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IMPROVING THE MECHANISMS FOR DEVELOPING EFFECTIVE MANAGEMENT STRATEGIES IN HIGHER EDUCATION

Levakov Izzatulla Nematillaevich

Namangan Engineering Construction Institute

Abstract: The article examines the features of improving the mechanisms for the development of effective management strategies in higher education. Approaches to the evaluation of the quality of higher education are based on the results expected by the subjects interested in the educational process. A scientific conclusion and practical recommendations related to the economic evaluation of the quality of higher education are given.

Key words: higher education institution, quality of higher education, professional qualities, humanitarian qualities, management decisions.

Introduction:

In the context of globalization, higher education is an objective need in the service sector. This increases the independence of higher education institutions in the development and adoption of management decisions. Management of higher education institutions in developed countries and organization of their analytical training on a scientific basis makes it possible to predict development strategies. Effectiveness of management decisions largely depends on timely, comprehensive assessment of the management process and its results in a higher education institution. For this, it is necessary to use modern methods and techniques in evaluating the effectiveness of the management process of higher education institutions.

In world practice, the economic activity of higher education institutions has traditionally been considered in a certain external framework with certain rules of the economic situation. At the same time, micro and macro level analysis of economic effects has been created. Economic diagnostics related to the analytical preparation of management decisions and their quality improvement is a new direction of management analysis. In general, economic diagnosis arose as a result of the need to dramatically improve the quality of management and is directly related to the implementation of an innovative development strategy.

Management of higher education institutions in Uzbekistan as an economic system arises from the complexity of this system. In particular, the use of non-economic methods of management decision-making by higher education institutions prevents them from finding ways to adapt to new institutional conditions. At present, there are not enough simple, convenient and flexible methods of evaluating the effectiveness of various links of higher education institution management. In such conditions, the economic diagnostic mechanism solves the problems of adapting higher education institutions to new market conditions. Because management based on the principles of economic diagnostics operates in the mode of preventing wrong decisions. Economic diagnostics identifies problems at different levels, performs a complex analysis and provides a rational decision, and is distinguished by its breadth of possibilities and perspective. A comprehensive assessment of the effectiveness of the higher education institution's management process arouses interest in market entities and becomes of urgent importance.

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Analysis of literature on the topic

In the analysis of the organization's financial situation in foreign countries, the scientific and practical aspects of economic diagnostics, such as the calculation of liquidity indicators, the coefficients of the provision of obligations, the coefficients of solvency, the profitability indicators and the comparison with the average indicators in the industry, have been studied [1]. Also, researches rich in practical advice were conducted for managers of higher education institutions, such as working with students, improving the teaching and evaluation system, quality processes, analysis of results and conclusions [2]. It is emphasized that quality management and quality assurance in higher education are interrelated processes [3].

Research conducted in the CIS countries shows that the economic diagnosis of the enterprise's potential as a complex research tool provides information for the preparation of management decisions and the organization of control over their implementation [4]. Economic diagnosis is based on comparison, uses primary information as in analysis and aims to improve economic activity [5]. The form of diagnosis of the economic potential of the enterprise represents a complex study, that is, a simultaneous study of all components of the economic potential [6].

Foreign experience of modeling the markets of labor and higher education services in Uzbekistan [7], evaluation issues in the management of human capital of higher educational institutions [8], approaches and methods for evaluating the effectiveness of the management of educational institutions [9], ways to improve innovative activities in the higher education system based on information technologies [10]] and other higher education management issues are being researched. Most of these scientific works are devoted to the study of marketing and management of higher education. Also, the specific features of the higher education system in Uzbekistan, its integration into the world education system and its integral connection with the labor market were studied.

However, although the conduct of marketing research in higher education institutions includes certain elements of systematic analysis of economic diagnostics, they do not have the principles of economic diagnostics. Because economic diagnostics is a method of determining the nature of problems in economic activity. These characteristics are expressed by deviations from the normal dynamics of various processes occurring in the organization and the rate of change of the relevant indicators. In particular, it will be necessary to study the methods of operation of the higher education institution as an economic system and evaluate its condition. After that, the development problems of the higher education institution and promising directions for their solutions are determined.

At the moment, problems such as analytical support of management decisions and defining tasks of economic diagnostics in this process, development of economic-diagnostic models for evaluation of management decisions of higher education institutions and their effectiveness are gaining urgent importance.

Research methodology

Research methods such as systematic and comparative analysis and generalization were used in this work. In the analysis of the activity of the higher education institution, utilitarian, humanitarian and political-social approaches were revealed. Through such methods, the characteristics and stages of economic diagnosis of higher education institutions are determined.

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Analysis and results

Economic diagnosis is an important element of organizational and economic management processes in each higher education institution and is part of information and analytical support. It is known that the management is aimed at ensuring the stability of the higher education institution as a system and transition to the predetermined state. Management focuses on achieving specific goals in a changing environment while maintaining the primary purposeful nature of the system. The content of management consists in processing information, maintaining an optimal variety of system elements, observing constraints, regulating and changing the interdependence of elements. Information developed through decision-making is transformed into action. From this point of view, the successful implementation of management depends on the collection (selection) of information and processing it in the right way. Diagnostics plays an important role in the process of information collection and processing and management decision-making, and the quality of the decisions made directly depends on how reasonable the diagnosis is. In a general approach, diagnostics can be interpreted as a teaching about the methods and principles of determining the inconsistencies that occur or may occur in the functions specific to the object being studied. From an economic point of view, the diagnosis of the object under study is carried out in order to increase the efficiency of its activity, to strengthen its viability in the conditions of free competition and market relations.

