code (in art. 159, 160, 168, 193-1, 220, 294, 307, 315 etc.) and other legislative acts establish the wording of assessments of specific violations committed during the transaction. They are established by the legislator by using imperative expressions, such as: "the transaction is invalid", "the transaction is invalid"

For example, a transaction made by a person under the age of 14 is invalid, except for transactions provided for in Article 23 of the Civil Code, i.e. such a transaction is invalid, and in fact void already by virtue of a direct indication of this law (paragraph 3 of Article 159 of the Civil Code). However, a transaction made by a person who has reached the age of 14 without the consent of his legal representatives, except for transactions that he legally has the right to make independently, may be declared invalid by a court at the request of legal representatives. That is, this transaction can be declared invalid only by a court decision (disputed) (clause 4 of Article 159 of the Civil Code).

In my opinion, such a difference in the normative designation of invalidity of transactions is important not only when considering cases on invalidation of transactions, but also when considering other categories of cases where courts evaluate certain transactions (which the parties refer to in support of their claims and objections) for their validity or invalidity [1].

If, when considering a dispute in which the parties refer to certain transactions as evidence in the case, the court finds that the transaction was made in violation of the requirements for the form, content, participants in the transaction, and freedom of expression (these violations exist both collectively and separately), the court Based on the norms governing this transaction, it is obliged to

establish whether this transaction, according to the requirements of the law, should be declared invalid by the court at the request of the interested person (the disputed transaction), or it is invalid by virtue of a direct indication of this in the law, that is, regardless of such recognition (an insignificant transaction).

If the court finds that the transaction is disputed, it explains to the parties their right to apply to the court with a claim for invalidation of this transaction, since before the recognition of this transaction by the court as invalid, it entails certain legal consequences. However, if the court finds that the transaction is void, it declares the invalidity of the transaction and applies the consequences of its invalidity. In this case, it is not necessary to apply to the court with a claim for invalidation of such a transaction.

This is very important, because it has not only purely theoretical, but also practical significance.

Here is an example from the practice in a specific case in the courts of Almaty, supported by the Supreme Court of the Republic of Kazakhstan. So, the plaintiff B. appealed to the court with a claim to the akimat of Almaty, GKP "Almatyzher" to recover compensation for the forced termination of ownership. The court of first instance, satisfying the claim, proceeded from the fact that on July 9, 2020, employees of the State Enterprise Almatyzher with a bailiff illegally demolished a cafe owned by the plaintiff on the basis of a donation agreement dated June 2, 2020. By the decision of the appellate judicial board of the Almaty City Court, the decision of the district court was canceled and a new decision was made to dismiss the claim. The decision adopted by the court of appeal was left unchanged by the decision of the cassation board.

In accordance with paragraph 1 of Article 158 of the Civil Code, i.e. by virtue of a direct indication of the law, a transaction is invalid, the content of which does not meet the requirements of the law, as well as committed for a purpose that is obviously illegal to the foundations of law and order or morality. Therefore, the law does not require the recognition of such a transaction as invalid in court.

Regarding the issue of invalidity of transactions, I would like to note that an analysis of judicial practice in cases of invalidation of transactions has shown that, despite the obvious inconsistency of concluded contracts with the current legislation, the parties to the transaction do not declare the requirements for invalidation of the transaction. Moreover, the defendant often acknowledges the claim and asks the court to satisfy the plaintiff's claims [2].

Practice shows that in relation to such transactions, some courts proceed from the fact that the transaction referred to by the plaintiff has not been challenged by anyone and has not been invalidated by the court in accordance with the established procedure. Therefore, they accept this transaction as evidence in support of the decision. At the same time, they explain to the parties the

right to file an independent claim for invalidation of the transaction, which creates unnecessary red tape, complaints and complaints from the participants in the process.

It is difficult to agree with such an approach. The assertion that an illegal or immoral transaction is valid until it is declared invalid by the court, in conditions when none of the parties is interested in invalidating it, contributes to the emergence of a serious threat to the effectiveness of ensuring the protection of the rights and interests of citizens, and in some cases, state interests.

The Supervisory Judicial Board of the Supreme Court of the Republic of Kazakhstan, based on the results of the review of cases in the order of supervision, is forced to repeatedly provide explanations on the correct application of the norms of civil legislation in cases of seizure of land for state needs.

Currently, the absence in legislation of a direct consolidation of the division of invalid transactions into void and contested, the existence of serious uncertainty about the need for a judicial procedure for invalidating a transaction causes difficulties in law enforcement practice.

Judicial practice in criminal cases also testifies in favor of legislating the division of transactions into void and disputed.

For example, when considering a criminal case on pseudo-entrepreneurship, the courts, establishing the extraction of property benefits by the defendants, assess transactions that are legitimate in form, but fictitious in purpose and content, which do not indicate an intention to engage in entrepreneurial activity (cashing out of funds, intermediary services, etc.). That is, they evaluate such transactions as invalid by virtue of an indication of the law (negligible), since they were committed for a purpose that is obviously contrary to the fundamentals of law and order (Article 158 of the Civil Code).

There are many such examples from judicial practice in criminal cases. However, if such transactions were to be invalidated by the court only at the request of the person concerned, it is not known how long the criminal case would be resolved. Thus, it is obvious that the need for legislative consolidation of the division of invalid transactions into void and contested arose quite a long time ago and is waiting for its early decision.

In my opinion, the issue of the consequences of invalid transactions is quite difficult today.

The law provides that an invalid transaction does not entail legal consequences, except for those related to its invalidity, and is invalid from the moment of its commission, unless otherwise provided by the Civil Code, legislative acts or does not follow from the substance or content of the transaction. As a general rule, in case of invalidity of a transaction, each of the parties is obliged to return to the other everything received under the transaction, i.e. a consequence occurs in the form of bilateral restitution (Article 157 of the Civil Code). When applying this provision of the law in practice, the

question arises: should the court, in the absence of a claim for the return of everything received under an invalid transaction, oblige the defendant in the decision to refund what he received under the transaction. There is a rather contradictory and diverse judicial practice on this issue. In some cases, the courts are guided by the Normative Resolution of the Supreme Court of the Republic of Kazakhstan dated July 11, 2003 No. 5 "On the judicial decision". 19 of the Resolution defines that when satisfying a claim in cases of recognition of a right, the court is obliged to indicate in the operative part of the decision not only the existence of the right, but also the legal consequences that such recognition entails. And this, I think, should be recognized as correct, since the application of the consequences of the invalidity of transactions provides the most complete resolution of disputed legal relations [3].

Unfortunately, the courts do not always apply these consequences, motivating their decision by the absence of the plaintiff's claim in this part, and there is no clear rule in the law obliging the courts to apply the consequences of invalidation of transactions. As a result, the dispute often remains unresolved in full.

In practice, it is not uncommon when, having made a transaction (which is subsequently recognized as invalid), the person who acquired the property under it, subsequently alienates this property again. Subsequently, this property may repeatedly pass from one person to another as a result of a number of consecutive transactions.

In such a situation, the plaintiff (the owner of the property) usually sues for the recognition of all transactions made with his property as invalid and requires the application of bilateral restitution for them, which is satisfied by the courts.

In my opinion, such actions are erroneous, because they lead to a violation of the rights of a bona fide acquirer who believes that he acquired property from the owner, therefore, he became the owner himself.

This approach makes the provisions of the norms of Article 260 of the Civil Code on the recovery of property from someone else's illegal possession, as well as Article 261 of the Civil Code on the recovery of property from a bona fide acquirer (vindication), "dead" and inoperative.

In accordance with paragraph 8 of Article 157 of the Civil Code, the first transaction declared invalid by the court is considered invalid from the moment of its commission and does not entail the legal consequences for which it was concluded, including the transfer of the title of the owner to the acquirer under this transaction. At the same time, as a general rule, the application of the consequences of the invalidity of the transaction in the form of bilateral restitution is not dependent on the good faith of the parties, including the acquirer, the main thing is to determine and prove the

grounds for the invalidity of the transaction. If the transaction is declared invalid, the acquirer does not become the owner of the property. Accordingly, he does not have the right to dispose of this property, i.e. determine the legal fate of the property. Thus, it turns out that all subsequent transactions with property received under an invalid transaction are made with persons who are not the owners of the property, that is, these transactions are void as they do not comply with the requirements of the legislation. Therefore, the right of a person who considers himself the owner is not subject to protection using the legal mechanism established by art. 157 CC, with the application of restitution. In this case, the norms of Article 260 of the Civil Code should be applied, according to which the owner has the right to claim his property from someone else's illegal possession by filing a vindication claim. This approach follows from the norms of paragraph 3 of Article 157 of the Civil Code, from the meaning and content of which it follows that the application of bilateral restitution is possible only if other consequences are not provided for by the Code.

Previously, the norms of paragraph 3 of Article 157 of the Civil Code did not contain such provisions and were limited only to the application of consequences in the form of restitution, which caused certain difficulties in applying both the norms of Articles 157 of the Civil Code and Articles 260, 261 of the Civil Code.

Therefore, in the Concept of the Legal Policy of the Republic of Kazakhstan for the period from 2010 to 2020, the task was set to conceptually determine the applicability of bilateral restitution in case of invalidation of a transaction, taking into account the fact that the acquirer of the thing under the transaction is in good faith and this thing cannot be claimed from him in cases provided for by law.

In order to implement the tasks set by the Law of the Republic of Kazakhstan dated March 25, 2011 No. 421-IV "On Amendments and Additions to Certain Legislative Acts of the Republic of Kazakhstan on improving civil legislation", amendments were made to paragraphs 1, 3, 8 of Article 157 of the Civil Code, which eliminated the gaps in the legislation. The amendments made determined the possibility of applying restitution to an invalid transaction only in cases where other consequences are not provided for by the Civil Code.

Among other consequences, in particular, the legislator refers to the right of the owner to claim his property from someone else's illegal possession or from a bona fide acquirer on the basis of the nullity of the transaction or a transaction declared invalid by a court.

As already mentioned, not in all cases of invalidation of a transaction, restitution can be applied as a consequence. In the case of several transactions with the property, restitution applies only to the first transaction upon its invalidation as a transaction made between the owner and the acquirer of the property. Restitution is not applicable to subsequent transactions (second, third, etc.), since

these transactions are made between persons who do not have the authority to alienate property and new purchasers. In this case, the consequences come in the form of reclamation of property from someone else's illegal possession (Article 260 of the Civil Code) or reclamation from a bona fide acquirer (subject to the conditions provided for in Article 261 of the Civil Code), eviction, etc. It should be noted that the reclamation by the owner of property from someone else's illegal possession, as well as from a bona fide acquirer in some cases can be applied as the consequence of the invalidity of the transaction(s), and in others - as an independent way to protect the right of the owner.

In the first case, unlike the second, if the property was acquired on the basis of a completed transaction, the owner of the property, if there are grounds for that, must protect the right of ownership by filing a lawsuit to invalidate the transaction. The reclamation of property from someone else's illegal possession or from a bona fide acquirer in this case will be applied as a consequence of the invalidity of the transaction.

In the second case, when the transaction is void, judicial protection of violated rights should consist in the direct application by the court of the consequences of its invalidity without prior judicial recognition of its invalidity.

I believe that when resolving issues on invalid transactions, one should not only be guided by the opinions of theoretical scientists, but also take into account judicial practice, which indicates the need to resolve them as soon as possible by making amendments and additions to the current legislation.

Invalid transactions should be distinguished from non-concluded transactions. An unfinished transaction is not a legal fact at all and does not generate any legal consequences. For example, as a result of lengthy negotiations to resolve disagreements that arose during the conclusion of the supply contract, the parties did not agree on the essential terms of the contract. Such a transaction is considered not concluded. If the contract was concluded, but later it turned out that one party is, for example, incapacitated, then such a transaction should be declared invalid.

Another example: the parties, guided by the norm of paragraph 1 of Article 154 of the Civil Code of the Republic of Kazakhstan, decided to conclude a transaction in notarial form, although by law a mandatory notarial form was not required for this transaction. However, the second party subsequently evaded notarization of the transaction. In this case, the transaction will be recognized as not concluded, and not invalid, since on the basis of paragraph 2 of Article 394 of the Civil Code of the Republic of Kazakhstan, if the parties agreed to conclude an agreement in a certain form, it is considered concluded from the moment it was given the agreed form, at least according to the

legislation for this type of contracts, this form was not required. Failure to comply with the agreed form means that the contract has not been concluded [4].

These can be both a party to the transaction and third parties. Moreover, the term "interested parties" is subject to a broad interpretation. Thus, in accordance with article 74 of the Law of the Republic of Kazakhstan "On Joint-Stock Companies", non-compliance with the requirements provided for by the said Law when making a major transaction and a transaction in which there is an interest entails the recognition of these transactions as invalid in court at the request of interested parties. Interested parties may be both the joint-stock company itself and the shareholder(s) owning (collectively owning) five or more percent of the company's voting shares, etc.

Paragraphs 5 and 6 of Article 159 of the Civil Code of the Republic of Kazakhstan are called interested persons of the guardian and trustee, paragraph 7 – other persons, in particular, heirs, etc.

A variety of authorized bodies can be used as an appropriate state body that has the right to apply to the court with a claim for invalidation of the transaction. Article 56 of the CPC of the Republic of Kazakhstan provides that in cases provided for by law, state and local self-government bodies, organizations or individual citizens may file a lawsuit in court to protect the rights, freedoms and legally protected interests of other persons at their request, as well as public or State interests. For example, the antimonopoly authorities of the Republic of Kazakhstan may file claims for invalidation of a merger or market division by subjects of monopolies and regulated markets.

A claim to protect the interests of an incapacitated citizen may be filed regardless of the request of the person concerned.

The prosecutor has the right to apply to the court with a claim, a statement on the protection of the rights, freedoms and legitimate interests of citizens, the rights and legitimate interests of organizations, public or state interests. A claim for the protection of labor, housing and other rights and freedoms of an unlimited number of persons in the social sphere, as well as in defense of the interests of an incapacitated citizen, may be filed by the prosecutor regardless of the request and application of the interested person (paragraph 3 of Article 55 of the Civil Procedure Code of the Republic of Kazakhstan).

A transaction may be declared invalid only on the grounds established by law. The specific grounds for invalidation of transactions are established by Articles 158, 159 and paragraph 1 of Article 160 of the Civil Code of the Republic of Kazakhstan.

Paragraphs 3-9 of the commented article contain rules on the consequences of the invalidity of transactions. The consequences of the invalidity of a part of the transaction are additionally regulated by Article 161 of the Civil Code of the Republic of Kazakhstan.

In case of invalidity of the transaction, each of the parties is obliged to return to the other all received under the transaction, which is achieved by issuing a court decision on bilateral restitution (bringing the parties to their original position).

If it is impossible to return in kind everything received under the transaction (including when the received is expressed in the use of property, work performed or service provided), then each party is obliged to reimburse the cost of the property to be returned, the cost of using the property, the cost of work performed or services rendered in money, unless other consequences of the invalidity of the transaction are provided by Civil Law The Code.

In case of disputes, the rules of the Civil Code on the price of the contract and the date of determining the recoverable losses may be applied when determining the cost in accordance with the analogy of the law.

Paragraphs 4, 5 of the commented article regulate such a basis for the invalidity of a transaction as its focus on achieving a criminal goal. The criminal purpose may be expressed in the direction of committing not any offenses, but those for which responsibility is provided for by the Criminal Code of the Republic of Kazakhstan. It is possible to prove the existence of such a goal only in accordance with the established criminal procedure procedure. The presence or absence of intent to achieve a criminal goal, the degree of guilt of each of the parties to the transaction is also carried out within the framework of criminal proceedings [5].

If there is intent on achieving a criminal goal on both sides, everything received by them under the transaction, or intended to be received, is subject to confiscation (gratuitous withdrawal to the state's income) by a court decision or verdict. Such a situation in the theory of civil law is formulated as the prevention of restitution.

If such a transaction was executed by one of the parties, then everything received by it and everything due from it under the transaction to the first party is subject to confiscation from the other party.

If none of the parties has yet begun to execute a transaction aimed at achieving a criminal goal, then everything provided for by the transaction for execution is subject to confiscation.

If the court finds that only one party had the intention to achieve a criminal goal, then everything received by this party under the transaction is subject to return to the other party (unilateral restitution). In turn, what is received by the other party or due to be received from the guilty party is subject to confiscation (paragraph 5 of Article 157 of the Civil Code of the Republic of Kazakhstan).

In the course of the trial, the court, having established the specific circumstances of the case, the degree of guilt of the participants, their financial situation; the conditions under which the transaction was concluded; the legal and actual consequences that have occurred, etc., has the right not to apply partially or completely the consequences provided for in paragraphs 4 and 5 of the commented article, regarding the confiscation of property received or subject to receipt of an invalid transaction. In this part, the court applies the consequences provided for in paragraph 3 of Article 157 of the Civil Code of the Republic of Kazakhstan on bilateral restitution.

In case of invalidation of a unilateral transaction (for example, acceptance of an inheritance by a person who is not included in the circle of heirs by law or will, or deprived of the right of inheritance by a court), the norms of Chapter 48 of the Civil Code of the Republic of Kazakhstan on the return of unreasonably acquired property are applied as consequences.

In addition to the application of bilateral restitution, confiscation of what has been received or is to be received under the transaction, the court may recover from the party guilty of committing actions that caused the invalidity of the transaction in favor of the other party the losses incurred by the latter related to the invalidation of the transaction. For the concept and composition of losses, see the commentary to Article 9 of the Civil Code of the Republic of Kazakhstan.

As a general rule, the court declares the transaction invalid from the moment of its conclusion. However, taking into account the specific circumstances of the case, the court may limit itself to prohibiting its further execution if it follows from the content of the transaction that its effect can be terminated only for the future. Everything received under the transaction remains with the parties, but it is not subject to further execution. These are, as a rule, transactions with continuing execution, for example, lease agreements, rents, etc.

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THE SPIRITUAL AND ETHICAL WORLDVIEW OF TEENAGE GIRLS IN THE SPIRIT OF NATIONAL VALUES / GENÇ KIZLARIN MİLLİ DEĞERLER RUHUNDA MANEVİ VE ETİK DÜNYA GÖRÜŞÜ

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ABSTRACT

It is known that the original image of a person his sweetness, kindness, nobility like qualities with manifestation will be This is positive characteristics directly nice hall the words use through, beautiful speech by means of done is increased. Book in the world while this positive the word summation embodied from them use for book reading important is the source. This is a trait while spirituality with dependent being each how It is spiritual and mental of a person the world expressive is a concept. So since, her one of the person mental ingenuity illuminants to science aspiration through, in society main place held activity with done is increased. Adolescence is a time when individuals begin to question and explore their beliefs, values, and purpose in life. It is during this stage that they strive to develop their own identity and make sense of the world around them. Spirituality, which encompasses an individual's connection to something greater than themselves, becomes an integral part of their search for meaning and purpose. During adolescence, young people start to reflect on existential questions, such as the nature of life, the existence of a higher power, and their place in the universe. This exploration allows them to form their own spiritual beliefs, separate from those of their family or cultural background. Adolescence is a critical period for establishing a foundation of spiritual understanding that can shape their worldview and guide them throughout their lives. Family beliefs and practices significantly impact adolescent spiritual exploration. The religious or spiritual traditions passed down from parents or caregivers can shape their initial understanding of spirituality. However, during adolescence, young people may question or challenge their family's beliefs as they develop their own perspectives.