The activity of a higher educational institution (HEI) also includes economic processes, and pedagogical and scientific processes in it take place without separation from economic relations. There is also a specific reproduction in OTM, which is expressed in certain indicators and the dynamics of indicators. By focusing on changes in economic activity in the economic diagnosis of OTM, the reasons and nature of changes in other processes are clarified.

The economic diagnosis of HEIs is based on information processing. In this case, the methods used for information processing should not negate the various qualitative features of the processes expressed by the economic indicators in the object, and on the contrary, it should identify the problems related to these aspects. It should be noted that the qualitative aspects of the economic processes taking place in HEIs also serve as a description of the extent to which the goal of educational processes is being achieved. Summing up, the purpose of economic diagnostics is to provide and justify business decisions (management, financial, organizational) with information, as a result of which it is aimed at achieving the necessary quality of education.

Usually, the purpose of higher education institutions is to train highly qualified personnel in specified areas and to conduct scientific research in connection with this. The differences between the desired results and the achieved results in achieving the results from this task are considered as a problem. The difference is not obvious in all cases.

At all stages of information collection and processing, it will be necessary to perform appropriate analytical tasks. Therefore, in the development of management decisions, work related to information is performed as information-analytical work. Also, specialized departments or services may deal with the preparation and analysis of information. It is observed that individual persons deal with management decision-making and its analysis.

In economic diagnostics, it is carried out in the form of analysis of collected and processed information. Accordingly, the following 3 areas of analysis can be considered important:

to assess the state of educational services, to determine changes in regional aspects;

Studying the main factors that led to changes in the educational potential of HEIs and evaluating their impact;

Determination of resources for improving the efficiency of HEIs.

Of course, a number of tasks performed in practice of economic analysis can be singled out

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separately: planned activities and their control, rational use of labor, material and financial resources, finding and quantifying internal reserves, showing the forms of interdependence of economic indicators of HEI activities, scientific justification of plans, elimination of factors that have a negative impact on the activity of HEIs.

It should be noted that although it is very difficult to separate the processes and concepts such as diagnosis, control, analysis, evaluation from each other, diagnosis can be considered as determining the truth and showing the reason for the analysis. From this point of view, diagnosis in a narrow sense is to reveal the problem, and in a broad sense, to evaluate the problem, to separate it from other problems, to find out, to create a logical basis for decisions by clarifying the situation (Fig. 2). It is determined through diagnostics which areas of HEI activity have factors and reasons that prevent the achievement of the common goal. For this, diagnostics relies on numbers, compares numbers, tries to express in numbers the factors that caused changes in numbers. At the same time, in each situation, it is based on a clear idea that the diagnostic object belongs to a certain category, knowing in advance certain important features of this category.

An important aspect of economic diagnostics is that the object should be considered as a system. Such an approach requires the study of the system without separating it from the environment in which the object operates.

The system affects the object significantly, but the object cannot control its effect on the environment. An environment for economic diagnostics is a process that carries out data collection and processing. For example, when obtaining information about the financial indicators of the OTM, accounting serves as a source, and the accuracy of the information depends on the rules and methods used by accounting.

Therefore, at the center of diagnostics should be models that allow visual visualization of economic information. Because this situation facilitates diagnosis at all stages of OTM management. The information and analytical support of management should serve as a diagnostic model and base models for the system. Diagnostic models should be taken as a starting point when evaluating the quality of education and other targeted outcomes, and when identifying problems and justifying decisions.

It should be noted that in most cases, the specific question that the researcher seeks to answer becomes the starting point of the general problem. Because the initial answer raises new questions. They form an interconnected whole and reflect an important part of reality. The same situations are encountered in the search for answers to the problems of economic diagnosis of OTM. From a general philosophical point of view, higher education is not only the object and subject of research, but higher education is manifested in the change of human nature and socialized genetic development in the 21st century.

In this regard, we believe that three aspects of education should be distinguished when considering the activities of HEIs: utilitarian, humanitarian and political-social. In the utilitarian approach, the student should acquire professional knowledge and skills to ensure competitiveness in the labor market. From a humanitarian point of view, the educational process should form a person who seeks to establish humane relations with other people by acquiring knowledge about society and nature. In a political-social approach, higher educational institution also fulfills the tasks of forming its student as a person who is loyal to the motherland, who can understand his place in political and social life, and who is politically and socially active.

From an economic point of view, it is more correct to consider the activity of HEIs as a service. The direct consumer of these services is the learner. But, in a broad sense, society as a whole can be considered as a consumer of educational services. Because, first of all, the whole society is interested

in educational services and quality of education. Secondly, education is mainly organized in a collective manner (joint consumption). Thirdly, the organization of the educational process outside the society completely loses its meaning. Fourth, participation in the consumption of educational services strongly affects the status of each person in society.

Adequate resources should be allocated and spent for the provision of educational services. From the point of view of specialist personnel training, these costs should be covered by the employer, and the employers should train personnel in those areas in which areas employers need personnel. Even in the conditions of strong intervention of the state in the economy, the state acts as a consumer of personnel and determines the quantity and quality of personnel training in all directions. In a free market economy, when employers are the payers of education, HEIs must strive to fully adapt their services to the demands of the labor market. In both cases, the humanitarian aspect of education does not lose its importance, but cannot be a priority. Of course, this aspect is always important for the learner himself, his parents, as well as for society.

Society's needs for the scope and quality of higher education services are observed to increase sharply in the current period, which is reflected in the knowledge economy. As a result of the acceleration of scientific and technical development, information and communication technologies, microprocessor technologies occupy a central place in the structure of production resources in the economy. On the other hand, due to the creation of knowledge by the fields of science and education, and the direct application of this knowledge, it is becoming difficult to imagine science and education, especially higher education, separately from the real spheres of the economy.

In describing the characteristics of such a new economy in scientific studies, it is noted that large amounts of money are being directed to human capital and intellectual capital, the existence and creation of high levels of intangible assets, the increasing innovative activity in all areas of the economy, the high pace of renewal, science, education, information and communication technologies, and intellectual services in all sectors of the economy. they note that management and innovative elements are entering into the composition.

At present, it is considered as a basic element of social policy in showing the place of education in society. From this point of view, the development of education is emerging as a priority direction of social policy. Because, on the one hand, in the economy of the 21st century, while scientific research and higher education have become an important element of production forces, they have become the key to solving issues such as increasing the well-being of the population in society, creating equal opportunities for the accumulation of human capital, alleviating social inequality and strengthening social harmony in society. That is why developed countries are trying to cover all young people with higher education, because high-quality higher education serves as an important factor of social stability.

It can be seen that the utilitarian and humanitarian functions of higher education are closely related to each other and none of them can be put second. From this point of view, it is appropriate for the state, business entities and parents to participate in optimal proportions in the payment of higher education expenses. Accordingly, each of them should have a decisive influence in controlling the quality of education. Therefore, the diagnosis of the quality of education should adequately represent the interests of all three consumers.

Ensuring the quality of education is an important task for HEIs. That's why the processes in OTM and its constituent departments are regularly monitored and controlled. The information collected as a result of monitoring also serves to diagnose the quality of education. Although monitoring can be included in diagnostics, on the other hand, diagnostics can also be viewed as a component of monitoring. Both serve as a basis for making management decisions. These processes

use data from officially approved statistical and accounting reports, in addition to fast and one-time use data. In necessary cases, surveys and statistical observations are also conducted.

In general, the economic diagnostics of higher education and its analysis are based on the following socio-economic results:

depending on the tasks set before the economic diagnosis, the initial information-analytical base of the activity of the object under study is formed, the analysis methods and software for conducting the diagnosis are selected;

when justifying the conclusions obtained as a result of economic diagnostics, it is necessary to determine the trends of dynamic series, to solve mathematical problems or equations, to justify possible scenarios of the development of the activity of the studied object, to develop short-term, medium-term and long-term forecast options of the main indicators;

depending on which aspects of educational services and quality of education are prioritized in the society, sources of financing of educational expenses and financial and economic resources of the field are formed accordingly;

HEI activity is, on the one hand, a non-profit activity, which is managed by the state. Because ensuring the quality of higher education and the competitiveness of personnel is a priority in the social policy of the state. On the other hand, the training of students on the basis of a payment contract turns HEIs into a purely commercial organization. The downside here is that the contract payer cannot affect the quality of education. Accordingly, interested groups should have equal opportunities to control the quality of education. Otherwise, objectively, conditions will be created for the formation of an environment of corruption.

Conclusions

interaction of the monitored object and the monitoring system. The system of indicators used in economic diagnostics should accurately reflect the main characteristics of the studied object;

the principles implemented in the lower stages of conducting economic diagnostics should be generalizable in the next stages, the results of the principles implemented in any department should be comparable with other departments;

the indicators used in the analysis should also be compatible with the system of state statistics indicators, have sufficient scales and be interpreted in the same way;

it should be possible to check the indicators and the results of the analysis based on them from the point of view of not contradicting the objective reality;

the indicators used should be synchronized in terms of the time of data acquisition and other necessary signs, and should reflect the essence of the current state of the object.