Key words: *morals lessons, education, book reading, society.*

ÖZET

Bir kişinin orijinal imajının tatlılığı, nezaketi, asaleti gibi niteliklerinin tezahürü ile olacağı bilinmektedir. Bu olumlu özellikler doğrudan güzel salonda kullanılan kelimeler aracılığıyla, güzel konuşma yoluyla yapılır. Kitap dünyada iken bu olumlu kelime özeti onlardan somutlaştırılan kitap okuma için kullanımı önemlidir kaynaktır. Bu bir özellik iken maneviyat her biri bağımlı varlıkla nasıl Bir kişinin manevi ve zihinsel dünyası ifade edici bir kavramdır. Bu yüzden, onun zihinsel yaratıcılığında biri bilimsel özleme ışık tutar, toplumda ana yer tutulan aktivite yapılır ile yapılır artar. Ergenlik, bireylerin inançlarını, değerlerini ve yaşam amaçlarını sorgulamaya ve keşfetmeye başladıkları bir zamandır. Bu aşamada, kendi kimliklerini geliştirmeye ve etraflarındaki dünyayı

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anlamaya çalışırlar. Bir bireyin kendisinden daha büyük bir şeye olan bağlantısını kapsayan maneviyat, anlam ve amaç arayışlarının ayrılmaz bir parçası haline gelir. Ergenlik döneminde gençler, yaşamın doğası, daha yüksek bir gücün varlığı ve evrendeki yerleri gibi varoluşsal sorular üzerinde düşünmeye başlarlar. Bu keşif, ailelerinin veya kültürel geçmişlerinin inançlarından ayrı olarak kendi manevi inançlarını oluşturmalarına olanak tanır. Ergenlik, dünya görüşlerini şekillendirebilecek ve yaşamları boyunca onlara rehberlik edebilecek bir manevi anlayış temeli oluşturmak için kritik bir dönemdir. Aile inançları ve uygulamaları, ergenlik dönemindeki manevi keşfi önemli ölçüde etkiler. Ebeveynlerden veya bakıcılardan aktarılan dini veya manevi gelenekler, maneviyata ilişkin ilk anlayışlarını şekillendirebilir. Ancak ergenlik döneminde gençler, kendi bakış açılarını geliştirirken ailelerinin inançlarını sorgulayabilir veya meydan okuyabilirler.

Anahtar kelimeler: *ahlak dersleri, eğitim, kitap okuma, toplum.*

INTRODUCTION.

"Spirituality of the term extent extremely wide being, directly a person for necessary has been philosophical worldview, legal to science have to be, scientific, artistic thinking world about imagination and moral, religious of the sciences scholar to be with explained."

In fact, puberty age boys and girls, complex, it can't be experiences from the beginning forgiving, fast variable character manifestation to be, their own external who puts a building on the views to transient feelings to be given period passing will be Scientists that's it period two to the category separate scientific interpretation they do That is, apparently and internal, external and internal view to the shape based on their they evaluate his spirituality, morals, worldview . Especially vital to the experience have was not teenager in young people external and internal appearance simple and sincere in appearance slowness with forming goes Later, each other with organic dependent has been internal and external of appearance to himself special appearances manifestation be starts

Naturally, in the family national and universal values unity, spiritual and moral values priority if there is, main internal spiritual world rich goes External to the world his height, appearance, clothes, behavior appearance, and others enters Internal world while his from living purpose, idea conduct, dreams, aspirations, feelings own into takes That's what a person is internal world is spirituality"

Indeed, above given thoughts scientific sources based on explained being human internal spirituality short light up gave These are considerations directly and indirectly each one a person for important education is the criterion.

In particular, especially of young people internal spirituality formation important moral and spiritual process is considered Most the important thing is theirs from living purpose to fly, and that's it

factors through perfect a person for necessary was qualities absorb the most main spiritual is a doctrine.

Perfect a person and them bring up of our people eternal, historical, to himself special tradition and in tradition, vital values, spiritual, literary in heritage, cultural artifacts and in his monuments embodied.

Most the important thing is spiritual to enlightenment have of a person ability, talent, self-country, society pride, honor, reputation - attention is considered Especially at puberty age of boys and girls healthy mind, opinion and good character of society main spiritual wealth.

Naturally, spiritual and educational of wealth each bilaterally development in finding the most important source this directly reading, public information sources calculated newspaper magazines, internet networks included new scientific and theoretical data with organic depends.

These are the sources a person mental the world enrichment according to him spiritual food power the garden works. In the family adult enough teenage of boys and girls education taking environment, parents to them relationship in the family installed education styles directly a lot in terms of their mutually in their relationship reflection is enough First, the ointments parents, grandparents, brothers and sisters loved ones in the circle mutually If he does not feel love, the next independent life stages lost family love place never thing can't press That's exactly it period especially teenage girls education sharp effect who does unkindness has been behavior own the result to show can This is theirs to lack of spirituality placed from the steps one is considered

So, it's fine age of girls born grew up family, him wrapping standing of the environment spiritual wide in observation world, level how much high if, then adult enough of the child spirituality so much strong will be

That's it in place moral outlook with depends comments are also juvenile girls to the worldview about known educational of the factors is one

His content - essence attention turn the term " ethics". Arabic from the language received behavior of the word the abundance represents That is people between relationships in order put to himself special the rules complex to be with together spiritual education to the field about human is a concept.

Methods: In fact, ethics a person of relations not written, however by the country acceptance made " gold from "rules". one is considered Most the important thing is to grow up girls' morality with depends relationships at the core of them in life own places in finding basis being service does

Ethical education the most main criteria one, own behavior understanding and to the trail put, one word with so to speak in a sense of identity of course of reading place is incomparable. This is the place artistic litterateur, art samples, great historical person's life reflection reached the works are exemplary story and narratives young generation moral enlightenment in raising priceless treasure is considered

Literature review: Ethics concept Uzbek your throat to his blood and spirit absorbed gone thin feeling is considered That's why for that of our people customs, traditions, people sweet tooth creativity examples, literature and marriage in the style of reflection reached national is a value.

In this place poet Ahmed Donish own to their children advice " Your photos not, your memories fix it, teenager, adulthood age girl " said was Moral considerations remember falls Poet as said of a person external of beauty his internal, spiritual the soul to know can How many nice hall and beautiful don't be his if his morals are corrupt, he is attention win can't Especially they that's it in age his own flawless beauty with people attention to himself pulls That's exactly it during, there to his manners, his words, himself to keep separately attention to do period is also considered.

That's it not to forget must be girls for nice to be human is a virtue. This is a virtue from the surface than very simple one from the view consists of in fact while big spiritual and moral education criterion is counted.

Let's say it's nice at puberty age teenager girl, opposite coming male person according to not to fall simple, but oriental acceptance done that is, himself aside get, male person's It is possible not to look directly at his face as long as them according to not to fall such as are the rules. This rule to himself nation, west to the youth explain possible no Because this the rule they are for one so much stranger is the case. That's why for both, us to our daughters, more precisely East to their peoples special was, deep manners of the rule criterion extremely wide is deep moral to the content have That's why for the East of women chastity, manners, taste and femininity another the nation of their people's moral education in his life exactly meeting difficult

Uzbek of the people girl to the children compliment special is forever of benefits root extremely ancient to the times go is worn

That's why if it should be said in the hadiths of the Prophet Muhammad life and activities, as well as his religious and moral instructions own into received girls from books too about, them grow up delivered about very warm sentences said for example, two girl the child nurture and educate adult delivered man with I'm in heaven together I will be. Or " Who three girl the child grows up, delivery, worthy to places if he passes, his award it is heaven," it is said.

"In the family" of girls grow process watching to go his each one movement control to do forever to benefits according to parents from attention outside not left That's it considerate of holidays most of them in the people of our country some the term" wedding" in the regions withheld peers, mothers, aunts and uncles and neighbors, relatives in the presence of wedding by doing given and growing up of girls tight their hearts to raise, to them man to give, cheerfulness, equals during the he or this relationship with held in meetings participation to reach possibility who created

That's it girls from the collection some of them our people in traditions until now preserved the rest Many in places they are that's it to regions special of people traditional to the food suitable names withheld bride About this researcher Life Ismagilov's " Uzbek". called " weddings ". in his pamphlet teenager girls in education Uzbek of the people national ceremonies and in traditions and customs reflection reached interesting information brings

Sarandos tuy"- to him according to girls seven from the age starting from to their heads a scarf equal to for two-fold from the neck or from the forehead tie they walk Scarves mostly cases white sometimes red in color of cloth prepared will be That's it forever to benefits according to girls ten one those who walk up to the age of

Findings and Discussion: Our country other girls in the regions ten two to age of those who have reached starting with a cap-shaped headdress called " Boshorov". those who wore to this head wrapped one or two red silky or chit fabric prepared a scarf turban in the form of wrapped, two tip of girls back, hair on top of it leave is placed. Kashkadarya of the region some districts to himself rich, rich in the apartment adult enough girls for extremely precious of fabrics embroidered jewelry with decorated headdress is called" Boy head". Of a rich family daughter this hat in dressing women crying small wedding ceremony with celebrated

Poor al family daughters for intended clothiers simple, simple of fabrics prepared are such hats names are also " poor "head". called

Most considerate side that is, "Bosh o' rov" i.e., "Sardozi". put on ceremony for one married, chaste and honestly, long lifetime saw, old women prayers Read and do those who increased

Above of our people historical traditions at the core very big spiritual-educational, educational meaning embodied. Most considerate side it is a person of the member precious part was to the head relatively separately respect with considered and start walking ok not, especially in girls' headdresses to be forever value and culture calculated. Accordingly, parents, relatives, neighborhood, girls in headgear from a young age to their walks separately attention those who gave Even, teenage girls are wearing headdresses to their clothes depending on their age, which to the category affiliation determined.

One word with in other words, girls' adulthood age with depends our people by discover done traditions, national values centuries from the test of our people huge from experiences from the past only recently issued from the conclusions consists of

These are the conclusions in essence, mutually family harmony, the future their fates in marking, girl children are also part of the family one personality as from being honored a tree gives

Islam in religion acceptance do it and defined verses, suras and priceless hadith in the nobles' considerations there is manners criteria closely related to depends. For example, " The Holy Qur'an is a person maturity is considered the main program to him action did each how a person high to the top of raising road and events shown with is valuable. In it each one verse person's diary in his life set given manners criteria are also noted done to them without deviating action to do necessity fired. That is, manners human virtue being a person value tall doer valuable quality has been repeatedly repeated.

So, it's good manners with mind to each other dependent, positive trait is, both of them there is only if it is perfect finds

CONCLUSIONS AND RECOMMENDATIONS:

Our people century experiences in the collection " Hikmatnama": "Adab two is similar: Wisdom literature and service Literature, Wisdom literature purity and right to the road leads, service literature and wealth and brings prestige," he said without a doubt not mentioned. Actually, it is its morals about stories, sayings and narratives our ancestors by created of our youth spiritual values in formation always important importance occupation reached came

Philosophical in fact worldview, scientific and artistic thinking directly Islamic religion history with organic mutually depends.

Here is Islam religion history ten four centuries since of humanity just big part, including our people goodness, humanity peace - to calmness invite will come Most the important thing is our religion universal values promotion in doing place and importance as well as Islam life philosophy the fact that centuries during proven it is true. Most important, society, family members the highest human qualities the owner by doing in education religious of beliefs place is incomparable. This is good omens in life importance compatriot to the religious development of our scholars added great from contributions knowing we get can

Especially in the family our youth national independence in the spirit in education, universal values in line Islamic morality the foundations of time requirements at the core use important have It 's priceless source is considered

In this place, Movarounnakh Khorasan of the land from time immemorial enlightenment and religion hearth, scientists country that remember himself important has This period direct family of Amir Temur with organic dependent being the host of the family main religious educational program faith based on done increased Especially his descendants in particular their children of our holy prophet Muhammad in hadiths as said in the family " To father obedience to do - to God obedience is to do His in front of sin to do is God in front of sinner to be with is equal," he said to the creed always action by doing who came

Indeed, it is holy sources, our ancestor's education of humanity moreover, it is called family holy build it to goodness and peace-to calmness invite is coming

Most considerate side is Islam religion, to women separately person to quality according to religious beliefs based on separately judgments current did That is , theirs identity protection do , state in their work participation knowledge get and free thinking the right gave Also they consciousness thinking knowledge , culture-enlightenment to increase possibility gave As a result educational and spiritual in terms of religious to faith have women from dependence , dependence get rid of possible those who have

This is it religious and educational of values positive sides today's some days too in families preserved coming big important owner is the case. Of course, every how in appearance national ethics concept in the family in the environment developed forming goes Morality It is known that spirituality structural part the fact that because of in the family adult enough of ointments spirituality formation level to determine important educational important has

Our people century experiences in the collection " Hikmatnama»: " Adab two is similar: Wisdom literature and service Literature, Wisdom literature purity and right to the road leads, service literature and wealth and to reputation will deliver," he said in vain not mentioned. Actually, it is its morals about stories, sayings and narratives our ancestors by created of our youth spiritual values in formation always important importance occupation reached came

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EXPLORING TIMURID HISTORY THROUGH GEOINFORMATICS: A COMPREHENSIVE STUDY / GEOİNFORMATİK ARACILIĞIYLA TİMURLU TARİHİNİ KEŞFETMEK: KAPSAMLI BİR ÇALIŞMA

Shohistahon ULJAEVA⁹², Dilfuza UMURKULOVA⁹³

ABSTRACT

The Timurid period, spanning the late 14th to the 15th centuries, stands out as a significant historical epoch marked by territorial expansion, cultural flourishing, and complex socio-political interactions across Central Asia and adjacent regions. Understanding the full impact and nuances of this period poses challenges for historians, who often rely on traditional methodologies that may overlook the spatial dynamics at play. This paper examines the innovative application of Geographic Information Systems (GIS), remote sensing technologies, and advanced spatial analysis techniques to enhance the comprehension of Timurid history.

The integration of geoinformatics presents a valuable approach to analyzing various aspects of the Timurid era, such as urban development, trade networks, and environmental transformations. For instance, GIS can visualize and analyze the geographical distribution of key cities, trade routes, and agricultural practices, allowing for a more nuanced understanding of economic and cultural exchanges that defined the Timurid realm. Remote sensing can provide insights into land use changes and environmental factors that influenced the rise and fall of urban centers during this period.

However, the application of geoinformatics is not without its challenges. Methodological issues such as data integration from disparate sources, ensuring accuracy in spatial analysis, and addressing ethical considerations in representing historical narratives must be carefully navigated. These challenges highlight the need for interdisciplinary collaboration among historians, archaeologists, and geospatial experts. By working together, these professionals can harness the full potential of geoinformatics to reconstruct and analyze the complexities of the Timurid period, ultimately enriching our understanding of its historical significance.

This study advocates for the adoption of geoinformatics as a critical tool in historical research, particularly in contexts where spatial and temporal dimensions are essential for a comprehensive analysis. Through interdisciplinary efforts, scholars can overcome existing methodological barriers and contribute to a more integrated and detailed portrayal of the Timurid era, fostering a deeper **appreciation for its enduring legacy in the broader historical narrative.**

Keywords: *Timurids, Geographic Information Systems, historians.*

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ÖZET

14. yüzyılın sonundan 15. yüzyıla kadar uzanan Timurlu dönemi, Orta Asya ve bitişik bölgelerde toprak genişlemesi, kültürel gelişme ve karmaşık sosyo-politik etkileşimlerle işaretlenmiş önemli bir tarihi dönem olarak öne çıkmaktadır. Bu dönemin tam etkisini ve nüanslarını anlamak, genellikle oyundaki mekansal dinamikleri göz ardı edebilen geleneksel metodolojilere güvenen tarihçiler için zorluklar oluşturmaktadır. Bu makale, Timurlu tarihinin anlaşılmasını geliştirmek için Coğrafi Bilgi Sistemlerinin (CBS), uzaktan algılama teknolojilerinin ve gelişmiş mekansal analiz tekniklerinin yenilikçi uygulamasını incelemektedir.

Jeoinformatiğin entegrasyonu, kentsel gelişim, ticaret ağları ve çevresel dönüşümler gibi Timurlu döneminin çeşitli yönlerini analiz etmek için değerli bir yaklaşım sunmaktadır. Örneğin, GIS, önemli şehirlerin, ticaret yollarının ve tarımsal uygulamaların coğrafi dağılımını görselleştirebilir ve analiz edebilir ve Timurlular krallığını tanımlayan ekonomik ve kültürel değişimlerin daha ayrıntılı bir şekilde anlaşılmasını sağlayabilir. Uzaktan algılama, bu dönemde kent merkezlerinin yükselişini ve düşüşünü etkileyen arazi kullanım değişiklikleri ve çevresel faktörler hakkında içgörüler sağlayabilir.

Ancak, jeoinformatiğin uygulanması zorluklardan uzak değildir. Farklı kaynaklardan veri entegrasyonu, mekansal analizde doğruluğun sağlanması ve tarihi anlatıları temsil etmede etik hususların ele alınması gibi metodolojik konular dikkatlice ele alınmalıdır. Bu zorluklar, tarihçiler, arkeologlar ve coğrafi uzamsal uzmanlar arasında disiplinler arası iş birliğine olan ihtiyacı vurgulamaktadır. Bu profesyoneller birlikte çalışarak, Timurlular döneminin karmaşıklıklarını yeniden yapılandırmak ve analiz etmek için jeoinformatiğin tüm potansiyelinden yararlanabilir ve nihayetinde tarihi önemine ilişkin anlayışımızı zenginleştirebilirler.

Bu çalışma, özellikle mekansal ve zamansal boyutların kapsamlı bir analiz için gerekli olduğu bağlamlarda, jeoinformatiğin tarihsel araştırmalarda kritik bir araç olarak benimsenmesini savunmaktadır. Disiplinler arası çabalar sayesinde, bilim insanları mevcut metodolojik engelleri aşabilir ve Timurlular döneminin daha bütünlük ve ayrıntılı bir tasvirine katkıda bulunabilir, daha geniş tarihsel anlatıda onun kalıcı mirasına yönelik daha derin bir takdir geliştirebilirler.

Anahtar kelimeler: *Timurlular, Coğrafi Bilgi Sistemleri, tarihçiler.*

1. INTRODUCTION

The Timurid period, spanning from the late 14th to the early 16th century, marks a significant chapter in the history of Central Asia and the Islamic world. Established by Timur, the Timurid Empire stretched from Anatolia to northern India and from the Aral Sea to the Persian Gulf, encompassing a diverse array of cultures, languages, and landscapes. This vast empire presents a formidable challenge for historians aiming to comprehensively study its socio-economic, cultural, and political dynamics using traditional historical methods alone.

Recent advancements in geoinformatics have revolutionized historical research by providing powerful tools to analyze and visualize spatial data within historical contexts. Geoinformatics encompasses a range of methodologies, including Geographic Information Systems (GIS), remote

sensing, and spatial analysis techniques, which offer new avenues for exploring historical trends, events, and their geographical dimensions [1].

2. METHODS

2.1 Development and Applications of Geoinformatics in Historical Research

Geoinformatics systems have increasingly been employed in historical research to overcome the limitations of traditional methodologies in capturing spatial and temporal data. GIS technologies enable historians to map and analyze historical phenomena such as urban growth, trade networks, territorial boundaries, and environmental changes with greater precision and depth [2].

The development of Historical Geographical Information Systems (HGIS) has played a pivotal role in creating comprehensive spatial models of past civilizations. Initiatives like the Imperial China Project and the Electronic Cultural Atlas Initiative (ECAI) exemplify the transformative potential of HGIS in studying the spatial dynamics of historical empires and cultural landscapes [3].

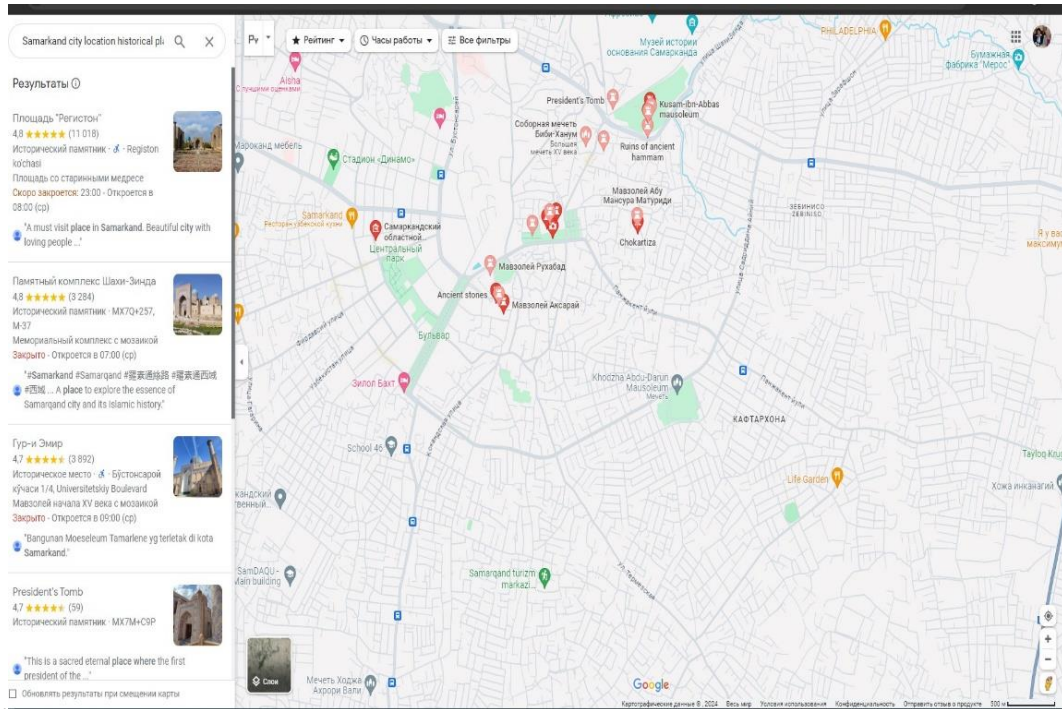
2.2 Data Collection and Analysis

Historical research using geoinformatics necessitates the integration of diverse data sources, including historical maps, textual records, archaeological surveys, and satellite imagery. These data sources vary in quality, scale, and reliability, posing challenges in data standardization and validation. Geospatial experts play a crucial role in processing and analyzing spatial data, employing advanced techniques such as remote sensing and spatial statistics to validate historical hypotheses and reconstructions [4].

3. RESULTS

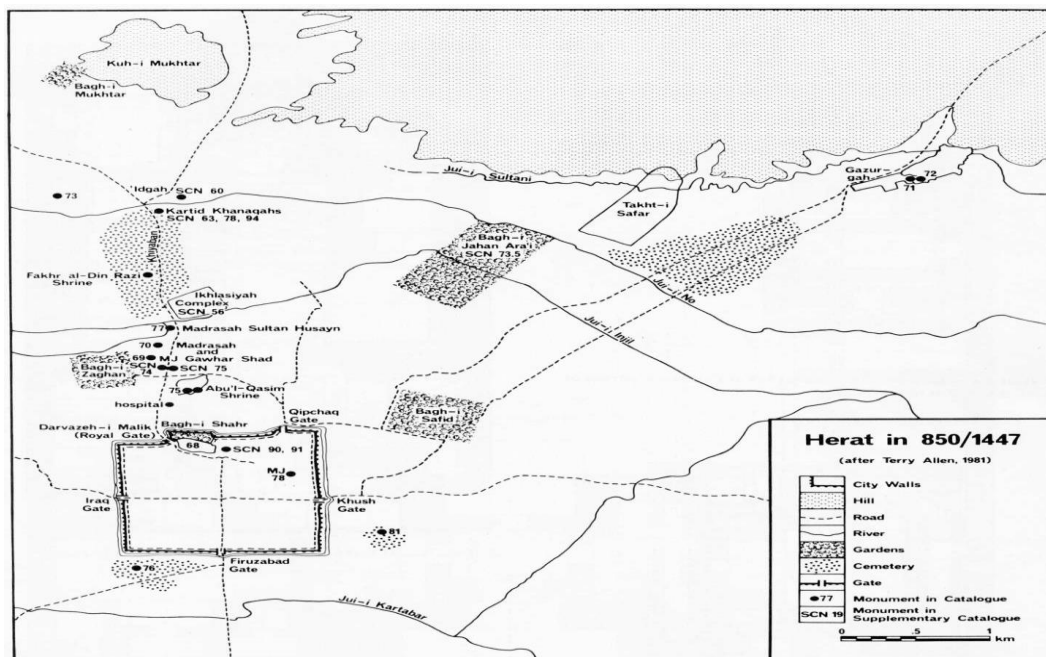
3.1 Mapping Territorial Boundaries and Urban Development

Geoinformatics facilitates the mapping of Timurid Empire's territorial boundaries across different periods, offering insights into its expansions and contractions over time. Detailed GIS analyses can reconstruct the urban landscapes of major Timurid cities such as Samarkand, Bukhara, and Herat, unveiling the spatial organization of urban centers, infrastructure networks, and architectural layouts [5]



Location of historical places of Samarkand

For example, recent studies have utilized GIS to analyze the layout and development of Samarkand, illustrating how Timurid rulers implemented urban planning strategies to reflect their political and cultural ambitions. By overlaying historical maps with satellite imagery and archaeological data, researchers can reconstruct the spatial evolution of these cities and understand the factors influencing their growth during the Timurid era [6].



"Herat in 850/1447," in *The Timurid Architecture of Iran and Turan*, vol. 2, by Lisa Golombek and Donald Wilber (Princeton, NJ: Princeton University Press, 1988), xv[12].

3.2 Analyzing Trade Routes and Economic Networks

A significant contribution of geoinformatics to Timurid historical research lies in its ability to analyze trade routes and economic networks connecting the empire with neighboring regions and beyond. The Silk Road, a network of ancient trade routes linking East Asia with the Mediterranean world, played a crucial role in facilitating cultural exchange, economic prosperity, and technological diffusion during the Timurid period.

GIS technologies enable historians to map and analyze Silk Road routes and other trade networks, identifying key trading hubs, stopping points, and commercial routes used by Timurid merchants. By integrating historical accounts, archaeological findings, and spatial analyses, researchers can reconstruct the economic geography of the Timurid Empire and explore how trade routes influenced urbanization, cultural diversity, and political dynamics across the empire [7].

3.3 Environmental and Agricultural Analysis

Geoinformatics contributes to understanding environmental changes and agricultural practices during the Timurid era. Historical maps and satellite imagery can analyze changes in land use, irrigation systems, and agricultural productivity in regions under Timurid control. For instance, GIS technologies have been employed to map irrigation networks in cities like Samarkand and Bukhara, revealing technological advancements and agricultural innovations implemented by Timurid rulers to sustain urban populations and support economic growth [8].

4. DISCUSSION

4.1 Methodological Challenges and Considerations

The application of geoinformatics in historical research presents several methodological challenges that must be addressed to ensure the accuracy and reliability of findings.

4.1.1 Data Accuracy and Integration

One of the primary challenges in using geoinformatics for historical research lies in ensuring the accuracy and integration of diverse data sources. Historical data, including maps, texts, and archaeological findings, often vary in quality, scale, and reliability. Integrating these heterogeneous data sources requires meticulous attention to detail and expertise in data standardization and validation [9].

Historians must critically evaluate the spatial and temporal scales of their datasets to avoid misinterpretations and inaccuracies in spatial analyses. Geospatial experts play a crucial role in processing and analyzing spatial data, employing advanced techniques such as remote sensing and spatial statistics to validate historical hypotheses and reconstructions [10].

4.1.2 Ethical Considerations and Cultural Heritage Preservation

Another critical consideration in the application of geoinformatics to historical research involves ethical issues related to data ownership, cultural heritage preservation, and community engagement. Historical GIS projects often involve sensitive cultural and archaeological data that require ethical guidelines for data management and dissemination.

Researchers must collaborate closely with local communities and stakeholders to ensure respectful and responsible use of historical data and artifacts. This includes obtaining informed consent, protecting cultural property rights, and promoting transparency in data sharing and research practices [11] [12].

5. CASE STUDIES AND EXAMPLES

To illustrate the practical applications of geoinformatics in Timurid historical research, consider the following case studies and examples based on your materials:

Case Study 1: Mapping Urban Development in Samarkand

Detail the use of GIS technologies to analyze the urban development of Samarkand during the Timurid era, incorporating historical maps, archaeological surveys, and satellite imagery to reconstruct the city's spatial evolution.

Case Study 2: Analyzing Trade Networks on the Silk Road

Examine how GIS has been employed to map and analyze the Silk Road trade routes during the Timurid period, highlighting key trading hubs, commercial routes, and economic interactions facilitated by these networks.

Case Study 3: Environmental Changes in Bukhara

Discuss the application of geoinformatics in studying environmental changes and agricultural developments in Bukhara under Timurid rule, focusing on irrigation systems, land use patterns, and ecological impacts.

6. CONCLUSION

In conclusion, geoinformatics systems offer powerful tools for exploring and understanding the complexities of the Timurid period, including its political dynamics, economic networks, cultural

interactions, and environmental changes. By integrating advanced technological methods with traditional historical research approaches, historians, archaeologists, and geospatial experts can enhance our knowledge and appreciation of the Timurid Empire's historical significance.

Interdisciplinary collaboration is essential for leveraging the full potential of geoinformatics in historical research, ensuring comprehensive and accurate spatial reconstructions of Timurid territories, urban centers, trade routes, and cultural landscapes. Moving forward, it is crucial to address methodological challenges, uphold ethical standards, and promote community engagement to advance our understanding of ancient civilizations and preserve their cultural heritage.

7. RECOMMENDATIONS FOR FUTURE RESEARCH

Provide recommendations for future research endeavors using geoinformatics in Timurid historical research. Discuss potential advancements in technology, methodologies, and interdisciplinary collaborations that could further enhance our understanding of the Timurid Empire and other historical periods.

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THE IMPACT OF LABOR MIGRATION ON THE INSTITUTION OF THE FAMILY IN THE CONTEXT OF CENTRAL ASIA ON THE EXAMPLE OF KYRGYZSTAN / KIRGIZISTAN ÖRNEĞİ ÜZERİNE ORTA ASYA BAĞLAMINDA AİLE KURUMUNA İŞGÜCÜNÜN ETKİSİ

Aliya Almazbekovna ABDYKERİMOVA⁹⁴, Nazgul Joomartovna ABALOVA⁹⁵

ABSTRACT

It is obvious that, year after year, international migration processes do not lose their features and priorities. On the contrary, they are becoming a subject of the agenda for all states in the era of globalization. Today, many negative and positive phenomena arise from migration processes. One such manifestation is the influence of migration on the institution of the family. This influence is shaped by various factors, such as the condition of society in the country, demography, gender issues, the fate of children of different ages, economic conditions, or negative phenomena.

Over the past thirty years, Central Asia has become a "factory" of migrants. According to estimates, the number of citizens working abroad is increasing every year. In particular, global statistics for 2024 show that 281 million people work far from their homeland, and therefore far from their families. As for Kyrgyzstan, the National Statistical Committee reported that, as of 2023, 1.0945 million Kyrgyz citizens were outside their homeland.

Keywords: migration, labor migrants, international relations.

ÖZET

Uluslararası göç süreçlerinin her geçen yıl özelliklerini ve önceliklerini kaybetmediği açıktır. Aksine, küreselleşme çağında tüm devletlerin gündemine girmektedir. Günümüzde göç süreçlerinden birçok olumsuz ve olumlu olgu ortaya çıkmaktadır. Bunlardan biri de göçün aile kurumu üzerindeki etkisidir. Bu etki, ülkedeki toplumun durumu, demografi, cinsiyet sorunları, farklı yaşlardaki çocukların kaderi, ekonomik koşullar veya olumsuz olgular gibi çeşitli faktörler tarafından şekillendirilmektedir.

Son otuz yıldır Orta Asya bir göçmen "fabrikasına" dönüşmüştür. Tahminlere göre, yurtdışında çalışan vatandaşların sayısı her yıl artmaktadır. Özellikle 2024 yılı için küresel istatistikler, 281 milyon insanın anavatanlarından ve dolayısıyla ailelerinden uzakta çalıştığını göstermektedir. Kırgızistan'a gelince, Ulusal İstatistik Komitesi, 2023 itibarıyla 1.0945 milyon Kırgız vatandaşının anavatanlarının dışında olduğunu bildirmiştir.

Anahtar kelimeler: göç, işçi göçmenleri, uluslararası ilişkiler.

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THE PROBLEM OF MIGRATION

Migration issues have been of particular interest to researchers for over a century, yet they remain sharp and relevant. What are the driving forces of migration? What patterns in the modern world cause migration? What are the consequences of migration processes? What migration policy is most appropriate under conditions of increasing integration processes that simplify border-crossing procedures? These and many other questions face scholars and policymakers worldwide. Providing accurate answers to these questions is extremely important, as migration significantly impacts the lives of individuals and the existence of entire countries and regions, being one of the key factors in economic development.

By regulating migration flows, countries can influence demographic trends, thereby changing the size of the workforce in national labor markets, and thus affecting production potential.

Statistics eloquently demonstrate the importance of migration in the modern world. In 2019, the number of international migrants reached 272 million, 14 million more than in 2017. By 2024, this number had risen to 281 million people. This suggests the formation of a kind of "nation of migrants," whose population is comparable to that of the world's five most populous countries. Such migration scales inevitably bring certain consequences, both positive and negative. Due to these consequences, migration is increasingly classified as a global challenge and threat.

CONTRADICTIONS OF MIGRATION

International migration highlights several contradictions, including:

- Contradictions between migrants and citizens of host countries, leading to increased social tension due to labor market competition, xenophobia, and migrant phobia;
- Contradictions between migrants and their employers, including exploitation and various forms of discrimination against foreign workers, such as wage suppression or refusal to provide benefits;
- Contradictions between developed and developing countries, arising from the growing gap in economic development due to inequality in international migration processes (such as the "brain drain" from developing to developed countries).

Despite the abundance of theories and concepts developed so far, the problems of international migration require further study, deeper theoretical elaboration, and systemic forecasting for effective solutions. Migration also causes irreversible damage to the family institution, resulting in an increasing number of divorces, domestic violence (often with tragic consequences), and rising numbers of orphans and half-orphans, which pose significant social challenges for every state.

MIGRATION'S IMPACT ON FAMILIES

"Labor migration destroys the institution of family and marriage," said the head of the public organization "Innovative Solutions," sociologist G. Ibraeva, in an interview. According to her, her organization is completing a study on the impact of labor migration on families and marriage in Kyrgyzstan. Ms. Ibraeva noted that labor migration mainly has a negative impact on society and the family in particular.

In 2019, the number of international migrants reached 272 million. – Access mode:

<https://www.un.org/ru/sections/issues-depth/migration/index.html#:~:text=%D0%92%202019%20%D0%B3%D0%BE%D0%B4%D1%83%20%D1%87%D0%B8%D1%81%D0%BB%D0%BE%20%D0%BC%D0%B8%D0%B3%D1%80%D0%B0%D0%BD%D1%82%D0%BE%D0%B2,%2C3%25%20%D0%B2%201980%20%D0%B3%D0%BE%D0%B4%D1%83>

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"The positive aspect of labor migration is almost entirely limited to material and economic factors, while its negative impact has a prolonged socio-psychological and cultural effect. This includes family breakdown, moral degradation, social orphanhood, and commercialization of family relationships. There are numerous costs that undermine the foundation of the family institution," she stated.

The question, according to experts, is not only about relationships within a single family or marriage. The negative impact of labor migration has broader effects, including on extended families, such as parents and relatives. However, these effects are often uncalculated and undocumented.

SOLUTIONS AND CHALLENGES

What conditions must be created to ensure that labor migration does not harm society? How can individuals move freely and transfer their professional skills across borders without experiencing threats of degradation? These questions require consideration of the state's role in mitigating these issues.

Regarding the debate over the winners and losers of migration, countries like Russia highlight that a significant portion of Kyrgyzstan's GDP is formed through remittances from labor migrants. However, this is not limited to remittances from Russia, as untracked remittances from China and Islamic countries may amount to just as much or even more.

While families of labor migrants often live below the poverty line, Kyrgyzstan seeks to improve living standards across all spheres, including creating decent labor conditions and increasing wages. Achieving these goals will take time.

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PROBLEMS AND PROSPECTS FOR THE DEVELOPMENT OF EDUCATION IN HIGHER EDUCATIONAL INSTITUTIONS OF THE KYRGYZ REPUBLIC / KIRGIZ CUMHURİYETİ'NDE YÜKSEK ÖĞRENİM KURUMLARINDA EĞİTİMİN GELİŞMESİNE İLİŞKİN SORUNLAR VE BEKLENTİLER

Aziza Baimamatovna KARBEKOVA⁹⁶

ABSTRACT

Since gaining independence, the education system of Kyrgyzstan has undergone significant and multidirectional transformations: changes are being made to the content, structure and forms of education, and processes to ensure the quality of education are being developed. The widespread and widespread use of digital technologies is being actively promoted in education. The state policy in the field of human resource development supports the introduction and improvement of the national qualification system, which is built around solving real-life problems and challenges. Systemic transformations in the Kyrgyz Republic in various areas of activity determine transformation processes in the higher education system.

Keywords: *Education system, digital technologies, educational policy, digitalization, quality of education*

ÖZET

Kırgızistan'ın eğitim sistemi bağımsızlığını kazandığından bu yana önemli ve çok yönlü dönüşümler geçirmiştir: eğitimin içeriği, yapısı ve biçimlerinde değişiklikler yapılmakta, eğitimin kalitesini sağlamaya yönelik süreçler geliştirilmektedir. Dijital teknolojilerin eğitimde yaygın ve etkin bir şekilde kullanılması teşvik ediliyor. İnsan kaynaklarının geliştirilmesi alanındaki devlet politikası, gerçek yaşam sorunlarının ve zorluklarının çözümüne yönelik ulusal yeterlilik sisteminin getirilmesini ve iyileştirilmesini desteklemektedir. Kırgız Cumhuriyeti'nde çeşitli faaliyet alanlarında yaşanan sistemsel dönüşümler, yükseköğretim sistemindeki dönüşüm süreçlerini belirlemektedir.