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Important features of linguocultureme in study of national and cultural words

Mirzayeva Gulbaxor Soxibovna

Fergana State University, Faculty of Foreign Languages, Teacher of English
mirzayevagulbahor8@gmail.com

ANNOTATION: *Today, the connection between speech and culture is important in linguistics, and its field of study is expanding day by day. This article highlights the important aspects of linguocultural in the study of cultural and national features in the study of speech units.*

Key words: *speech units, national and cultural, Linguocultureme, Linguocognitive.*

If we analyze the units of speech in English and Uzbek, it is necessary to study them on the basis of the transition from the modern object to the subject in the coverage of national and cultural aspects. It is mainly the change of interests in the shell of the anthropocentric paradigm in modern linguistics from object to subject, that is, the analysis of man in language and language in man. In the words of I.A. Baudouin de Courtenay, "language exists only in the individual brains, in the minds, and in the psyche of the individuals that make up the language community." [4.11] Understanding all things in their own right gives man the right to create an anthropocentric order of things in his mind. It will be possible to study it not on a domestic level, but on a scientific level. This order, which exists in the human brain, determines his spirituality, values and motives for his behavior. All this can be understood by studying human speech, in particular, its most commonly used expressions. The formation of the field of anthropocentric linguistics (or anthropocentric paradigm; neolinguistics) in linguistics is associated with the study of the factor of the language owner - the speaker. The anthropocentric shift in linguistics is explained by the fact that researchers have shifted their focus from "how language is built" to "how language works. In order to study the functioning of language, it is necessary to look at language from the point of view of the person who possesses it." [1.24] they say. According to VAMaslova, the human mind, like the human being, cannot be imagined without language and the ability to create speech and comprehend speech" [5.23]. pragmatic conscious use and, most importantly, a person who speaks / writes in the full course of social dialogue, as well as in providing scientifically based solutions to a number of Linguocognitive and linguoculturological problems related to a complex process such as communication. This is due to the fact that the role of the factor is unique, as well as the fact that the constant focus on this factor is directly recognized by researchers in the field and is strictly adhered to. Linguoculturological research can be seen in the study of the following issues: 1) Linguoculturological features of a particular speech genre. It explores the language of myths and genres of folklore; 2) the study of the expression of the linguocultural concept in a work written in a particular style. It mainly analyzes the language of fiction; 3) comparative research. Most Russian units are compared to English, German, and French; 4) aspects of linguoculturology related to pedagogical science. The aim is to identify and analyze linguocultural units for students in the social sciences. Significant contribution to the field of linguoculturology by research of linguists of our country D.A.shurova, Sh.Safarov, M.Djusupov, A.Abdiaziziv, J.Yakubov, G.Makhkamova, AEMamatov, M.Hoshimov and others on the conceptual problems of linguoculturology are added. Linguoculturology as a special field of science has given rise to a number of productive concepts in modern linguistics: lingvoculturema, language of culture, cultural text, concept of culture, subculture, linguocultural paradigm, cultural universality, cultural potential,

cultural heritage, cultural traditions, cultural process, cultural guidelines, etc. Also, the main conceptual apparatus of linguoculturology includes mentality, rituals, customs, cultural sphere, type of culture, civilization, paganism and others. The basic concepts of linguoculturology are the terms "concept" and "linguoculturema", the first of which is the unit of consciousness, the second is the unit of language. Due to the fact that these concepts reflect a part of culture, they are considered synonymous in the works of some linguists. Therefore, the "concept" is the main object of study, which is developing and refining linguoculturology and cognitive linguistics. In the study of the conceptosphere of language, users of this method study the national and cultural specificity of the relevant concepts, the reflection of the specifics and content of the concepts in the conceptual sphere of a particular culture. VV Vorobyev, who first introduced the term linguoculturema, defines it as follows: "Linguoculturema as an interlayer unit of language reflects the dialectical integrity of linguistic and non-linguistic factors" [3.3]. As it embodies language and culture, it deals not only with language and language units, but also with culture and cultural units. Linguocultures include words, phraseological units, phrases, sentences, parems, complex syntactic units, texts, etc. that reflect a part of culture. Linguoculture has a plan of content and expression, the plan of expression consists of the above units, and the plan of content consists of the semantics of those units. Thus, linguocultureme differs from the concept in that it has its own plan of content and expression, the main task for linguoculturology is the linguistic expression of folk culture. According to him, the concept of "linguoculturema" is useful for comparative linguistics, "zero language is a cultural fact, an integral part of the culture we inherit, and at the same time a weapon. Folk culture is verbalized through language, it activates the basic concepts of language culture and expresses them in the form of symbols, that is, through words "[2.15]

It is obvious that Linguoculturema has a broader concept than reality and lacunae, and has a plan of content and expression. Linguacultural can include phraseological units, phrases, pares, complex syntactic units, sentences, texts, which are an integral part of culture. When we compare linguacultural with words, we see that they have a deeper, deeper and broader meaning than words. For this reason, we include in it units of language, such as phraseological units, word combinations, which express forms and semantically complex meanings. Commenting on the meaning of linguacultural, O. Yusupov said that "the semantics of linguacultural includes words, phraseological units, phrases, sentences, parems, speech clichés, complex syntactic units, texts, etc., which reflect a part of culture. [1.24]. It can be concluded that linguacultural is specific to a particular nation or people, expresses the interdependence of language and culture, combines linguistic and non-linguistic factors, and, as noted above, manifests itself in any unit of language. is the object of linguoculturology. AE Mamatov says about linguoculturema: "Linguoculturema reflects the linguistic and extralinguistic dialectical unity, which includes the concept and the subject matter. Dialectical communication in the process of understanding the object requires, on the one hand, the linguistic and non-linguistic components of linguoculture, their inequalities, differences, and, on the other hand, their compatibility, exact similarity. As an integral part of linguacultural, language informs not only about its "superficial" meaning, but also that its "complete" content is the basis (element, segment) of culture "[1.32]. Below we will try to consider the national and cultural words that exist in our speech, that is, each of the inter-level language units of the event on the basis of empirical examples Safari, sari, currency, samurai, money, ruble, kopeck, shilling, pound, sterling, pence, penny, cent, borsh, chops, barbeque, drugstore, cloverleaf, sponge, cuckoo`s call, kimano, lord, jazz, rock, pop, mosque, parliament, abbot, cabin, pound, frank , kuyoykochdi, atala, surpaochdi, surpaqoqdi, wrapping, dimlama, boiling, sum, coin, dough, yolk, mullajiring, dollar, etc. Some of the words are an integral part of Uzbek culture and language like ours. These are completely