Anahtar Kelimeler: *Eğitim sistemi, dijital teknolojiler, eğitim politikası, dijitalleşme, eğitim kalitesi*

Since gaining independence, the education system of Kyrgyzstan has been undergoing significant and multidirectional transformations: changes are being made to the content, structure and forms of education and processes to ensure the quality of education are being developed. The widespread

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and ubiquitous use of digital technologies is being actively promoted in education. The state policy in the field of human resource development supports the implementation and improvement of the national qualifications system, which is built around solving real-life problems and challenges. Systemic transformations in the Kyrgyz Republic in various fields of activity determine transformation processes in the higher education system. A modernization educational policy aimed at new results and quality of higher education is being consistently implemented. In the process of reform, efforts are aimed at improving the quality of education, its accessibility and implementation in the global educational space. Increasing the level of development of social and personal competencies and professional skills is becoming one of the key factors in the country's development. In order to solve the problems of preparing graduates who are able to adapt to rapidly changing external conditions, as well as to ensure the formation of the content of education, adhering to all principles of quality assurance, the Ministry of Education and Science of the Kyrgyz Republic is working on the implementation of a number of projects to modernize the education system.

At this stage, reforms are being carried out in the system of higher professional education in three main areas:

- integration of education, science, innovation and production;
- internationalization of higher professional education;
- expansion of the autonomy of universities to increase the academic and financial potential, which will create conditions for self-regulation and self-financing of universities, and will also ensure the development of diversity, variability of educational programs, which will lead to a targeted orientation of the system of higher professional education to demand not only from the state, but also from the individual, various social and professional groups, market economy, regions, etc.

Thus, it will be possible to prepare specialists of a new formation for the market, at the junction of "areas" ("Digital Agronomy", "Digital Economy", "Digital Management in Public Administration", etc.). In addition, the reform of higher professional education in the specified areas will provide an opportunity to create broad, civilized markets for educational services, their export and import; optimize the networks of universities based on vital needs, create and develop new types of education and types of universities (research and applied) based on these needs. Undoubtedly, the reforms carried out should lead to a high rating of universities of the Kyrgyz Republic in the international market of educational services, increase the effectiveness of the university's contribution to the implementation of the country's socio-economic policy, ensure recognition of qualifications and the competitiveness of graduates in the international labor market. The problem of the quality of higher education is relevant at the stage of formation of the statehood of the Kyrgyz

Republic. Priority areas for the development of the republic have not yet been determined. This issue concerns both economic indicators and ideological values that would determine the direction of development of our republic. Modern requirements of the labor market and society require constant improvement, constant mobilization, as the values of society are changing, and various technologies are being updated at a very fast pace. The quality of higher education is one of the main indicators of training specialists, which is an economic indicator of the development of the state in terms of the use of human resources. Most graduates with higher education are forced to work in a field other than their specialty or must change their qualifications.

On the other hand, the “Bachelor's degree - Master's degree - Doctoral degree” system has already been implemented, which is used in Europe and America. The problem of improving the quality of higher professional education occupies one of the primary and key positions in reforming the education system as a whole. How to improve the quality of education? What priority areas of training specialists are in demand in the labor market? What are the prospects for the development of the higher professional education system? A system of documentation that ensures the quality of education. The basis of any activity is the laws of the Kyrgyz Republic. For the education system, the main document is the Law "On Education" of the Kyrgyz Republic.

Based on this law, state educational standards (hereinafter - SES) are developed, defining the principles, structure, volume of the academic workload of students, requirements for the level of training of graduates and the competencies they acquire [1]. Based on the State Educational Standard, each university develops a basic educational program.

Based on the State Educational Standard, each university develops a basic educational program (hereinafter referred to as the BEP) in the field of study. To implement the BEP, a system of documents (regulations) is developed that regulate the process of training specialists. A quality management system (hereinafter referred to as the QMS) consisting of various regulatory documents is being introduced in universities of the Kyrgyz Republic.

The QMS consists of regulatory documents that regulate:

- management processes (University Charter, Regulation on the quality management system of education, Regulation on the Academic Council, Strategic plan for the development of the university, etc.);
- main processes (Design and development of the BEP, Curricula for training areas, Time standards for calculating hours of pedagogical activity of the university's teaching staff, Regulation on the structural divisions of the university (faculty, department), Regulation

on the organization of the educational process, Regulation on the organization and conduct of internships, etc.);

- supporting processes (Rules for admission of applicants, Regulations on the educational and methodological complex of the discipline, Rules for using the library, Job descriptions, etc.);
- monitoring, measurement and analysis processes (Regulations on the rating system for assessing students, Regulations on the assessment tool base, Regulations on the final certification of graduates, Regulations on the assessment of the effectiveness of the teaching staff, departments, faculties, etc.). Based on the developed provisions, the purpose of which is to improve the quality of education, the educational process is considered as a set of the following interrelated processes:
 - educational process (classroom classes, modules, exams and tests, practice, final qualifying work);
 - educational process (cultural and social events, sports competitions);
 - creative process (scientific conferences, competitions, seminars and trainings on personal development).

Accreditation indicators. The process of training specialists requires constant development and improvement. In order to objectively assess the quality of education, internal and external diagnostics and expertise are necessary. Currently, the 20th time, in order to ensure transparency and objectivity in assessing the quality of education, an accreditation system has been put into practice. Accreditation of educational programs is carried out according to the following standards, minimum requirements, which are defined by the Resolution of the Government of the Kyrgyz Republic No. 670 of September 29, 2015 "On approval of acts on independent accreditation in the education system of the Kyrgyz Republic":

- Policy in the field of quality assurance of education;
- Development of educational programs;
- approval, monitoring and periodic assessment of personality-oriented learning and assessment of students' performance;

Admission of students, recognition of results and graduation of students; Teaching and auxiliary staff; Material and technical base and information resources; Information management and dissemination to the public. The purpose of independent accreditation of the OEP is to determine the level of compliance of the processes ensuring the implementation of the program with the requirements (accreditation standards). In addition, independent accreditation helps determine the importance of

training specialists in society and the labor market, promotes the progress of the education system, including the development of the higher professional education system. Based on the accreditation results, the university's activities are re-planned, resulting in the process of developing and improving educational programs. Based on the results of independent accreditation, the strengths and weaknesses of the university, opportunities and threats are indicated.

Based on the SWOT analysis, the university develops a strategic plan for the development of the university in order to increase the competitiveness of the university in the educational services market. Prospects. Improving the quality of education is one of the priorities for the development of the university.

In the near future, it is necessary to make a comprehensive assessment of the university's activities and analyze its current state. Since the mission of universities is to train highly qualified specialists, taking into account the requirements of the labor market, the opinions of employers, as well as all interested parties (students, graduates, parents, university employees), it is necessary to develop a graduate model. This graduate model should be reflected in the main educational program for training specialists.

The main positions that can be highlighted in the graduate model should reflect the following indicators:

- Competence, including not only professional competencies, but also universal ones (communication skills, knowledge of languages, financial and computer literacy, motivation for continuous personal growth, leadership skills, mastery of public speaking, ability to work in a team, application of scientific and technological achievements, active social activities).
- Demand in the labor market, that is, a graduate after completing his studies could start working in his chosen profession.
- Career growth opportunities, characterized by the fact that possession of universal competencies (leadership qualities, desire for personal growth, public speaking skills, ability to work in a team) will provide the graduate with the opportunity to occupy management positions in the course of his professional activity.
- Postgraduate education (graduate school, doctoral school), providing the graduate with the opportunity to continue his education in accordance with his interests. In most cases, training is individual, which often depends on such factors as self-organization and motivation in learning scientific achievements related to the profession. There are other important indicators that affect the process of training specialists and require constant

quality improvement. Let us list the main processes and factors that affect the quality of education:

- university infrastructure, or material and technical base (classroom fund, sports halls, specialized laboratories, practice bases);
- library collection (new textbooks and teaching materials, electronic resources and electronic library, scientific periodicals);
- faculty (doctors and candidates of science, advanced training and retraining system, scientific and methodological activities);
- electronic information support (computer classes, licensed programs and applications, information site, projectors and interactive whiteboards).

CONCLUSION

The quality of education is an indicator on the basis of which the rating of an educational organization and the entire education system is determined. The more successful a university graduate is, the higher his rating. There are a huge number of indicators that form ratings, where qualitative indicators based on the significance of criteria are translated into quantitative indicators.

The main criteria for any university rating are:

achievements of students and graduates; social indicators (cultural and mass activities, sports career growth of graduates; scientific activities of the university (scientific publications, participation in scientific and practical conferences, applied significance of the results of scientific work). One of the main indicators of the quality of education in the system of higher professional education is the success and achievements of graduates. The university lays the fundamental basis of the future graduate - it forms universal and professional competencies, develops personal qualities, determines the worldview through the experience and knowledge accumulated by mankind.

In order to improve its quality, the modern system of higher professional education should:

- integrate into the global educational space, through academic mobility and participation in international conferences;
- develop educational programs, taking into account the requirements of the labor market and the interests of employers;
- open new areas of training specialists at the intersection of related sciences, for example, an IT specialist-economist, a teacher-manager, etc. From the perspective of the versatility of the education system, all these problems are significant and require a solution that meets the challenges of our time.

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RELEVANCE OF GAME METHODS IN THE MODERN LEARNING SYSTEM / MODERN ÖĞRENME SİSTEMİNDE OYUN YÖNTEMLERİNİN ÖNEMİ

Ongarkul KOBLANOVA⁹⁷

ANNOTATION

The problem of protecting the younger generation from danger arose simultaneously with the emergence of mankind. Initially, people were threatened by dangerous natural phenomena, representatives of the biological world. Over time, threats began to appear, which the person himself created. The safety of children's life is a serious problem of our time due to the increase in the number of dangerous situations for students.

At school, each teacher is looking for types of classes that ensure the active participation of each student in the lesson, increase the prestige of knowledge and personal responsibility of students for the results of educational work. These tasks are solved very well through various pedagogical technologies. Currently, the search for new forms and methods for studying the basics of life safety is not only a natural phenomenon, but also necessary. This is due to the fact that the modern education system is aimed at the comprehensive development of the student's personality, and the use of various forms of work should be aimed at achieving this goal.

In the context of the humanization of education, the existing theory and technology of mass education should be aimed at the formation of a strong personality capable of living, working in a constantly changing world, boldly developing his own strategy of behavior, realizing moral choices and responsibility.

A special place in the school is occupied by such types of classes that ensure the active participation of each student in the lesson, increase the prestige of Education, personal responsibility of students for the results of educational work.

These tasks can be successfully solved using the technology of Game learning methods. The technology of Game teaching methods is aimed at teaching schoolchildren to understand the motives of learning, their behavior in the game, in life.

The game form of the lesson is a means of stimulating students in the learning process. All game types of training allow you to use the levels of knowledge acquisition. Students are interested in learning in the game, since it is in this form that the information they receive is perceived as accessible and their interest in studying the subject increases.

Use of different gaming technologies:

- logical thinking,

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- promotes the development of cognitive interests;
- learns to generalize, classify, reason, develop attention, focus on the environment;
- trains patience in achieving goals.

The purpose of the study is a theoretical study of the features of Game teaching methods in the lessons and their application in practice.

The set goal:

1. study of literary sources on the use of Game teaching methods in lessons.
2. development of methodological recommendations on the use of Game methods in classes.

Research methods:

- collection and analysis of theoretical literature on the research problem;
- synthesis;
- comparison;
- generalization;
- design;
- pedagogical experiment;
- critical analysis.

The theoretical basis of the study was the results of research by domestic and foreign scientists in the field of security problems, domestic and foreign research in the field of education, as well as methodological developments of practicing teachers.

Keywords: *Young generation, personal responsibility, modern education system, active participation in lessons.*

ÖZET

Genç nesli tehlikeden koruma sorunu, insanlığın ortaya çıkmasıyla eşzamanlı olarak ortaya çıktı. Başlangıçta, insanlar biyolojik dünyanın temsilcileri olan tehlikeli doğa olayları tarafından tehdit edildi. Zamanla, kişinin kendisinin yarattığı tehditler ortaya çıkmaya başladı. Çocukların yaşam güvenliği, öğrenciler için tehlikeli durumların sayısındaki artış nedeniyle zamanımızın ciddi bir sorunudur.

Okulda her öğretmen, her öğrencinin derse aktif katılımını sağlayan, bilginin prestijini artıran ve eğitim çalışmalarının sonuçları için öğrencilerin kişisel sorumluluğunu artıran sınıf türleri arar. Bu görevler çeşitli pedagojik teknolojilerle çok iyi çözülür. Şu anda, can güvenliğinin temellerini incelemek için yeni formlar ve yöntemler arayışı sadece doğal bir fenomen değil, aynı zamanda gereklidir. Bunun nedeni, modern eğitim sisteminin öğrencinin kişiliğinin kapsamlı gelişimini amaçlaması ve çeşitli çalışma biçimlerinin kullanılmasının bu amaca ulaşmayı amaçlaması gerektiğidir.

Eğitimin insancılaştırılması bağlamında, mevcut kitle eğitimi teorisi ve teknolojisi, yaşayabilecek, sürekli değişen bir dünyada çalışabilecek, kendi davranış stratejisini cesurca

geliştirebilecek, ahlaki seçimleri ve sorumluluğu gerçekleştirebilecek güçlü bir kişiliğin oluşmasını amaçlamalıdır.

Okulda özel bir yer, her öğrencinin derse aktif katılımını sağlayan, eğitimin prestijini artıran, öğrencilerin eğitim çalışmalarının sonuçları için kişisel sorumluluğunu artıran bu tür sınıflar tarafından işgal edilir.

Bu görevler, Oyun öğrenme yöntemleri teknolojisi kullanılarak başarıyla çözülebilir. Oyun öğretim yöntemlerinin teknolojisi, okul çocuklarına öğrenmenin nedenlerini, oyundaki davranışlarını, yaşamdaki davranışlarını anlamalarını öğretmeyi amaçlamaktadır.

Dersin oyun formu, öğrencileri öğrenme sürecinde teşvik etmenin bir yoludur. Tüm oyun eğitim türleri, bilgi edinme seviyelerini kullanmanıza izin verir. Öğrenciler oyunda öğrenmeye ilgi duyarlar, çünkü bu formda aldıkları bilgiler erişilebilir olarak algılanır ve konuyu incelemeye olan ilgileri artar.

Farklı oyun teknolojilerinin kullanımı:

- mantıksal düşünme,
- bilişsel çıkarların gelişimini teşvik eder;
- genellemeyi, sınıflandırmayı, akıl yürütmeyi, dikkat geliştirmeyi, çevreye odaklanmayı öğrenir;
- hedeflere ulaşmada sabrı eğitir.

Çalışmanın amacı, derslerdeki Oyun öğretim yöntemlerinin özellikleri ve bunların pratikte uygulanması üzerine teorik bir çalışmadır.

Belirlenen hedef:

1. derslerde oyun öğretim yöntemlerinin kullanımı üzerine edebi kaynakların incelenmesi.
2. sınıflarda oyun yöntemlerinin kullanımına ilişkin metodolojik önerilerin geliştirilmesi.

Araştırma yöntemleri:

- araştırma problemi üzerine teorik literatürün toplanması ve analizi;
- sentez;
- karşılaştırma;
- genelleme;
- tasarım;
- pedagojik deney;
- eleştirel analiz.

Çalışmanın teorik temeli, yerli ve yabancı bilim adamlarının güvenlik sorunları alanındaki araştırmalarının, eğitim alanındaki yerli ve yabancı araştırmaların yanı sıra uygulayıcı öğretmenlerin metodolojik gelişmelerinin sonuçlarıydı.

Anahtar Kelimeler: Genç nesil, kişisel sorumluluk, modern eğitim sistemi, derslere aktif katılım.

The game belongs to the traditional and recognized methods of education and upbringing. The value of this method lies in the fact that in the game activity, the teaching, developing and educational functions act in close interrelation. The game as a teaching method organizes, develops students, expands their cognitive capabilities, and educates a personality. The teaching method is a system of consistent interrelated ways of working between the teacher and the children being taught, which are aimed at achieving didactic tasks.

Teaching methods are not limited to the activities of a single teacher, but suggest that he uses special methods to stimulate and direct the activities of students. Thus, teaching reflects the activities of the teacher and the children. Each method consists of methods, which is its element, an integral part, a separate action in the implementation.

A significant place is occupied by game methods in the classification of teaching methods. Their main advantage is that in a game situation, the processes of perception occur in the child's mind faster and more accurately. They transfer the training action to a conditional plan, which is set by an appropriate system of rules or scenarios.

Play is a purposeful, conscious activity in which a child shows activity, independence, initiative, builds relationships with children and adults (A.Wallon, L.Belinova, E.Petrova, K.Shcherbakova, S.Novoselova). The game does not arise out of compulsion, not out of obligation. It is based on the immediate motives, needs and interests of the child.

The peculiarity of the game lies in the fact that the actions performed in it are interesting in themselves for the child. He is interested not in the result of the game itself, but in the process of gaming activity. Play is an activity that fills the child's free time. For him, playing is a creative, independent activity. No wonder the words "game" and "development" are almost always found side by side. Modern didactics turns to game-based teaching methods, because it sees in them the possibilities of effective interaction between the teacher and students, productive forms of their communication with the elements of competition, spontaneity, and genuine curiosity inherent in the game.

For the effective implementation of certain game methods in the educational process, it is necessary to use game pedagogical technologies. Game actions in the lessons can be used:

- as independent technologies for mastering the concept, topic, section of the educational process;
- as an element of a more extensive technology;

- as a lesson or its stage. The concept of "reproduction of pedagogical technologies", which appeared in the late 90s of the XX century, is associated with a fairly extensive group of methods for organizing the pedagogical process in the form of various games.

With the further development of the concept of "game pedagogical technology", it is necessary to rely on certain conceptual foundations of gaming activity:

- the game is inherent in the personality;
- the game has parenting and education, acting as a universal and necessary form of mental development of children;
- games at school, with their regular use as a teaching method, become a means consciously used to help in learning and thereby acquire a subordinate value for learning.

Game pedagogical technology is the organization of the pedagogical process in the form of various pedagogical games. This concept differs from games in that they have a clearly formulated goal and an appropriate pedagogical result. Game pedagogical technology includes various methods of organizing the pedagogical process in the form of games. The result of the games is justified, is observed explicitly and is characterized by a certain educational orientation [6].

The purpose of gaming technologies is to create a full-fledged motivational basis for the formation of skills and abilities of activity, depending on the conditions of the educational process.

Game technology includes a fairly extensive group of methods for organizing the pedagogical process in the form of various pedagogical games. Unlike games in general, gaming technologies have a significant feature - the goals of teaching are clearly defined and the corresponding pedagogical result, which can be justified, clearly marked and characterized by educational and cognitive orientation.

The form of the game is created using game techniques and situations, acting as a means of motivation, stimulating educational activities. Gaming technologies should be aimed at solving the following tasks:

- didactic,
- educational,
- educational,
- sociolinguistic.

The implementation of gaming technologies and methods in the educational process takes place in the following main areas [2]:

- the didactic goal is set for children in the form of a game task;

- the activity is subject to the rules of the game;
- the educational material is used as its means;
- an element of competition is introduced into the game, which translates a didactic task into a game task;
- the successful completion of a didactic task is related to the result of the game.

The psychological and pedagogical objectives of the game forms of lessons are the following:

1. The study of new material, the formation of skills, generalization and control of knowledge.
2. Disclosure of students' creative abilities.
3. Fostering teamwork and mutual assistance in solving difficult problems.
4. Mutual learning. Mutual enrichment of information and skills.
5. Fostering a sense of empathy for each other.
6. Formation of practical skills.
7. The use of all methods of motivation and stimulation of students.

According to the teacher and psychologist P.F.Kapterev, games should be recognized as an essential aid to systematic learning; learning and games are not enemies – they are friends who nature itself has indicated to go the same way and mutually support each other.