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incomprehensible realities for other peoples and nations that are not our brothers. This is mainly due to the fact that cognitive semantics is specific to the thinking of a certain group of language speakers, and may be unknown, insignificant, or unnecessary to others. The most important of these concepts are cultural, cultural background, cultural concept, and cultural connotation, which can be expressed through the linguistic units of cultural information. The term linguoculturema began to be used in scientific research.

Linguoculturema (meaning of language-nominative meaning, subject meaning), as well as national-cultural (non-linguistic cultural meaning). A word (sign-meaning) as a unit of language is an integral part of linguoculturema. If the word represents the events in the language, linguoculturema represents the content of the subject. Linguoculture can be expressed in words, sentences, terms, phrases, depending on the language. Linguoculturema is a complex phenomenon in relation to language unity. It expresses the expression of language, along with the imagination, the environment outside the language (situation, reality), existence. Any person who is fluent in their mother tongue or other foreign language has a cultural meaning in their speech. Without a cultural meaning, we cannot enter into the essence of this or that text, we cannot comprehend its content. We cannot understand the cultural phenomenon in the context of the text. Knowledge of the national mentality is necessary to imagine the uniqueness of a nation.

Linguoculturema, while expressing its own nominative meaning, provides an opportunity to understand the cultural-enlightenment, national mentality and associative ideas. Researchers have long been interested in the semantics of linguocultures, as they reflect the customs and traditions, culture, history, way of life, national cultural features of a particular people in connection with the economic environment. The science of linguoculturology, which has a more practical nature, became more relevant in the XIX century, when the study of linguistic phenomena as a product of the anthropological paradigm began. By the last quarter of the XX century schools of linguoculturology Yu.S.Stepanov, N.D.Arutyunova, V.N.Teliya, V.Vorobev, V.Shaklenay were formed. In addition to the above, it can be said that linguoculturology is a field that directly and indirectly deals with the nation and its values, and this, of course, is reflected in its language. As V.A. Maslova noted, "language is the verbal treasure of the nation". [6.5] 1. *Tandir* – a special clay oven for baking bread; to build an oven, to light a fire in the oven, to bake bread in the oven. There is no in the house, there is a double tandir on the roof (proverb).

2. *Atlas*- one side glossy, floral, local silk fabric.

3. *Belbog`*- a piece of fabric with or without flowers in the shape of a rectangular scarf, which can be tied at the waist. Are you young and proud of your youth? In the sense of [8.28]

4. *Beshik*-A special four-legged device designed to hold and shake the baby to sleep. To shake the cradle is to cherish, to develop, to contribute to that field. Did you shake my cradle? _ to be ungrateful to oneself

5. *Qumg`on*- a teapot-shaped vessel, often made of copper; tea pot, copper sandstone, cast iron sandstone [7.62]

6. *To`n*-1. Bought open long top national dress; chopon. 2. To act according to something or someone. Everyone dances according to himself. 3. To enter the night - to enter the appearance, the color. 4. To put on the cloak upside down - to be angry with someone or something, to work, to be upset.

7. *Do`ppi*- An aura-lined, often floral, plate-shaped, floral or non-floral hat with a sloping top and a hem. If the head survives, the doppia will be found. (Proverbs.) There is a man under the doppia. (Proverbs). When the dope is narrow 1. when the work is urgent or unavoidable. 2. In the event of a deficiency, in the place of the Doppisi peninsula, the tsar is an idol, with no worries. As if nothing

had happened to our "sartiya", the doppia is half full. 8. Atala- 1. A liquid dish cooked with flour and water on a heated side. 2. Mobile. Such a liquid thing as food. 3. Atala is about a very loose, lazy, lazy person.

9. *Lapar*- A national song sung by boys and girls at weddings and gatherings.

10. *O`choq*- 1. A device that is usually closed on three sides, with a fire inside and a cooking pot on top. 2. Mobile. The place, source, center where something appears, takes place, spreads. The hearth of knowledge, the hearth of enlightenment.