In his works, K.Selevko noted that the implementation of game methods and situations in the regular form of classes takes place in such basic directions:

- a didactic goal is set for students in the form of a game task;
- educational activities are subject to the rules of the game;
- The training material is used as a game;
- an element of competition is introduced into the educational activity, which translates the didactic task into a game one.

The features of the game method are as follows:

1. The players organize their own activities according to a conditional or figurative plot (game plan, plan). In such a plot, it is implied that the goal of the game will be achieved under conditions of constant changes in the game situation, which are random in nature. Scenarios, as a rule, are borrowed from the reality that directly surrounds the participants. Certain applied actions and relationships observed in life are figuratively reflected in the game.

2. Another characteristic feature is the variety of ways in which the goal can be achieved. That is, winning (achieving a goal), as a rule, is not associated with a single course of action. His ways are always different and diverse, which by definition is allowed by the game rules. Only the most general line of behavior is limited in games, without taking into account specific actions.
3. Play methods of teaching children relate to activities of a complex nature. Sometimes this method is characterized by strictly defined rules agreed in advance. Those engaged in the game method are given wide freedom. The independence of their actions is rarely limited. On the contrary, the requirements for the level of initiative, dexterity and resourcefulness in this case are quite high. Each of the players has a lot of creative solutions to the tasks set, and the constant change of the situation and the emergence of new and new data on the plot push them to solve quickly and very actively, which contributes to the maximum mobilization of both physical and mental abilities.

The game models interpersonal and intergroup relationships, the nature of which is quite intense. Most of these actions are characterized by high emotionality. Such competitions contribute to the modeling and reproduction of active relationships between individual players and entire groups, aimed at both cooperation (which refers to one team) and rivalry (we are talking about the relationship between opponents in pairs and teams).

The game is always a field of collision of directly opposite interests, a place of occurrence and resolution of inherent conflicts.

Due to this, throughout its duration, the emotional intensity exists at a very high level and helps to vividly manifest the personalities of the participants with all their ethical qualities. The game method has the ability to program certain actions with varying degrees of probability.

Having analyzed the theoretical approaches to the organization and application of game-based learning methods in the educational process, we came to the conclusion that they have certain advantages and disadvantages.

Advantages of gaming technologies:

1. They allow to activate and intensify the educational process.
2. Interdisciplinary communication and integration of academic disciplines are carried out.
3. The motivation of learning is changing (knowledge is not acquired in reserve, not for the future, but to ensure the immediate gaming success of students in the real process for them).

4. Reducing the time to accumulate experience (experience that normally accumulates over many years can be gained through business games within a week or a month).
5. The possibility of transferring the acquired knowledge and skills to game exercises that simulate possible real situations.
6. Formation of teamwork skills, the ability to communicate in a competitive aspect, constructive dialogue and discussions.

Among the main disadvantages of gaming methods are the following:

1. Focusing the attention of the participants of the game on the performance of game actions and the search for ways leading to victory, and not on the content of the material.
2. The high difficulty of preparing for the lesson.
3. Difficulty in evaluating students.
4. Complexity in the organization and problems with discipline.

However, it is important to note that with the right approach to organizing lessons using gaming technologies, all these disadvantages can be prevented. Also, the impact of disadvantages can be reduced by creating each teacher's own game complex, connected by common goals with planning.

Thus, modern problems existing in the development of gaming methods can be considered a more complete awareness of the cognitive possibilities of the game and the formation of personal qualities.

It is important to remember that any game in the classroom, first of all, should pursue educational and educational goals.

Classification of game-based learning methods

Game-based teaching methods are distinguished by the clarity of goal setting and the corresponding pedagogical result. Also, these methods have their own classification, which we will consider in this paper.

The place and role of game technologies in the learning process, the combination of game and learning elements largely depends on the teacher's understanding of the functions and classification of pedagogical games. The concept of "game pedagogical technologies" includes a fairly extensive group of methods for organizing the pedagogical process in the form of various pedagogical games.

Game teaching methods vary quite a lot in many ways: fields of activity, game techniques, the nature of the pedagogical process, the game environment, goals, there are various classifications of them.

Based on the research of psychologists and educators (A.N.Leontiev, S.L.Rubinstein, Y.K.Babansky, D.B.Elkonin, T.R.Yanovskaya), two large groups of games can be distinguished: games with rules (didactic) and creative games.

Games can be divided into academic and non-academic (educational) ones. The division of academic games into imitation and non-imitation is related to the technology of their use. If any process being studied is being modeled or some kind of reality is being simulated, then such games belong to the subgroup of simulation games.

It is also necessary to divide all gaming methods by type of activity into physical, intellectual (mental), labor, social and psychological.

By the nature of the pedagogical process, the following groups of games are distinguished:

- a. learning, control and generalization;
- b. cognitive, educational, developmental;
- c. reproductive, productive, creative;
- d. communicative, diagnostic, career guidance, psychotechnical. The typology of pedagogical games in accordance with the nature of the game methodology.

We will indicate only the most important types used:

- subject,
- storylines,
- role-playing,
- business,
- imitation
- dramatization.

The thematic area highlights games for all school disciplines. Classification parameters of game methods:

1. By application level: all levels.
2. On a philosophical basis: adaptable.
3. According to the main factor of development: psychogenic.
4. According to the concept of learning experience: associative-reflex + gestalt + suggestion.
5. By focusing on personal structures.
6. By the nature of the content: all types + penetrating.
7. By type of management: all types - from the consultation system to the software.

8. By organizational forms: all forms.
9. According to the approach to the child: free education.
10. According to the prevailing method: educational, search, creative.
11. In the direction of modernization: activation.
12. By category of trainees: mass, all categories.

Also, all game-based learning methods are divided by type of orientation:

1. Didactic games are aimed at expanding horizons, cognitive activity; the use of ZUN in practice; the formation of certain skills and abilities necessary in practice; the development of general academic skills; the development of work skills.
2. Educating - for the education of independence, will; the formation of certain approaches, positions, moral, aesthetic and ideological attitudes; the education of cooperation, collectivism, sociability, communication.
3. Educational - for the development of attention, memory, speech, thinking, the ability to compare, compare, find analogies, imagination, fantasy, creativity, empathy, reflection, the ability to find optimal solutions; the development of motivation for educational activities.
4. Socializing - for familiarization with the norms and values of society; adaptation to environmental conditions; stress control, self-regulation; communication training; psychotherapy.

Thus, pedagogical methods have their own classification and are distinguished by the clarity of goal setting. However, the main method of teaching in the school educational process is the didactic game.

Didactic games, performing a great educational function, provide the child with psychological comfort, give the opportunity to apply knowledge in practice, therefore, contribute to the formation of his life competence.

A didactic game is a practical group exercise to develop optimal solutions, apply methods and techniques in artificially created conditions that reproduce real circumstances.

During the game, the student has a motive, the essence of which is to successfully fulfill the role he has assumed. So, the system of actions in the game acts as the goal of cognition and becomes the direct content of the pupil's consciousness.

Psychological and pedagogical features and educational opportunities of didactic games, children's interest in them make it necessary to include games in the educational process in extracurricular institutions in combination with other methods of teaching and upbringing.

The purpose of didactic games is to form students' ability to combine theoretical knowledge with practical activities.

The didactic game consists of the following elements:

- didactic task;
- a game challenge;
- game actions;
- rules of the game.

The didactic task is determined by the purpose of educational and educational impact. The presence of a didactic task or several tasks emphasizes the educational nature of the game, the focus of the teaching on the processes of cognitive activity of students.

The game task is performed by the pupils in the game activity. These two tasks reflect the relationship between learning and play.

The didactic task is realized throughout the game through the implementation of a game task, game actions, and the result of its solution is in the final. Only under this condition can the didactic game fulfill the function of learning and at the same time develop as a gaming activity.

Game actions are the basis of a didactic game.

1. The finale of the didactic game is a certain result. They can be guessing riddles, completing certain assignments and game tasks, showing ingenuity, perceived as an achievement.
2. For teachers, the result of the game is always an indicator of children's success in learning knowledge, in mental activity, and in the nature of their relationships with partners.
3. The result of a didactic game, in addition to a correctly completed task, is the pleasure that it brings to the participants.

CHANGES IN THE SYSTEM OF PUBLIC EDUCATION IN KHOREZM IN THE FIRST HALF OF THE 20'TH CENTURY / 20. YÜZYILIN İLK YARISINDA HOREZM'DE HALK EĞİTİM SİSTEMİNDEKİ DEĞİŞİKLİKLER

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ANNOTATION

This article analyzes the processes of the formation of folk education in Khwarazm at the beginning of the 20th century, the introduction of the Soviet educational system in place of traditional schools in the Oasis. The article will talk about the issues of Sovietization of the educational system and its impact on socio-political life.

In the efforts to create a modern educational system in the conditions of the new Uzbekistan, the study and research of the history of the school system is an important issue. In this regard, the study of the state of the educational system in Khwarazm during the Khanate of Khiva, the people's Republic of Khwarazm and Soviet power at the beginning of the 20th century is one of the pressing issues today. Immediately, the issue of education was one of the main directions of cultural life in the Khiva Khanate. Even under the khwarazmian people's Republic, this issue has not been ignored.

During the period of strengthening the political, social, economic and cultural significance of Soviet power in Uzbekistan, including in the Khwarazm Oasis, the Communist Party had its influence on every sphere of society. In particular, in this process, serious changes were made in such important areas as education, science and culture, aimed at changing the human mind. The Soviet government sought to prepare new intellectual cadres loyal to socialist society and increasingly strengthen bureaucratic governance by eliminating free-minded national intellectuals and "raising the level of salvation" of the people.

During the Khiva Khanate, great emphasis was placed on educational and cultural institutions, and schools and madrasas operated widely in the Khanate. New method schools also emerged, bringing education in them closer to the European style. When the Bolsheviks came to power, the activities of the old school and madrasas in the Oasis were terminated and replaced by Soviet schools. During this period, the Soviet government tried to change national education and Culture on the basis of their ideological goals and intensively carried out the work of opening new educational institutions.

In the 1920s and 1930s, the educational and cultural system in the Khwarazm Oasis changed radically. The old schools were replaced by Soviet schools, with a special emphasis on the training of pedagogical personnel. In Soviet times, the main goal of education was to educate young people on the basis of Soviet ideology and to increase general literacy aimed at this goal.

Keywords: *Uzbekistan, Khiva Khanate, Khorezm, Education, old schools.*

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ÖZET

Bu makale, 20. yüzyılın başında Harezmi'de halk eğitiminin oluşum süreçlerini, Vahadaki geleneksel okulların yerine Sovyet eğitim sisteminin getirilmesini analiz etmektedir. Makale, eğitim sisteminin Sovyetleşmesi ve sosyo-politik yaşam üzerindeki etkisi hakkında konuşacak.

Yeni Özbekistan koşullarında modern bir eğitim sistemi oluşturma çabalarında, okul sisteminin tarihinin incelenmesi ve araştırılması önemli bir konudur. Bu bakımdan Hiva Hanlığı döneminde Harezmi'deki eğitim sisteminin durumu, Harezmi halk Cumhuriyeti ve 20. yüzyılın başındaki Sovyet iktidarının incelenmesi günümüzde acil konulardan biridir. Hemen, eğitim konusu Hiva Hanlığı'ndaki kültürel yaşamın ana yönlerinden biriydi. Harezmi halk Cumhuriyeti'nde bile bu konu göz ardı edilmedi.

Khorezm Vahası da dahil olmak üzere Özbekistan'daki Sovyet iktidarının siyasi, sosyal, ekonomik ve kültürel önemini güçlendirme döneminde Komünist Parti, toplumun her alanı üzerinde etkili oldu. Özellikle bu süreçte eğitim, bilim ve kültür gibi önemli alanlarda insan zihnini değiştirmeyi amaçlayan ciddi değişiklikler yapıldı. Sovyet hükümeti, sosyalist topluma sadık yeni entelektüel kadrolar hazırlamaya ve özgür düşünen ulusal entelektüelleri ortadan kaldırarak ve halkın "kurtuluş düzeyini yükselterek" bürokratik yönetimi giderek güçlendirmeye çalıştı.

Hiva Hanlığı döneminde eğitim ve kültür kurumlarına büyük önem verilmiş, Hanlıkta okullar ve medreseler geniş çapta faaliyet göstermiştir. Yeni yöntem okulları da ortaya çıktı ve içlerinde eğitimi Avrupa tarzına yaklaştırdı. Bolşevikler iktidara geldiğinde Vahadaki eski okul ve medreselerin faaliyetlerine son verildi ve yerini Sovyet okulları aldı. Bu dönemde Sovyet hükümeti, ideolojik hedefleri temelinde milli eğitim ve Kültürü değiştirmeye çalıştı ve yeni eğitim kurumları açma çalışmalarını yoğun bir şekilde yürüttü.

1920'lerde ve 1930'larda Horezm Vahasındaki eğitim ve kültür sistemi kökten değişti. Eski okulların yerini pedagojik personelin eğitimine özel önem veren Sovyet okulları aldı. Sovyet döneminde eğitimin temel amacı, gençleri Sovyet ideolojisi temelinde eğitmek ve bu amaca yönelik genel okuryazarlığı artırmaktı.

Anahtar Kelimeler: *Özbekistan, Hiva Hanlığı, Harezmi, Eğitim, eski okullar.*

INTRODUCTION.

Changes and measures implemented in the educational system at the beginning of the 20th century are important not only in today's educational system, but also in the creation of a modern educational system in the conditions of New Uzbekistan and in the study and research of the history of the school system. Education plays a key decisive role in the formation and development of the consciousness and thinking of people in the development of society.

President Sh. Mirziyoev said: "Salvation is in education, salvation is in education, salvation is in knowledge. When we develop school education, both higher education and science will develop in the future"[1]. Indeed, today the development of the educational system in our country has entered its new stage. In this regard, the study of the state of the educational system in Khwarazm during the Khanate of Khiva, the people's Republic of Khwarazm and Soviet power at the beginning of the 20th

century is one of the pressing issues today. The issue of education was one of the main directions of cultural life in the Khiva Khanate. Even under the khwarazmian people's Republic, this issue has not been ignored.

During the period of strengthening the role and importance of Soviet power in the political, social, economic and cultural spheres in Uzbekistan, including in the khwarazmian Oasis, the Communist Party sought to exert its power in every sphere of society. In particular, in this process, serious changes were made in such important areas as ideologized Education, Science and culture, aimed at changing the human mind. The Soviet government sought to prepare new intellectual cadres loyal to the socialist society and increasingly strengthen ideological bureaucratic management by eliminating free-minded national intellectuals and "raising the level of salvation" of the people.

LITERATURE ANALYSIS AND METHOD.

Significant is the research written by historians in a new methodological style in the years of independence on historical processes related to the period under study. In particular, the research work on this subject is Q.Rajabov, N.Rakhimov, Sh.Saidov, M.Kayumov, F.Bobojonova, G.Khoshimova, D.Monographs, pamphlets, and scientific articles published by Murodova et al. They analyzed the educational system in the Khiva Khanate of the late 19th – early 20th centuries, historical-cultural processes in the Khwarazm and Bukhara people's Republics, issues of the state of the educational system in the regions during the Soviet power.

In the preparation of this article, based on the method of historical and comparative analysis, a study was carried out using archival sources, in particular documentary materials, official reports of the relevant authorities, as well as scientific literature.

DISCUSSION AND RESULTS.

In the Khiva Khanate, the centuries-old traditions inherent in Uzbek statehood continued, issues of science, science, culture were the focus of the rulers. Primary schools operated in the Khanate under mosques. In these madrasas, school teachers, imams of the mosque and Kazakh servants were trained. According to a 1909 report, there were 1,500 old-fashioned schools in the Khiva Khanate, which educated 45,000 children [1]. At the initiative of the Khiva jadids, the number of schools of the new method increased during this period. The first new method School in the Khiva Khanate was founded by Abdulganiboy Husainov in 1889. On November 10, 1904, a new method School was opened [2]. In 1911, on the initiative of Islamkhoja, a new method School was opened in Khiva. For this school, Said Islamkhoja built a building in the European style, making it double in the center of Khiva. 70 children attended the new method School of Islamabad [3]. By 1912 new method schools had also been opened in Four country, Shawat, boss.

After the seizure of power by the Bolsheviks in the early 20th century, special attention was paid to the opening of Soviet schools and technical schools in the territories of Uzbekistan as well. Jadid schools were closed. Traditional (old) schools and foundation schools were also abolished. After all, until this period, the school that existed on this land-madrasa Education, Foundation schools, had been going on since the developed Middle Ages.

The Soviet government was also forced to reform the education system in order to pursue its own goals and Indigenous interests. But the planned reform was carried out by ending the national values and customs of the Peoples. The Sovietization of school construction – initially Soviet schools opened mainly in cities, was feared by the 1919-1920s, when it also began to be organized in villages [4].

While the focus is on processes in the khwarazmian people's Republic, A Manifesto of the Khiva Revolutionary Party was published in the Russian-language newspaper “Izvestia TurkSIK in Tashkent. This manifesto consisted of 12 articles, which also outlined issues such as opening schools everywhere in the Khanate to educate children for free, as well as spending income from the foundation; opening schools for free education of children in Khiva [5].

One of the reforms carried out in the 20th was the establishment of a maorif ministry within the Khwarazmian Council of Overseers. The main task of the ministry was to systematically organize and develop activities related to the Modern School, science, culture and mass publications in Khwarazm. The khwarazmian government looked at the work of promoting education and culture as an important task. Soon, on the initiative of the ministry, eight schools were launched in the jadid method, as well as a Māori palace designed for the wider popular masses [6].

Until October 1923, 89 traditional religious schools, 195 slaughterhouses, 55 sanctuaries, 645 machites, 88 rectories were in operation at the 20th. At the direction of the center, the 20th began the process of establishing Soviet schools in place of madrasa and old method schools from 1924 [7].

The establishment of the music school in Khiva in 1923 played an important role in the cultural life of Khwarazm[8].

In general, after the formation of the 20th, the Bolsheviks began a policy of replacing national culture with Soviet culture in Khwarazm. To this end, the old method carried out the process of ending their activities by reforming their schools. In 1920-1924, it was intended to carry out the transformation of old method schools into Soviet schools [9].

When the national state delimitation took place, the number of public education schools in Uzbekistan increased rapidly. In the academic year 1924/1925, 160 Soviet-type educational institutions were established in the Republic and had an education of 17,209 students [10]. During

this period, the Republic was planned to build 1 school in Tashkent, Samarkand and Fergana, and 2 model school buildings in Surkhandarya, Kashkadarya, Khwarazm [11].

During this period, the issue of training pedagogical personnel for newly established Soviet schools also came under the attention of the government. On April 25, 1926, on the recommendation of a conference for Rural Teachers, preparatory courses for pedagogical personnel were organized in Tashkent in may-June. For preparatory courses, 100 people were requested from Samarkand, 150 from Kokand, 80 from Bukhara, 55 from Khiva [12].

By 1925, Kurban Ollaberganov (Beregin), known as a dedicated public figure of his time, was appointed the responsible Secretary of the Khwarazm the district (regional) youth organization and headed the establishment of schools to instill the ideology of this period in the people, to end illiteracy. He began to organize schools, universities, museums, libraries, clubs, houses of culture in the Republic from 1929. As head of department, the Maorif people's commissariat tried to establish new schools in the regions, provide schools with textbooks, teaching aids [13].

In the 30s of the 20th century, in the process of forming a layer of teachers, Soviet power focused on creating a program with a solid base point. Because teachers served as the most basic weapon in carrying out explanatory work with the population. To this end, work was organized to provide benefits for rural teachers, to support them financially [14].

It is known that one of the original tasks of the "Cultural Revolution" of the Soviet government was to deny the cultural heritage of the peoples that were part of the Union. In the framework of the "Cultural Revolution" carried out in the country in the 1930s, the educational system of the Khwarazm region was integrated into the All-Union educational system. One of the main tasks in this process was the introduction of general compulsory education and the Coordination of educational programs to the ideological requirements of the party. These changes were made under Soviet policy aimed at creating a new cultural layer that would serve the goals of a socialist state under the pretext of "increasing literacy".

CONCLUSION

During the Khiva Khanate, great emphasis was placed on educational and cultural institutions, and schools and madrasas operated widely in the Khanate. Also, new method schools appeared, and the education in them was brought closer to the European method. When the Bolsheviks came to power, the activities of the old school and madrasas in the Oasis were terminated and replaced by Soviet schools. During this period, the Soviet government tried to change national education and Culture on the basis of their ideological goals and intensively carried out the work of opening new educational institutions.

In the 1920s and 1930s, the educational and cultural system in the Khwarazm Oasis changed radically. The old schools were replaced by Soviet schools, with a special emphasis on the training of pedagogical personnel. In Soviet times, the main goal of education was to educate young people on the basis of Soviet ideology and to increase general literacy aimed at this goal.

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THE IMPORTANCE OF WOMEN'S ENTREPRENEURIAL ACTIVITY IN THE DEVELOPMENT OF THE UZBEKISTAN ECONOMY / ÖZBEKİSTAN EKONOMİSİNİN GELİŞMESİNDE KADIN GİRİŞİMCİLİK FAALİYETLERİNİN ÖNEMİ

Dilfuza Tukhtasinovna SOBİROVA⁹⁹

ANNOTATION

This article explores the stages of women's engagement in small business and entrepreneurship, highlighting its innovative contributions to the economic development of Uzbekistan. Women's entrepreneurial activities are assessed as a vital sector that enhances employment opportunities and income generation for the population. Numerous studies have examined women's roles in society, their social and political engagement, and the national and international dimensions of gender and reproductive rights, as well as their emergence as a significant force within the market economy. The article reflects on the distribution of women's labor across various sectors of the national economy and discusses the formation and development of women's entrepreneurship through scientific research. Key aspects include demographic characteristics such as age and gender composition, employment patterns, and the number and proportion of women working in different economic sectors.

In her research, N. Annaeva has highlighted the philosophical dimensions and social significance of women's entrepreneurship in the context of building a democratic state and civil society in Uzbekistan, as well as the liberalization of the economy. Various scholarly articles address the growing participation of women in small business and private entrepreneurship. While there is extensive research on women's roles in the development of small businesses during Uzbekistan's independence, some historical aspects remain underexplored. The scientific and practical relevance of this topic, particularly regarding its historical context and alignment with national ideals, underscores the need for further investigation. Historical studies reveal issues related to women's employment, the high proportion of women engaged in manual labor in industry and agriculture, uneven employment distribution across regions, participation in economic reforms, and their status in state governance and family dynamics, often relying on disparate materials. Currently, the development of women's entrepreneurship is recognized as an effective strategy for integrating women into socio-economic reforms. Entrepreneurship fosters economic, social, and democratic values among women, representing a form of voluntary, individual effort that underpins societal development. Contemporary research indicates an increasing number of businesswomen, with many women, even those with permanent jobs, pursuing additional ventures to improve their family's financial situation. This trend reflects not only women's commitment to their families but also underscores the responsibilities that come with their entrepreneurial endeavors. Women's entrepreneurship, by its nature, is a manifestation of the cultural values of the Uzbek people.

Key words: *Women's entrepreneurship, Andijan region, Uzbekistan, budget, credit, banking.*

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ÖZET

Bu makale, kadınların küçük işletme ve girişimcilik faaliyetlerine katılım aşamalarını inceleyerek, Özbekistan ekonomisinin gelişimine yaptığı yenilikçi katkıları vurgulamaktadır. Kadın girişimcilik faaliyetleri, nüfus için istihdam fırsatları yaratma ve gelir elde etme açısından hayati bir sektör olarak değerlendirilmektedir. Birçok araştırma, kadınların toplumdaki rollerini, sosyal ve politik katılımlarını, cinsiyet ve üreme haklarıyla ilgili ulusal ve uluslararası boyutlarını ve bunların piyasa ekonomisinde önemli bir güç olarak ortaya çıkışlarını incelemiştir. Makale, kadın iş gücünün ulusal ekonomi üzerindeki dağılımını yansıtarak, kadın girişimciliğinin bilimsel araştırmalar yoluyla nasıl şekillendiğini ve geliştiğini tartışmaktadır. Temel konular arasında yaş ve cinsiyet kompozisyonu gibi demografik özellikler, istihdam desenleri ve kadınların çeşitli ekonomik sektörlerdeki sayıları ve oranları yer almaktadır.

Araştırmalarında N. Annaeva, kadın girişimciliğinin Özbekistan'da demokratik bir devlet ve sivil toplum inşa edilmesindeki felsefi boyutlarını ve toplumsal önemini, ayrıca ekonominin serbestleşmesini vurgulamaktadır. Birçok bilimsel makale, kadınların küçük işletmeler ve özel girişimcilik alanındaki artan katılımını ele almaktadır. Özbekistan'ın bağımsızlık dönemi boyunca kadınların küçük işletmelerin gelişimindeki rolü üzerine kapsamlı araştırmalar yapılmış olsa da, bazı tarihi yönler henüz tam olarak incelenmemiştir. Bu konunun bilimsel ve pratik önemi, özellikle tarihi bağlamı ve ulusal ideallerle uyumu göz önüne alındığında, daha fazla araştırma yapılmasının gerekliliğini vurgulamaktadır. Tarihi çalışmalar, kadınların istihdamı, sanayi ve tarımda manuel iş gücüne katılım oranlarının yüksekliği, bölgesel istihdam dağılımındaki dengesizlikler, ekonomik reformlara katılımları ve devlet yönetimi ve aile içindeki statüleriyle ilgili sorunları ortaya koymaktadır.

Günümüzde, kadın girişimciliği, kadınları sosyo-ekonomik reformlara entegre etmek için etkili bir strateji olarak kabul edilmektedir. Girişimcilik, kadınlar arasında ekonomik, sosyal ve demokratik değerleri teşvik etmekte, toplumsal kalkınmanın temelini oluşturan bireysel ve gönüllü bir çaba biçimini temsil etmektedir. Çağdaş araştırmalar, giderek artan sayıda iş kadını olduğunu ve birçok kadının, hatta düzenli bir işte çalışanların bile, ailesinin mali durumunu iyileştirmek için ek girişimlerde bulduklarını göstermektedir. Bu eğilim, yalnızca kadınların ailelerine olan bağlılıklarını değil, aynı zamanda girişimcilik faaliyetlerinin beraberinde getirdiği sorumlulukları da vurgulamaktadır. Kadın girişimciliği, doğası gereği Özbek halkının kültürel değerlerinin bir yansımasıdır.

Anahtar kelimeler: Kadın girişimciliği, Andican bölgesi, Özbekistan bütçe, kredi, bankacılık.

İnovasyonlar, bilgi ve fikirlerin birleşiminden oluşarak, belirli bir sektörü reforme etmeye ve onun finansal açıdan kaynağadönüşmesine katkı sağlamalıdır.

GİRİŞ

Ülkenin sosyal ve ekonomik modernizasyonu ile entegrasyon sürecinde, küçük işletmeler ve girişimcilik faaliyetleri, umut verici bir iş gücü türü olarak değerlendirilmektedir. Bunun gelişimiyle, yenilikçi değişiklikler meydana gelmektedir. Küresel toplum tarafından kanıtlanan bu süreç, özellikle

modern teknolojilerin ortaya çıkması, küresel standartlara uyum sağlayan yeni, cazip ürünlerin üretilmesi ve kadınların da dahil olduğu nüfusun istihdamının sağlanması gibi etkilerle birlikte daha da önem kazanmaktadır.

Pazar ilişkilerinin gelişmesine yönelik olarak, Özbekistan ekonomisi, farklı mülk şekillerinin temeli olarak çeşitlendirilmiş yapılarla oluşturulmaktadır. Devlet, tüketicilerin haklarını dikkate alarak, ekonomik faaliyetleri, girişimciliği ve çalışma özgürlüğünü, tüm mülk türlerinin eşit haklarla korunmasını garanti etmektedir.[1,18 –s]

Memleket ekonomisinin dönüşüm sürecinde, gençler ve kadınların istihdamı, Cumhurbaşkanımızın liderliğinde yürütülen geniş kapsamlı reformların stratejik yönüdür. Bu bağlamda, sosyal-ekonomik demokrasi ilkelerine tam uyum sağlayan kadın girişimciliğini desteklemek, önemli bir faaliyet türü olarak ön plana çıkmaktadır. Etkili bir istihdam politikası, nüfusun, özellikle de kadınların çalışma fırsatlarını artırmak ve çalışma koşullarını iyileştirmeyi hedeflemektedir.

LİTERATÜR ANALİZİ VE YÖNTEM

Son yıllarda girişimcilik, zamanın gereklilikleri doğrultusunda gelişmiş ve bu, doğrudan ilgili sektörün yasal temellerinin iyileştirilmesini gerektirmiştir. Bu faaliyetler doğrultusunda yeni karar ve emirlerin alınması, sektördeki gelişmeleri birkaç kat artırmıştır. Kadınların haklarını güvence altına alan yasal düzenlemeler, kendi işini kurmak isteyen kadın girişimcilere büyük kolaylık sağlamıştır. Örneğin: 2 Şubat 2018 tarihli “Kadınları Destekleme ve Aile Kurumunu Güçlendirme Alanındaki Faaliyetlerin Köklü Şekilde İyileştirilmesi İçin Tedbirler” başlıklı Cumhurbaşkanlığı kararnamesi [PF-5325], 7 Temmuz 2018 tarihli “Her Aile - Girişimci” programının uygulanmasına dair kararname [PQ-3777], 7 Mart 2019 tarihli “Bölgelere Halkı Girişimciliğe Yayınlıştırmak ve Aile Girişimciliğini Geliştirmek İçin Ek Tedbirler” başlıklı karar [PQ-4231] ve 5 Mart 2021 tarihli “Kadınları Desteklemek, Onların Toplum Hayatına Katılımını Sağlamak İçin Tedbirlerin İyileştirilmesi” kararnamesi [PQ-5020], 27 Mart 2021 tarihli “Aile Girişimciliğini Geliştirme Programları Çerçevesinde Alınacak Ek Tedbirler” kararları gibi çeşitli belgeler kabul edilmiştir. 22 Şubat 2021’de devlet başkanımız, Birleşmiş Milletler İnsan Hakları Konseyi’nde yaptığı konuşmada, kadınların sosyal-politik hayattaki ve girişimcilik alanındaki rollerinin artırılmasına yönelik çalışmaların kararlılıkla devam edeceğini vurgulamıştır. [4]. 2022-2026 yıllarına yönelik “Yeni Özbekistan Kalkınma Stratejisi”nde, kadınların iş bulmalarına her yönüyle yardımcı olmak, kadın girişimciliğini desteklemek öncelikli bir hedef olarak belirlenmiştir [3]. Kadınları sosyal ve ekonomik açıdan desteklemek ve onlarla daha hedeflenmiş bir şekilde çalışmak amacıyla “Kadınlar Defteri” sistemi oluşturulmuş ve her yıl devlet bütçesinden 300 milyar som ayrılmasına karar verilmiştir. Kadın girişimciliğini geliştirmek için 224 binden fazla kadına toplam 6,9 trilyon som tutarında düşük faizli kredi verilmiştir[2].

Alınan reformlar, ülkemizin uluslararası sıralamalardaki konumuna olumlu etki yaparak, Dünya Bankası'nın Kadınlar, İş ve Hukuk Endeksi'nde, 2020 yılında, kadın hakları ve cinsiyet eşitliği konusunda önemli reformlar gerçekleştiren 27 ülke arasına girerek 5 basamak yükseldi ve 190 ülke arasında 134. sıraya yerleşti. Yaratılan fırsatlar sonucunda, şu anda Özbekistan'da kadın girişimcilerin iş dünyasındaki payı 39%u bulmaktadır. 2021 yılında, kadın girişimciliği alanında düzenli fikir alışverişi yapmak ve ileri düzey deneyimleri hayata geçirmek, girişimciliği geliştirmek, bölgesel ticaret ve yatırımları çekmek gibi güncel konuları tartışmak amacıyla Orta Asya Kadın Girişimcilerinin İlk Tartışma Kulübü kuruldu.

TARTIŞMA VE SONUÇLAR

Günümüzde, tarihi sadece öğrenmek değil, aynı zamanda bilimsel açıdan kanıtlanmış delillere dayalı olarak, tarihsel süreçlerin özünü açıklamada adalet ilkesine dayalı olarak derinlemesine araştırmak ve en doğru bilimsel pratik sonuçları sunmak, her tarihçi için en önemli görevlerden biridir. Tarih, tarihsel gerçeklik ve bunu bilimsel açıdan objektiflik ilkesine dayalı olarak araştırmak, özellikle bunu genç nesillere aktarmak, bugün tarih biliminin önünde duran en acil konulardan biridir. Bu nedenle, yapılan araştırma konusu, tarihsel yöntemler, tarihsel olgular, karşılaştırmalı mantıksal analiz, istatistiksel sıralama, objektiflik ve adalet ilkelerine dayalı olarak açıklanmıştır.

Dünya Topluluğu tarafından kadınların iş girişimcilik becerisinin kalkınma için önemli bir kaynak olduğu ve ekonomik demokrasinin temel ölçütleri arasında, kadınların küçük işletme ve girişimcilik yapmasının özel olarak vurgulandığı belirtilmektedir. Bu karmaşık ve çok yönlü sürecin analiz edilmesi gerekliliği ortaya çıkmıştır. Sonuç olarak, küçük işletmeler ve girişimcilik ile ilgili bilimsel, teorik-felsefi sorunlar üzerine, Amerika'da sosyologlar V. Tomos, L. Vard, A. Kante ve G. Spenser, Batıda P. Kruchman, F. Hayek, R. Dal, F. Lemann ve diğerleri, Çin'de Jing-Ning Tsun, Bağımsız Devletler Topluluğu [BDT] ülkelerinde ise T.V. Zaslavskaya, T.V. Bendas, E.M. Zuikova, R.I. Eruslanova, E.P. Ilyin, N.A. Kovler, V.Z. Chernyak, A.E. Chirikova gibi araştırmacılar, kadın emeğinden etkin bir şekilde yararlanma ve bunun sonucunda sosyal ekonominin gelişimine katkı sağlayan fikirler geliştirmiştir.

Küçük işletmelerin ve özel girişimciliğin gelişiminde kadınların rolü ve yeri, ayrıca kadın emeğinden faydalanma konularındaki temel teorik ve pratik sorunlar, ülkemizin İlk Cumhurbaşkanı İslam Kerimov'un bir dizi eserinde incelenmiştir.

Özbekistan'da kadınların toplumdaki yeri, sosyal ve siyasal etkinlikleri, kadınların cinsiyet ve üreme haklarının ulusal ve uluslararası boyutları, ayrıca piyasa ekonomisi koşullarında kadınların sosyal-siyasal güç olarak şekillenme süreci üzerine pek çok araştırma yapılmıştır [9]. Sosyal üretimde çalışan kadın emeğinin, halk ekonomisinin farklı alanlarındaki dağılımı, kadın girişimciliği faaliyetleri ve gelişim meseleleri bilimsel araştırmalarda yer almıştır [10]. Tarih alanındaki araştırmalarda kadınların

istihdamı, sanayi ve tarımda el emeğiyle çalışan kadınların payının yüksekliği [11], bunların iş gücüne katılımının ülke genelinde eşit olmaması, ekonomik reformlardaki katılımları, devlet yönetimi ve ailedeki konumları, cinsiyet eşitliği gibi bazı konular ele alınmıştır [12]. Ülke nüfusu, yaş-cinsiyet yapısı, ülke nüfusunun bölgeler ve bölgeler arasındaki istihdam verileri, ekonomik sektörlerde çalışan kadın sayısı ve oranı incelenmiştir [15]. İlgili konuda yapılan araştırmalarda, N. Annaeva tarafından Özbekistan'da demokratik bir devlet ve sivil toplum inşa edilmesi, ekonominin liberalleşme sürecinde kadın girişimciliğinin doğası, içsel özellikleri ve toplumsal önemi, felsefi açıdan ele alınmıştır[13]. Özbekistan'da küçük işletmelerin ve özel girişimciliğin gelişiminde kadınların rolünün arttığına dair bilimsel makaleler mevcuttur[16]. Genel olarak, Özbekistan Cumhuriyeti'nde bağımsızlık yıllarında küçük işletmelerin ve girişimciliğin geliştirilmesindeki rolü birçok araştırmada incelenmiştir[14]. Ancak, tarihsel bir perspektiften bu konunun bazı yönleri, yalnızca belirli makalelerle sınırlı kalmış ve bütünsel olarak bilimsel olarak ele alınmamıştır. Bu sorunun bilimsel-teorik ve pratik önemi, tarihsel gerçeklik ve ulusal ideoloji açısından incelenmemiştir, bu da bu konu üzerinde bilimsel bir araştırma yapılmasına olanak tanımaktadır. Ülkenin doğusunda bulunan Andican'ın bugünkü ekonomik geleceğini belirleyen ana faktörlerden biri ve içsel potansiyellerinden biri küçük işletmeler ve girişimciliktir. Bugün, küçük işletmeler ve özel girişimcilik aktörlerinin geniş bir şekilde desteklenmesi sonucunda, sayılarının ve bölge ekonomisindeki paylarının giderek arttığı gözlemlenmektedir.

Tarihsel kaynaklara göre, eski ve yakın geçmişte Orta Asya'da küçük işletmeler ve özel girişimcilik açısından Özbekler arasında eşdeğer bir yapı yoktu. Ancak, bu sektör uzun zamandır Özbek halkının, özellikle Andicanlıların yaşam tarzının ayrılmaz bir parçası olmuştur. Girişimcilik, diğer sektörler gibi Andican'da da kendine özgü bir gelişim tarihi taşımaktadır. Örneğin, eski Divan Krallığı döneminde Andican, Büyük İpek Yolu üzerindeki önemli bir durak noktasıydı. XI-XII. yüzyıllarda Andican, Fergana Vadisi'nin ticaret ve zanaat merkezi haline gelmişti. Şehir (Andican), el sanatları, buğday ve ipek kumaşlarıyla ünlüydü [7.43. sayfa]. Andican'da el sanatları birçok alanda gelişmişti ve girişimcilikte kadınların da rolünün olduğu bazı kaynaklarda vurgulanmıştır. Kadın girişimciliğinin gelişimine, eski zamanlardan itibaren dikiş, nakış, kepeçilik, dokumacılık, halıcılık gibi el sanatlarının pek çok türü katkıda bulunmuştur. Örneğin, 1906 yılında Andican'da Oyim ve Qorqontepa'da 38 kadın girişimci ve zanaatkar, 420 kv. arşın (1 arşın = 0,71 m) uzunluğunda 1750 som değerinde halılar dokumuşlardır. Halı dokumacılığının ustalarından biri olan Oyimlik kadın Bozorbibi'dir. Bu Özbek kadını, 1902'de St. Petersburg'daki sergide ve 17 yıl sonra 1923'te Moskova'daki Sovyetler Birliği Halk Ekonomisi sergisinde yüksek değerlendirmeler almıştır. O dönemde Özbek kadını Bozorbibi, Sovyetler Birliği Halk Ekonomisi ödülleri almayı başarmıştır[8, 55-56 S].