11) *Andisha*-1. Thoughts that are thought out or thought out; caution. Andisha's horse is cowardly. (Proverb) 2. Thought in general, reflection. 3. Shame, honor; shame A man without worries. To worry 1) to think, to meditate, to meditate. Although Bahri wanted to go, he seemed to be thinking of something, and when he heard this, he seemed to spread his wings. (A. Qahhor. "Women")

12) *Barokat* – in the sense of increasing goodness, kindness, contribution and share. We can define this word in English. Barakat- in the sense of goodness, kindness, and increase of share.

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**METHODS OF DETERMINING THE HIDDEN ECONOMY AND WAYS OF ITS
REFLECTION IN GROSS DOMESTIC PRODUCT**

Mavlyanov Muzaffar

Namangan Institute of Engineering and Technology, independent researcher

Annotation: In this article, the scale of development of the hidden economy and the reasons for its growth are analyzed, the methods of their detection and its impact on the gross domestic product are theoretically studied, and in this context, scientific proposals and recommendations for research work are developed.

Keywords: Transition Economy, Creditors, Tax Burden, Econometric Element, Secret Deal, Secret Economy, Concept, Secret Sector, Money Supply, Secret Market, Bank Deposits.

Introduction. The hidden economy is a complex phenomenon that is characteristic of all countries of the modern economy and has a history of its study. According to the essence of the existing eclecticism, which is manifested in the theories of experts in the field of economic and humanitarian knowledge of different countries, the lack of an integrated approach within the field. It can be understood from this that it is necessary to define the hidden economy based on the unique economy, characteristics and structure of each country and develop measures to eliminate it. Despite the constant increase in opinions within the topic, the boundaries of this concept and its internal structure have not yet been defined.

In this regard, measuring and evaluating the shadow economy remains a key issue for practicing scholars. Because a significant part of economic activity is concentrated in the hidden sector, economic growth, success and impact of reforms cannot be adequately assessed. Knowing the extent of the hidden economy allows more accurate assessment of economic growth and the effectiveness of reforms, as a result of which more effective decisions can be made.

Main part. In addition, the dynamics of the underground economy can be a sign of the success of the reform. In a certain period, the country's gross domestic product is observed to grow at an appropriate scale after adapting to the informal sector. This is an advantage for transition economies, as the country's GDP and its growth are a very important component in negotiations with international creditors. The difficulty of measuring the shadow economy is not surprising, because it is difficult to measure the unobservable, and many people try to avoid the shadow economy, by its very definition.

The monetary method of assessing the dynamics of the hidden economy or the method of demand for currency. This approach was first used by Philip Kagen in 1919-1955 to calculate the correlation (correlation) of currency demand and the tax burden (as one of the causes of the underground economy) for the United States. Twenty years later, this method was developed and presented by Gatman and Feige, and then refined by Tanzi. Using econometric elements, he estimated the demand function for currency to calculate the hidden economy of the United States from 1929 to 1980. This method was modified and improved because the initial conditions proposed by Gatman were too strict and did not give a good estimate of the hidden economy. Recently, this method has been used very often, and each scientist has modified it to suit the conditions in which he worked. Examples of the use of this method: Gaysarri calculated the level of the shadow economy for Argentina; Badjada and Schneider for Australia; Isachen and Strom – for Norway; Schneider – for Austria; Bagachwa and Naxo for Tanzania.

The general idea is to assume that all hidden transactions (or most of them) are carried out in cash and that the main reason is to avoid tax collection. Based on these assumptions, it can be assumed

that the money supply M0 is positively related to the amount of tax collections, and the part of these tax collections that characterizes M0 is cash involved in making secret transactions.

Results and discussion. To determine the share of the hidden money supply, we zero out its incentive elements and calculate the share of M0 in the M2 money supply that serves the official economy. Thus, we find the "pure" money supply. Using the net share of money supply M0 in M2 found from the share of the money supply M0 to M2, we find the share of cash serving the hidden market in the money supply M2. This indicator is the main indicator and is used to measure the size of the hidden economy.

Gutmann method or ratio of cash and bank deposits. Gutmann estimated the shadow economy in the United States to be one-tenth of the registered economy (\$176 billion in 1976), a figure derived using this method. In 1982, the hidden economy of the United States, P. According to Gutmann, it was 15% of GDP. Such calculations point to the fact that the ratio of cash to bank deposits began to increase from 1961. This is due to the fact that the amount of cash is growing faster than the total amount of bank deposits. This happened in the context of financial innovations that replaced money with another payment method. P. Gutmann reduced the concept of this contradiction to the existence of the hidden economy. Attempts to measure the underground economy were based on the assumption that there was no underground economy in 1937-1941 when the ratio of cash to bank deposits was minimal. The approach to monetary methods includes various additional methods. But for all their diversity, they are united by a basic point of view: secret transactions prefer cash to avoid scrutiny.

Currently, there are many ways to estimate the scale of underground economic activity, but since it is not possible to evaluate it directly, it is necessary to use the indicators that best cover and reflect the characteristics of the underground economy. Recognizing the impossibility of an essentially correct assessment of the hidden economy allows us to use an interval approach in our work, that is, to set lower and upper limits based on calculations using the above methods. Another option to achieve the objectivity and truth of the assessment can be an integrated approach, according to which the average value is calculated based on the results obtained by indirect methods, or the calculation is made based on a combination of three methods with the determination of their weight.