Ülkenin bağımsızlık yıllarında Andican'da kadınların toplumsal ve ekonomik etkinlikleri belirgin bir şekilde artmıştır. Özellikle kadın girişimciliği ve kadın istihdamı konularının önemi vurgulanmıştır.

Örneğin, Orta Asya ülkeleri arasında 1993 yılında ilk dikiş makinesi Andican'da yaratılmıştır [23]. 1994 yılında, Andican'daki Sanat Eşyaları Fabrikası'nda faaliyet gösteren dikişçi Ominaxon Mallaboeva, popçular Matlubaxon Usmonalieva ve Shoxidaxon Alqosimovalar, Zahiriddin Muhammad Bobur'un doğumunun 510. yıl dönümü nedeniyle düzenlenen "Bobur" ödülünü kazanmışlardır[24]. 1998 yılında, Andican vilayetinin mal üreticileri ve girişimciler odası, Özbekistan Cumhuriyeti Uluslararası İşletme Okulu Andican şubesi olarak kurulmuştur. Bu okulda, öğrenciler girişimcilik, finans, yönetim, hukuk, muhasebe ve denetim alanlarında eğitim almışlardır. Onlara 3 doktor, 15 aday doçent ve 20'den fazla nitelikli öğretmen eğitim vermiştir[19]. 2002 yılında Andican ilinin Andican şehrinde bulunan İşletme Okulu'nun 3. sınıf öğrencisi Dadaxojaeva Nilufar Rafuqjanovna, Zulfiya Devlet Ödülü'ne layık görülmüştür[35].

Andicanlı Manzura Yusupova'nın yaptığı geleneksel kukla oyuncaklar sadece ülkemizde değil, yurtdışında da müşterileri bulmuştur. Onun girişimciliği, mesleğine olan sevgisi sayesinde birçok çırak kazanmış, onları iş gücüyle sağlama imkânı yaratmıştır. "Hunarmand" derneğinin Andican il şubesinin başkanı olarak birçok kadın sanatkâra rehberlik yapmıştır[22].

Marhamatlı girişimci kadın Mavluda Shodmonova, yıllarca süren çabaları sonucunda ilçede birçok sosyal tesisin inşa edilmesine (örneğin "Barhayot Nozimjon fayzi" firması, "Jasmina" adlı çocuk yuvası, "Shaxnoza" adlı trikotaj fabrikası, "Madina" adlı ekmek ve ekmek ürünleri işletmesi) öncülük ederek birçok kadını iş gücüyle sağlamıştır[31].

"Anor 2019" yarışmasında "Yılın En İyi Çiftçisi" seçilen "Agroproduct Export Tomorqa Hizmeti" MCJ başkanı Andicanlı Odinaxon Saidova, 24 sürekli ve 273 mevsimlik işçi pozisyonu yaratmıştır. Faaliyeti süresince meyve ve sebze yetiştirme, hazırlama, ayıklama, paketlenme ve satışa yönGirişimcilik ve istihdamın gelişim aşamalarını incelediğimizde, Andican'da kadın girişimciliği faaliyetinin giderek artan bir ilgi gördüğü anlaşılmaktadır. Örneğin, 1996 yılının ilk 10 ayında ilimiz iş gücü dairesine 10.907 kadın iş başvurusu yapmış, bunlardan 6.418'i işe yerleştirilmiştir[17]. Ancak, ilde yeterli iş pozisyonu olmaması nedeniyle 3.489 kadın sosyal yardıma alınmış, köylerde 815 kadın meslek kurslarına katılmıştır, ancak geri kalan kadınlar için iş imkânları yetersizdir. Bu süreçte, ilde küçük işletmelere olan talep artmıştır ve bu alanda kadın girişimciliğine özel bir önem verilmiştir. Özbekistan Kadınlar Komitesinin 1996 yılındaki XXII yönetim kurulu toplantısının kararına dayanarak, aynı yılın kasım ayında "Bunyodkor ayol" adlı kadınlar fonunun Andican il şubesinin kurulmasına karar verilmiş, başkanlığına "Bahor" özel kafesinin müdürü Ishoqova Rahnamaxon Ismoilovna atanmıştır[18].

2006 yılında, ilde "Kadın Girişimcileri" Derneği başkanı Saida Muhiddinova kadın girişimcilere liderlik etmiştir. 1.610 bireysel girişimci kadına 3 milyar 858,2 milyon sum, 198 adet kadın iş gücü kullanan ve

kadın liderliğindeki işletmelere 1 milyar 15 milyon sum, aile işletmelerini geliştirmek, sığır süt işleme makineleri almak amacıyla 1.746 kadına 1 milyar 160,7 milyon sum mikrokrediler verilmiştir[25].

Genel olarak, günümüzde kadın girişimciliğinin geliştirilmesi, kadınların sosyal ve ekonomik demokratik değişimlere dahil edilmesinin etkili yöntemlerinden biri olarak kendini kanıtlamaktadır. Yani, girişimcilik, toplumun sosyal ve ekonomik temelini oluşturan, özgür iradeyle çalışmayı tercih eden bireylerin kadınlar arasında, ekonomik, demokratik değerleri şekillendiren bir kavram olarak gelişmektedir. Günümüzün birçok araştırmacısı, toplumda girişimcilikle uğraşan kadın sayısının arttığını vurgulamaktadır. Hatta, sürekli bir işte çalışan kadınlar da ek girişimcilik yaparak ailelerinin gelirini ve refahını artırma çabası göstermektedir. Bu, bir yandan kadınlarımızın ailesi ve refahı için fedakârca çalışmaya istekli olduklarını gösterirken, diğer yandan onlara özel bir sorumluluk yüklemektedir. Ayrıca, kadın girişimciliği, özbek halkının kültürünün bir yansıması olarak kendini göstermekte ve bu alandaki temsilciler, halkımıza özgü özellikleri koruyarak birçok başarıya imza atmaktadırlar.

SONUÇ

Sonuç olarak, toplumda sosyal ekonominin gelişmesiyle birçok sektör ilerlemektedir. Toplumun yarısını oluşturan kadınlar (2022 yılı itibariyle 17,5 milyon kişi) sosyal ve ekonomik faaliyetlerini artırarak, ülkenin ekonomik dönüşüm sürecinde yenilikçi fikirler ve modern bakış açılarıyla toplumun genişlemesine katkıda bulunmaktadır. Her yıl bir "küme" kurarak, 2019 yılında yurtdışına 2.908.934 Amerikan doları değerinde ürün ihraç etmiştir.

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PROBLEMS OF INCLUSION OF CHILDREN WITH AUTISTIC SPECTRUM DISORDERS IN THE GENERAL EDUCATION PROCESS / OTİSTİK SPEKTRUM BOZUKLUĞU OLAN ÇOCUKLARIN GENEL EĞİTİM SÜRECİNE DAHİL EDİLMESİ SORUNLARI

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ABSTRACT

This article presents the problems experienced in the education of children diagnosed with speech delay. Every year, children's speech development is becoming more and more distinctly different from previous generations. The article highlights the problems of diagnosing children with autism spectrum disorder and working with them at a higher level, as well as the problems of implementing and developing inclusive education in educational institutions of the Republic of Kazakhstan. The most effective method is an integrated approach (medication, corrective exercises, physiotherapy). The choice of correction method depends on the cause of the delay in speech development. A child with speech delay needs corrective and developmental work; this means a comprehensive approach that includes drug therapy, psychological and speech therapy methods to eliminate the problem. Preventive measures include creating the most suitable environment for the child's development and speech function.

Keywords: *speech delay, mental development, integrated approach, inclusive education, autism spectrum disorder (ASD),*

ÖZET

Bu makalede konuşma gecikmesi tanısı konulan çocukların eğitiminde yaşanan sorunlar ortaya konulmuştur. Her geçen yıl çocukların konuşma gelişimi önceki nesillere göre daha belirgin bir şekilde farklılaşıyor. Makalede, otizm spektrum bozukluğu olan çocukların tanısı ve onlarla daha ileri düzeyde çalışma sorunları ile Kazakistan Cumhuriyeti eğitim kurumlarında kapsayıcı eğitimin uygulanması ve geliştirilmesi sorunları vurgulanmaktadır. Bütünleşik yaklaşım (ilaç tedavisi, düzeltici egzersizler, fizyoterapi) en etkili yöntemdir. Düzeltme yönteminin seçimi konuşma gelişimindeki gecikmenin nedenine bağlıdır. Konuşma gecikmesi olan bir çocukta düzeltici ve gelişimsel çalışmalara ihtiyaç vardır; bu, sorunun ortadan kaldırılması için ilaç tedavisi, psikolojik ve konuşma terapisi yöntemlerini içeren kapsamlı bir yaklaşım anlamına gelir. Önleyici tedbirler arasında çocuğun gelişimi ve konuşma fonksiyonu için en uygun ortamın yaratılması yer alır.

Anahtar kelimeler: *konuşma gecikmesi, zihinsel gelişim, bütünleşik yaklaşım, kapsayıcı eğitim, otizm spektrum bozukluğu (OSB),*

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Günümüzde çocuklarda konuşma gecikmesi tanısı giderek yaygınlaşıyor. Böyle bir tanı konulan çocukların zorunlu tıbbi ve eğitimsel yardıma ihtiyaçları vardır. Otizm spektrum bozukluğu (OSB), sosyal etkileşimlerde, hareket ve davranış örüntülerinde sorunlarla karakterize nörogelişimsel bir bozukluktur.

Bu grupta ruhsal bozukluklar giderek yaygınlaşıyor. Otizm spektrum bozukluğu tüm etnik, ırksal ve sosyoekonomik gruplarda teşhis edilmektedir. Otizm spektrum bozukluğunun en çarpıcı belirtileri şunlardır:

- Basmakalıp davranış ve düşünme, çevreleyen mekanı ve alışılmış düzeni olduğu gibi koruma isteği, yani yaşam koşullarında kesinlikle her türlü değişikliği reddetme.
- Belli nesnelere, ilgi alanlarına bağlanma.
- Diğer bireylerle sosyal etkileşim geliştirmede sorunlar.

Bu çocukların çoğunun zihinsel gelişimi de eşitsizdir. Örneğin, iyi bir mekanik hafızaya ve ayrıntılara dikkat etmeye sahip olan çocuklar, genellikle bir cümlenin genel anlamını anlamayabilir, sözlü konuşmayı parçalar halinde algılayabilir ve bir metni yeniden anlatırken ezberlenmiş ifadeleri kullanabilirler; ancak ne yazık ki, her zaman bunu yapmazlar ve anlamlarını her zaman iyi anlamazlar.

Численность детей с РАС в РК и проблемы диагностирования расстройства

Kazakistan Cumhuriyeti'nde otizm spektrum bozukluğu olan çocukların sayısı ve bozukluğun teşhis sorunları:

Tengrinews 24 Ocak 2022 anlatıyor ki, Kazakistan'da 2015 yılından bu yana çocuklarda tespit edilen otizm spektrum bozukluğu vakalarının sayısının beş kat arttığı (ve bunların yalnızca kayıtlı vakalar olduğu) bildirilmektedir.

Bakanlığın Cumhuriyet Bilimsel ve Uygulamalı Ruh Sağlığı Merkezi verilerine göre, otizm spektrum bozukluğu olan yaklaşık 4.887 hasta dinamik gözlem altında tutulmaktadır (31 Aralık 2021 itibarıyla); 2015 yılında çocuklarda 228 ASD vakası tespit edilmiştir; 2016 yılında - 285; 2017 yılında - 394; 2018 yılında - 476; 2019 yılında - 645; 2020 - 756; 2021 yılı başında bu sayı 1184 idi.

Bugün Kazakistan Cumhuriyeti'nde 17 bölgesel ruh sağlığı merkezi ve şehir klinikleri düzeyinde 82 birincil ruh sağlığı merkezi otizm spektrum bozukluğu olan hastalara özel bakım sağlıyor. Çocuklarda zihinsel geriliğin genel yaygınlığı %7-10 arasındadır. Konuşma gelişiminin gecikmesi, gecikmiş psikomotor gelişimin türlerinden biridir. Günümüzde bu hastalığa yakalanan çocuklarımızın oranı giderek artıyor ancak net bir rakam veremeyiz.

Konuşmada genel ve sistemsel bir gerilik vardır. Genel - Normal zekaya sahip çocuklarda konuşma gelişiminin gecikmesidir. Sistemik – Diğer ruhsal hastalıkların zemininde konuşma gecikmesidir. Okul

öncesi çağda zihinsel yetersizlik fark edilemiyorsa bile okul çağında daha belirgin hale gelir. Bu durum, dünyaya ilişkin bilgi stokunun zayıf olması, nesnelerin büyüklüğü ve şekli hakkında kavramların yavaş oluşması, saymada güçlükler, temel hikayelerin anlaşılmaması ve yeniden anlatmada zorluklarla kendini gösterir. Bu tür çocukların davranışları gelişimden geridir.

Ebeveynler çocuklarında yukarıda belirtilen konuşma gecikmesi belirtilerinden en az birini tespit etmişlerse, sorunu derhal tespit edip çözüm yöntemlerini seçebilmek için çocuğu uzmanlara göstermelidirler.

Diagnostik OTGÇ (Otizm Tanı Gözlem Çizelgesi), otizmi teşhis etmek için kullanılan küresel altın standart bir araçtır. Doktorların bu veya diğer teşhisler konusunda ne kadar eğitilmiş oldukları bilinmemektedir. Bu nedenle, erken tanı hastanın rehabilitasyonunun başarısı için en önemli unsur olmasına rağmen, ASD olgularının büyük bir kısmı fark edilememekte veya geç evrelerde saptanabilmektedir. Bu durum çok sayıda araştırmayla doğrulanıyor: Düzeltme süreci ne kadar erken başlarsa, çocuğun maksimum rehabilitasyona ulaşma şansı o kadar artıyor. Ayrıca, doktorlar uluslararası tıbbi tanı kılavuzlarında yer almayan tanıları kullandıklarından, tanı karışıklığı sorunu da ortaya çıkıyor: Çocuklara "otistik özellikler" veya "otistik belirtiler" veya daha zararsız olduğunu düşündükleri diğer tanıları takılabiliyor. Bu durum ise ebeveynleri şaşırtmakta ve şüphesiz ki hastaya uygun rehabilitasyon yolunun seçilmesini engellemektedir.

Ancak bu tür sorunlar sadece Kazakistan'da yaşanmıyor: Dünyanın birçok ülkesinde tıp uzmanı sıkıntısı yaşanıyor ve otizm spektrum bozukluğu olan çocukların sayısı her geçen yıl artıyor. Bu nedenle, CDC'ye (ABD Hastalık Kontrol ve Önleme Merkezi) göre, otizm spektrum bozukluğu (ASD) teşhisi konulan çocukların sayısı dünya çapında artmıştır: 2000 yılında, 150 çocuktan birinde otizm teşhisi konulmuşken, şu anda her 54 çocuktan birinde otizm teşhisi konmuştur.

Öncelikle bir çocuk doktoruna danışmanız gerekir. Çocuk doktoru muayeneyi yaptıktan sonra çocuğu başka bir uzmana yönlendirebilir: psikolog, nörolog, psikiyatrist veya kulak burun boğaz uzmanı. Ayrıca bir konuşma terapistine gitmenizi de önerecektir. Kazakistan Cumhuriyeti'nde kapsayıcı eğitimin en önemli sorunu, özel eğitim gerektiren çocuklarla çalışabilecek öğretmen eksikliğidir. Eğitim kurumlarının öğretmenleri, her şeyden önce özel eğitim gereksinimi olan çocukların eğitimi ve gelişimi için uygun ortamı yaratmaya hazır olmalıdırlar. Öğretmenlerin kişisel mesleki eğitimleri için bilgiye ihtiyaç vardır:

kapsayıcı eğitim kavramı, özellikleri ve özel eğitim gereksinimi olan çocuklara yönelik diğer eğitim biçimlerinden farklılıkları hakkında;

kapsayıcı eğitim bağlamında çocukların gelişiminin psikolojik ve yaşa bağlı özellikleri;

özel eğitim gereksinimi olan çocuklar ile bu tür gereksinimlere sahip olmayan çocukların ortak eğitiminin yetkin bir şekilde inşasına yönelik pedagojik süreci tasarlama yöntemleri.

Kapsayıcı bir eğitim kurumu, sadece derslerin yürütülmesi için değil, aynı zamanda çeşitli terapi türleri (oyun terapisi, müzik terapisi vs.) için de iyi modern donanıma sahip olmalıdır.

Aile, çocuğun ilk sosyal çevresidir. Günümüzde sessiz çocukların sayısı giderek artıyor ve geç konuşmaya başlıyorlar, bunun nedeni nedir ve nasıl düzeltilebilir? Normalde yaşamın ilk yılında bir çocuğun aktif kelime dağarcığında yaklaşık 10 kelime bulunur.

İki yaşına gelindiğinde çocuğun konuşmasında iki kelimedenden oluşan basit cümleler oluşmaya başlar ve aktif kelime dağarcığı 50-100 kelimeye ulaşır. 2,5 yaşından itibaren 3-4 kelimedenden oluşan detaylı cümleler kurmaya başlar. Dört yaşına gelindiğinde kelime dağarcığı 1.000-1.500 kelimeye çıkar.

Uzmanlar, kız çocuklarında konuşma gelişiminin 2-3 ay, erkek çocuklarında ise 4-5 ay gibi normalden sapmalara izin verdiğini belirtiyor. Aktif konuşmanın ortaya çıkmasındaki gecikmenin konuşma gelişimindeki gecikme mi yoksa bireysel bir özellik mi olduğunu ancak uzmanlar (nörolog, psikiyatrist, konuşma terapisti, çocuk psikoloğu) belirleyebilir.

Çocuklarda sessizliğin nedenleri farklı olabilir: psikolojik bir sorun olabilir (yetişkinlerin ilgisizliği veya tam tersine aşırı koruma, konuşma ihtiyacının olmaması), bu durumda ebeveynler daha fazla ilgi göstermeli ve duygusal bir yaklaşım benimsemelidir. Çocuklarıyla ilişkilerine daha da güçlendirmelidir.

Eğer sorun nörolojik nitelikte ise ve konuşma gelişiminde gecikme beyin fonksiyon bozukluğu sonucu ortaya çıkıyorsa nöroloji uzmanı tarafından tedavi edilmesi gerekir. Genel düzeltme şunları içerebilir: ilaç tedavisi, pedagojik düzeltme, konuşma terapisi masajı, artikülasyon egzersizleri, ince motor becerileri egzersizleri. Çocuğun kendi yaşındaki veya daha büyük çocuklarla etkileşim kurabileceği bir anaokuluna gitmesi faydalıdır; spor ve beden eğitimi. Konuşma gecikmesinin tedavisi erken dönemde (ideal olarak 2-3 yaşlarında) tespit edildiğinde, anne-baba ve uzmanların ortak çabalarıyla başarıya ulaşmaktadır.