Philip Kagan's standard approach to money basically includes five steps. In this case, the rate of money supply in the observed sector is calculated according to the formula presented in the table, in this case, the rate of circulation is taken as the basis for cash. Because, depending on the scope of the topic, all money directions are based on cash usage estimates. Then, the formula for determining the size of latent gross domestic product is used and the result is divided. In general, the detection of the shadow economy uses available information on the demand for money supply and the size of the money supply, as well as the velocity of money supply in the observed sector. It is worth noting that each of the mentioned methods has a certain drawback - there are too many indirect methods, and one of them is the Incompatibility method. The mismatch method is based on the comparison of two or more indicators that describe one economic phenomenon, but are based on independent data sources or use alternative methods of construction. Methods based on the difference between indicators include:

1. Comparison of income using different methods. The comparison is made on the basis of income calculated in different ways in different sources. Then the obtained data is compared and a conclusion is made about the scale of the hidden income.
2. Comparison of recorded income and expenses. A comparison of income and expenditure levels from different sources is made. The sum of the excess of expenses over income is the sum of hidden income. Usually, this approach is used to calculate hidden wages.
3. The method of comparing indices of interrelated indicators. This method is often used in

statistical practice when making corrections. First, the range of recoverable indicators is determined, after which the recoverable connection indicator must be selected.

It was found that the results obtained by using this method can be significantly improved by applying various correction or correction factors, especially if their values are not determined by experts, but are obtained from more reasonable sources, for example, based on information about such dependence. categories of enterprises.

4. Alternative assessments of the main socio-economic indicators. Estimates of the scale of the shadow economy are based on the use of indirect data and expert judgment. Adjustments are made for the indicators that have the strongest influence of the hidden economy: turnover of goods, individual construction, market services provided to individual producers, etc.

5. Method of flow of goods. This method is one of the most common methods of obtaining a comprehensive assessment of the indicators of the national accounting system. It consists of tracking the passage of goods and services from the producer to the user and comparing the data on the supply of goods and services and their intermediate consumption, final consumption, gross capital formation and export, obtained on the basis of an independent assessment based on various data sources.

Conclusions. As a result of an in-depth study of the hidden economy, its main criteria were developed. Studies show that recently there is an increasing interest in the problems of determining parameters of economic activity that cannot be directly observed using statistical methods. Since the hidden activity is multifaceted, it requires the development of various methods of calculating its manifestation, and the appropriate methods of organizing statistical, social and market research. This, in turn, leads to an increase in the number of methods of calculating the hidden economy, making their study and comparison more complicated.

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LEGAL BASIS FOR DEALING WITH THE CONSEQUENCES OF FAMILY JUDGMENTS AND ITS PROVOKING FACTORS

Akhmedova Dildora Naildjan kizi

Pedagogical Institute of Andijan State University

1st year master

Annotation: it is known that the amount of divorces in Uzbek families is less than in other nationalities. But the number of "living orphaned" children per divorced family is 2-2.5 times higher in Uzbek families. At the same time, the fact that the "culture of divorce" is at a lower level and is expressed by specific national characteristics has more consequences in Uzbek families. Accordingly, the negative complications of divorces are expressed in Uzbek families more strongly than in other nationalities. This article brings ideas and reflections on the causes, consequences of family divorces, their impact on the psyche and upbringing of children in the family, measures to prevent divorces.

Keywords: psychologist, society, judgments, stress, childlessness, material deficiency, family, upbringing.

Introduction. Divorce is currently one of the most important social problems of human society. Therefore, the attention of the general scientific community to the study of the problem of divorce is being paid both abroad and in Uzbekistan. This problem is being studied by specialists in various fields: lawyers, sociologists, psychologists, economists and specialists in other fields of science. Their attention is focused on the issues of studying the causes, factors of this phenomenon, their elimination, reducing the negative complications of divorces.¹ Because due to the breakdown of families, not only this divorced couple and their children suffer a lot, but also Society. Divorces are caused by many unpleasant phenomena: an increase in the number of dysfunctional families, an increase in violations between children and adolescents, an increase in the number of children left without pedagogical supervision, loneliness, a deterioration in relations between former spouses and relatives. Well, at this point the question arises: What is the main reason for the separation of families by itself?

According to the information provided by the scientific and practical research center "family", in January-March 2021, 9,213 families were shown on the eve of the Republic's divorce:

1. 48.4 percent - household disagreements between the couple;
2. 17.4 percent - mother-in-law, father-in-law or third person, interference in the family affairs of others in general;
3. 5.3 percent - infertility, childlessness;
4. 6.3 percent-material failures , unemployment of the spouse and economic problems;
5. 5.5 percent - the consequence of drinking and other harmful habits;
6. 3.5 percent - internal and external migration;
7. 11.3 percent-various other reasons.