Ulusal İstatistik Bürosu verilerine göre, 2022 yaz dönemi itibarıyla Kazakistan'da 742 bin engelli insan yaşıyordu. Bunlardan 175 binini engelli çocuklar oluşturuyor. 175 bin çocuğun 99 bini resmi olarak engelli. Geriye kalan 76 bin kişinin ise statüsü bulunmuyor. Yani imkânları kısıtlıdır ama hastalıkları engellilik sayılan hastalıklar listesinde yer almamaktadır. Bunlar arasında başta otizm spektrum bozukluğu (OSB), zekâ geriliği, konuşma gecikmesi ve çeşitli konuşma bozuklukları olmak üzere nörolojik bozukluklar yer alıyor.

Bu gruba yönelik neredeyse hiçbir yardım veya düzeltme programı yoktur. Engellilik maaşı alma hakkına sahip değildir. Ebeveynler sorunlarıyla baş başa bırakılıyor. Gelişimleri şansa bırakılmamalı,

sıradan anaokulları onların sosyalleşmesine yardımcı olamaz. Ebeveynlerden biri çocuğunu özel derslere ve doktora götürmek için işini bırakmak zorunda kalıyor.

Ayrıca, özel gereksinimli çocukların annelerinin %80'i bekar kadınlar veya dullardır. Birçok kişi, böyle bir çocuğun olduğu bir ailede yaşamın zorluklarına dayanamadığı için eşleri tarafından terk ediliyor. Kadınlar, parasızlık ve gelir kaynağının olmaması nedeniyle çocuklarını anaokuluna gönderemiyor, çocuklarına bakamıyor, her şeyin parasını kendileri ödüyor. Nitelikli yardım almayan çocuklar geriler ve gelişemezler. Anneler engelli maaşı almaktan zaten memnunlar, ancak bu para çocukların gelişimi için değil, hayatta kalma, gıda ve elektrik faturaları için kullanılmaktadır.

Otizm spektrum bozukluğu olan çocuklarla çalışmada en önemli etkenlerden biri, çocukların davranış sorunlarına yol açabilecek en ufak zorlukları bile aşma konusundaki isteksizlikleridir. Ders, zamanla yavaş yavaş yeni unsurların eklenebileceği aynı yapısal unsurlardan oluşmalıdır. Yeni materyalin içeriğinden anahtar cümleleri yazarak her dersi özetlemek, konuya daha fazla yoğunlaşmak için tercih edilir. Bu nedenle, otizm spektrum bozukluğu olan çocuklar da dahil olmak üzere özel eğitim gereksinimi olan çocukların kapsayıcı bir ortamda gelişen genel eğitim sürecine dahil edilmesi, tüm katılımcıların eğitim sürecine aktif katılım ilkesine güvenilmesini gerektirir; bu da birbirimizi anlama ve kabul etme koşullarını yaratmak, insani temelde üretken bir etkileşimi sağlamaktır. Bu hedefe ulaşmak için Kazakistan'ın eğitim ve sağlık alanında yetkin uzmanlar yetiştirmesi gerekiyor. Öğretmenlerin istisnasız tüm çocuklarla çalışmaya yönelik psikolojik hazırlığına özel önem verilmelidir. Kapsayıcı okul öncesi eğitimin geliştirilmesindeki sorunlara odaklanılmalıdır.

Otizm spektrum bozukluğu olan çocuklarla çalışmada en önemli etkenlerden biri, çocukların davranış sorunlarına yol açabilecek en ufak zorlukları bile aşma konusundaki isteksizlikleridir. Ders, zamanla yavaş yavaş yeni unsurların eklenebileceği aynı yapısal unsurlardan oluşmalıdır. Yeni materyalin içeriğinden anahtar cümleleri yazarak her dersi özetlemek, konuya daha fazla yoğunlaşmak için tercih edilir.

Otizm spektrum bozukluğu olan bir çocuğa ders verirken, derste kullanılmak üzere her zaman örnek ödevlerin hazır bulundurulması önemlidir. Rusçada bir egzersizi tamamlama algoritmasına bir örnek:

1. Egzersizin görevini dikkatlice okuyun ve tam olarak ne yapılması gerektiğini formüle edin;
2. Alıştırmanın metnini dikkatlice defterinize yeniden yazın;
3. Çalışılan yazımı vurgulayın, gerekli yerlerde eksik noktalama işaretlerini yerleştirin;
4. Ek görevleri tamamlayın (fonetik, morfemik, morfolojik, sözdizimsel analiz);
5. Yaptığınız iş için kendinizi övün.

Bu nedenle, otizm spektrum bozukluğu olan çocuklar da dahil olmak üzere özel eğitim gereksinimi olan çocukların kapsayıcı bir ortamda gelişen genel eğitim sürecine dahil edilmesi, tüm katılımcıların

eđitim s¼recine aktif katılım ilkesine g¼venilmesini gerektirir; bu da birbirimizi anlama ve kabul etme kořullarını yaratmak, insani temelde ¼retken bir etkileřimi sađlamaktır. Bu hedefe ulařmak i¼in Kazakistan'ın eđitim ve sađlık alanında yetkin uzmanlar yetiřtirmesi gerekiyor. ¼đretmenlerin istisnasız t¼m ¼ocuklarla ¼alıřmaya y¼nelik psikolojik hazırlıđına ¼zel ¼nem verilmelidir. Kapsayıcı okul ¼ncesi eđitimin geliřtirilmesindeki sorunlara odaklanılmalıdır.

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THE SPIRITUAL AND ETHICAL WORLDVIEW OF TEENAGE GIRLS IN THE SPIRIT OF NATIONAL VALUES SHAPI

KUCHKOROVA AYSHA OLTIBOYEVNA¹⁰²

ABSTRACT

It is known that the original image of a person his sweetness, kindness, nobility like qualities with manifestation will be This is positive characteristics directly nice hall the words use through, beautiful speech by means of done is increased. Book in the world while this positive the word summation embodied from them use for book reading important is the source. This is a trait while spirituality with dependent being each how It is spiritual and mental of a person the world expressive is a concept. So since, her one of the person mental ingenuity illuminants to science aspiration through, in society main place held activity with done is increased. Adolescence is a time when individuals begin to question and explore their beliefs, values, and purpose in life. It is during this stage that they strive to develop their own identity and make sense of the world around them. Spirituality, which encompasses an individual's connection to something greater than themselves, becomes an integral part of their search for meaning and purpose. During adolescence, young people start to reflect on existential questions, such as the nature of life, the existence of a higher power, and their place in the universe. This exploration allows them to form their own spiritual beliefs, separate from those of their family or cultural background. Adolescence is a critical period for establishing a foundation of spiritual understanding that can shape their worldview and guide them throughout their lives. Family beliefs and practices significantly impact adolescent spiritual exploration. The religious or spiritual traditions passed down from parents or caregivers can shape their initial understanding of spirituality. However, during adolescence, young people may question or challenge their family's beliefs as they develop their own perspectives.

Key words: *morals lessons, education, book reading, society, philosophical outlook*

INTRODUCTION

"Spirituality of the term extent extremely wide being, directly a person for necessary has been philosophical worldview, legal to science have to be, scientific, artistic thinking world about imagination and moral, religious of the sciences scholar to be with explained."

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In fact, puberty age boys and girls, complex, it can't be experiences from the beginning forgiving, fast variable character manifestation to be, their own external who puts a building on the views to transient feelings to be given period passing will be Scientists that's it period two to the category separate scientific interpretation they do That is, apparently and internal, external and internal view to the shape based on their they evaluate his spirituality, morals, worldview . Especially vital to the experience have was not teenager in young people external and internal appearance simple and sincere in appearance slowness with forming goes Later, each other with organic dependent has been internal and external of appearance to himself special appearances manifestation be starts

Naturally, in the family national and universal values unity, spiritual and moral values priority if there is, main internal spiritual world rich goes External to the world his height, appearance, clothes, behavior appearance, and others enters Internal world while his from living purpose, idea conduct, dreams, aspirations, feelings own into takes That's what a person is internal world is spirituality"

Indeed, above given thoughts scientific sources based on explained being human internal spirituality short light up gave These are considerations directly and indirectly each one a person for important education is the criterion.

In particular, especially of young people internal spirituality formation important moral and spiritual process is considered Most the important thing is theirs from living purpose to fly, and that's it factors through perfect a person for necessary was qualities absorb the most main spiritual is a doctrine.

Perfect a person and them bring up of our people eternal, historical, to himself special tradition and in tradition, vital values, spiritual, literary in heritage, cultural artifacts and in his monuments embodied.

Most the important thing is spiritual to enlightenment have of a person ability, talent, self-country, society pride, honor, reputation - attention is considered Especially at puberty age of boys and girls healthy mind, opinion and good character of society main spiritual wealth.

Naturally, spiritual and educational of wealth each bilaterally development in finding the most important source this directly reading, public information sources calculated newspaper magazines, internet networks included new scientific and theoretical data with organic depends.

These are the sources a person mental the world enrichment according to him spiritual food power the garden works. In the family adult enough teenage of boys and girls education taking environment, parents to them relationship in the family installed education styles directly a lot in terms of their mutually in their relationship reflection is enough First, the ointments parents, grandparents, brothers and sisters loved ones in the circle mutually If he does not feel love, the next

independent life stages lost family love place never thing can't press That's exactly it period especially teenage girls education sharp effect who does unkindness has been behavior own the result to show can This is theirs to lack of spirituality placed from the steps one is considered

So, it's fine age of girls born grew up family, him wrapping standing of the environment spiritual wide in observation world, level how much high if, then adult enough of the child spirituality so much strong will be

That's it in place moral outlook with depends comments are also juvenile girls to the worldview about known educational of the factors is one

His content - essence attention turn the term " ethics". Arabic from the language received behavior of the word the abundance represents That is people between relationships in order put to himself special the rules complex to be with together spiritual education to the field about human is a concept.

METHODS

In fact, ethics a person of relations not written, however by the country acceptance made " gold from "rules". one is considered Most the important thing is to grow up girls' morality with depends relationships at the core of them in life own places in finding basis being service does

Ethical education the most main criteria one, own behavior understanding and to the trail put, one word with so to speak in a sense of identity of course of reading place is incomparable. This is the place artistic litterateur, art samples, great historical person's life reflection reached the works are exemplary story and narratives young generation moral enlightenment in raising priceless treasure is considered

Literature review: Ethics concept Uzbek your throat to his blood and spirit absorbed gone thin feeling is considered That's why for that of our people customs, traditions, people sweet tooth creativity examples, literature and marriage in the style of reflection reached national is a value.

In this place poet Ahmed Donish own to their children advice " Your photos not, your memories fix it, teenager, adulthood age girl " said was Moral considerations remember falls Poet as said of a person external of beauty his internal, spiritual the soul to know can How many nice hall and beautiful don't be his if his morals are corrupt, he is attention win can't Especially they that's it in age his own flawless beauty with people attention to himself pulls That's exactly it during, there to his manners, his words, himself to keep separately attention to do period is also considered.

That's it not to forget must be girls for nice to be human is a virtue. This is a virtue from the surface than very simple one from the view consists of in fact while big spiritual and moral education criterion is counted.

Let's say it's nice at puberty age teenager girl, opposite coming male person according to not to fall simple, but oriental acceptance done that is, himself aside get, male person's It is possible not to look directly at his face as long as them according to not to fall such as are the rules. This rule to himself nation, west to the youth explain possible no Because this the rule they are for one so much stranger is the case. That's why for both, us to our daughters, more precisely East to their peoples special was, deep manners of the rule criterion extremely wide is deep moral to the content have That's why for the East of women chastity, manners, taste and femininity another the nation of their people's moral education in his life exactly meeting difficult

Uzbek of the people girl to the children compliment special is forever of benefits root extremely ancient to the times go is worn

That's why if it should be said in the hadiths of the Prophet Muhammad life and activities, as well as his religious and moral instructions own into received girls from books too about, them grow up delivered about very warm sentences said for example, two girl the child nurture and educate adult delivered man with I'm in heaven together I will be. Or " Who three girl the child grows up, delivery, worthy to places if he passes, his award it is heaven," it is said.

"In the family" of girls grow process watching to go his each one movement control to do forever to benefits according to parents from attention outside not left That's it considerate of holidays most of them in the people of our country some the term" wedding" in the regions withheld peers, mothers, aunts and uncles and neighbors, relatives in the presence of wedding by doing given and growing up of girls tight their hearts to raise, to them man to give, cheerfulness, equals during the he or this relationship with held in meetings participation to reach possibility who created

That's it girls from the collection some of them our people in traditions until now preserved the rest Many in places they are that's it to regions special of people traditional to the food suitable names withheld bride About this researcher Life Ismagilov's " Uzbek". called " weddings ". in his pamphlet teenager girls in education Uzbek of the people national ceremonies and in traditions and customs reflection reached interesting information brings

Sarandos tuy"- to him according to girls seven from the age starting from to their heads a scarf equal to for two-fold from the neck or from the forehead tie they walk Scarves mostly cases white sometimes red in color of cloth prepared will be That's it forever to benefits according to girls ten one those who walk up to the age of

FINDINGS AND DISCUSSION

Our country other girls in the regions ten two to age of those who have reached starting with a cap-shaped headdress called " Boshorov". those who wore to this head wrapped one or two red silky or chit fabric prepared a scarf turban in the form of wrapped, two tip of girls back, hair on top of it leave is placed. Kashkadarya of the region some districts to himself rich, rich in the apartment adult enough girls for extremely precious of fabrics embroidered jewelry with decorated headdress is called" Boy head". Of a rich family daughter this hat in dressing women crying small wedding ceremony with celebrated

Poor al family daughters for intended clothiers simple, simple of fabrics prepared are such hats names are also " poor "head". called

Most considerate side that is, "Bosh o' rov" i.e., "Sardozi". put on ceremony for one married, chaste and honestly, long lifetime saw, old women prayers Read and do those who increased

Above of our people historical traditions at the core very big spiritual-educational, educational meaning embodied. Most considerate side it is a person of the member precious part was to the head relatively separately respect with considered and start walking ok not, especially in girls' headdresses to be forever value and culture calculated. Accordingly, parents, relatives, neighborhood, girls in headgear from a young age to their walks separately attention those who gave Even, teenage girls are wearing headdresses to their clothes depending on their age, which to the category affiliation determined.

One word with in other words, girls' adulthood age with depends our people by discover done traditions, national values centuries from the test of our people huge from experiences from the past only recently issued from the conclusions consists of

These are the conclusions in essence, mutually family harmony, the future their fates in marking, girl children are also part of the family one personality as from being honored a tree gives

Islam in religion acceptance do it and defined verses, suras and priceless hadith in the nobles' considerations there is manners criteria closely related to depends. For example, " The Holy Qur'an is a person maturity is considered the main program to him action did each how a person high to the top of raising road and events shown with is valuable. In it each one verse person's diary in his life set given manners criteria are also noted done to them without deviating action to do necessity fired. That is, manners human virtue being a person value tall doer valuable quality has been repeatedly repeated.

So, it's good manners with mind to each other dependent, positive trait is, both of them there is only if it is perfect finds

CONCLUSIONS AND RECOMMENDATIONS

Our people century experiences in the collection "Hikmatnama": "Adab two is similar: Wisdom literature and service Literature, Wisdom literature purity and right to the road leads, service literature and wealth and brings prestige," he said without a doubt not mentioned. Actually, it is its morals about stories, sayings and narratives our ancestors by created of our youth spiritual values in formation always important importance occupation reached came

Philosophical in fact worldview, scientific and artistic thinking directly Islamic religion history with organic mutually depends.

Here is Islam religion history ten four centuries since of humanity just big part, including our people goodness, humanity peace - to calmness invite will come Most the important thing is our religion universal values promotion in doing place and importance as well as Islam life philosophy the fact that centuries during proven it is true. Most important, society, family members the highest human qualities the owner by doing in education religious of beliefs place is incomparable. This is good omens in life importance compatriot to the religious development of our scholars added great from contributions knowing we get can

Especially in the family our youth national independence in the spirit in education, universal values in line Islamic morality the foundations of time requirements at the core use important have It 's priceless source is considered

In this place, Movarounnakh Khorasan of the land from time immemorial enlightenment and religion hearth, scientists country that remember himself important has This period direct family of Amir Temur with organic dependent being the host of the family main religious educational program faith based on done increased Especially his descendants in particular their children of our holy prophet Muhammad in hadiths as said in the family " To father obedience to do - to God obedience is to do His in front of sin to do is God in front of sinner to be with is equal," he said to the creed always action by doing who came

Indeed, it is holy sources, our ancestor's education of humanity moreover, it is called family holy build it to goodness and peace-to calmness invite is coming

Most considerate side is Islam religion, to women separately person to quality according to religious beliefs based on separately judgments current did That is , their identity protection do , state in their work participation knowledge get and free thinking the right gave Also they consciousness

thinking knowledge , culture-enlightenment to increase possibility gave As a result educational and spiritual in terms of religious to faith have women from dependence , dependence get rid of possible those who have

This is it religious and educational of values positive sides today's some days too in families preserved coming big important owner is the case. Of course, every how in appearance national ethics concept in the family in the environment developed forming goes Morality It is known that spirituality structural part the fact that because of in the family adult enough of ointments spirituality formation level to determine important educational important has

Our people century experiences in the collection " Hikmatnama»: " Adab two is similar: Wisdom literature and service Literature, Wisdom literature purity and right to the road leads, service literature and wealth and to reputation will deliver," he said in vain not mentioned. Actually, it is its morals about stories, sayings and narratives our ancestors by created of our youth spiritual values in formation always important importance occupation reached came

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ISSUES OF INCREASING SOCIO-POLITICAL ACTIVITY OF WOMEN IN UZBEKISTAN

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ABSTRACT

This article analyzes the importance of women's legal interests and ensuring gender equality in the development of civil society. This article also talks about the effective reforms being implemented today in New Uzbekistan in the field of increasing the socio-political activity of women and ensuring their rights and legitimate interests.

Key words: *New Uzbekistan, gender equality, civil society, women's issue, strategy, reform, socio-political activity, economic activity, great power, violence, oppression, support, non-governmental non-profit organizations.*

Increasing the socio-economic and political-legal activity of women is becoming a requirement of the period. Therefore, Article 58 of the Constitution of the Republic of Uzbekistan also establishes that women and men have equal rights [1]. In order to ensure the implementation of this constitutional norm, our state is included in the conventions "on the elimination of all forms of discrimination against women", "on the political rights of women", "on the EQUAL promotion of men and women for labor of the same value".

As a result of the introduction of the system of appointing at least one deputy head of all state bodies and organizations from among women in our republic, the number of leading women reached 27% in 2017, and by 2023 it reached 33%. The proportion of women is 37% in entrepreneurship, 47% in political parties, 46% in economics and industry, and 77% in medicine.

Also, annex 25 of the decree of the president of the Republic of Uzbekistan "on the strategy of Uzbekistan – 2030" PF-158 provides for the creation of an atmosphere of intolerance to harassment and violence against women in society, ensuring the rights and legitimate interests of women. The main goal of the adoption of this decree is to bring the provision of the rights and legitimate interests of women to a qualitatively new level, and strengthen their role and position in the family and society, create conditions for full manifestation of their potential, and make the socio-spiritual environment in families more healthy.

In conclusion, to date, with the efforts of our state, concrete measures have been developed to further elevate the status of a woman, as well as to ensure their active participation in the field of

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state and community construction. The implementation of these measures, on the other hand, depends on the activities of civil society institutions, and their wide involvement and increased activity in this process is part of the future tasks of the social policy of our state. It is also necessary to ensure close cooperation between state bodies and civil society institutions in solving issues of gender equality, to systematically continue work on the further improvement of the activities of Republican and territorial foundations established to support women.