It should be noted that the adopted regulatory documents and practical measures are an important step in the field of gender policy of Uzbekistan and fully comply with international norms and standards of legislation and practice, while some of them are based on the recommendations of the Human Rights authorities of the OIC. Especially important was the adoption of the law "on the protection of women from harassment and violence." This law was passed after many years of

¹ Inayatov M. "Family, creativity, upbringing and spirituality". Tashkent, "East", 2000, page 110.

discussion. The law is the basis for the protection of women by helping victims of domestic violence, providing them with shelters, hotlines and compulsory prosecution of not only physical violence, but also psychological or economic crimes². Such measures, in particular, have long been recommended by the UN Human Rights authorities. It is also important to ensure that the legislation is obliged to conduct a gender examination in order to achieve the fact that documents of one level or another are within the same norms for women and men. In turn, along with business incubators, it is necessary to take measures to encourage women in education and science, as well as to involve them in the field of natural and technical sciences by creating STEM (science, technology, engineering, mathematics) laboratories. This, in turn, helps to increase the employment of women, their competitiveness in the modern labor market.

Consequently, it is planned to adopt road maps to ensure the implementation of the laws "on guarantees of equal rights and opportunities for women and men" and "on protection of women from harassment and violence". In addition, there is also a plan to adopt a national strategy for gender equality. UN agencies are ready to provide further assistance in matters of gender equality and non-discrimination, including in the Planning, Development and implementation of special documents, the development of special provisions of new codes-criminal, prosecutorial and executive stages. Along with the above, special features are also observed when Uzbek families are separated. According to the results of a special study conducted by psychologist scientist Fakhriddin Rozhikulov on the topic of divorce complications, in most cases the victim of divorce becomes a woman. That is, divorce strongly affects women in relation to men in the future family happiness, the upbringing of children, the family budget, the health of a woman, the psyche of a divorced woman. At the same time, it creates for a woman the problem of remarriage and loneliness of her big life problems.³

Upbringing of children in dysfunctional families. When it comes to a dysfunctional family, it is worth noting that nonfamily families also occur differently. Families can become dysfunctional due to the death of one of the spouses or their separation. Of course, the death of a father or mother in a family is a huge tragedy, first of all, let this tragedy not happen to anyone, but in such families the respect of the soul of the deceased, a positive attitude towards him, to his honor will be preserved. However, "living orphaned" children remain in the disadvantaged families who came to the face due to the divorce of the couple. First, "living orphanhood" is relatively strongly condemned among the public, especially in children's communities, kindergarten, school, in the circle of peers. Secondly, in such families, relationships are formed by the father or mother, by their loved ones, in the honor of the ex-spouse, which give negative paints to his personality. Opinions condemning each other by ex-spouses are expressed more often. This leads to a number of inconsistencies in the formation of children in dysfunctional families. Especially as a result of a divorce, a girl growing up without a father has a negative effect on the feelings of the child, affection for her father, the image of a father that is formed in a girl, and the psyche of a girl growing up without a father. Not only a girl can express her complication during the child's childhood, but also in the future, when she herself has an independent family. There is a saying in the Arabs that "if a camel is tied to a pile, leaving it without fodder and water, and a camel Breaks Its Rope and grazes someone else's crop, the blame will not be on a camel, but on an hoof." In fact, the fact that the material supply of a woman, children is completely on the ground is the usual norm accepted in society. It is desirable that the suitors to the bridegroom receive the title of "head of the family" when they do not believe in the money of their

² UN: key factors. - T.: UN office in Uzbekistan. 2001.- .51-52 pages

³ Inamova M. "Spiritual and moral education of children in the family". Tashkent, 1999, Page 152.

father, the power of their family, and the forehead is independent with skin, knowledge and strength, the main thing is to earn honest money and value what they earn.⁴ The Prevention of family conflicts has risen to the level of state policy, and the responsibility of state organizations in this regard has also been increased. For example, in order to strengthen families, a memorandum was signed between the women's committee of Uzbekistan and the Supreme Court. According to him, in all regions of the Republic, individual work was established with families who came to the brink of divorce. The main goal pursued is to conduct prevention with families who have decided to divorce without seriously thinking and protect the interests of their children. As a result, 18,097 (75.2 percent) of the 24,053 families who filed for divorce during the current year were reconciled by representatives of the public. It is known that the amount of divorces in Uzbek families is less than in other nationalities. But the number of "living orphaned" children per divorced family is 2-2.5 times higher in Uzbek families. At the same time, the fact that the "culture of divorce" is at a lower level and is expressed by specific national characteristics has more consequences in Uzbek families. Accordingly, the negative complications of divorces are expressed in Uzbek families more strongly than in other nationalities. Therefore, at present, special attention is paid to the issues of studying the problem of divorce on a scientific basis. At the moment, family dormitories are organized under the registry office in the places, where training courses for married young people for 1 month are organized. Only at this point a question will be transversal: are you able to explain in 1 month a skill that has not been instilled in the family for 18-20 years? It is not necessary to avoid considering that the environment, economic and spiritual situation in each family are different. In conclusion, it all boils down to the idea of young people about the family and the issues around it anyway. Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals⁵. It is necessary to try to solve the entanglement in harmony, and not to put the tip of problem in the hands of state organizations or parents. A married couple should have an independent opinion both on the issue of providing themselves in every possible way and in being able to reason, feel responsible not only for their personal interests, but also for the fate of their child.

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Ibragimova Zulfiya

*Teacher of the legal college
cities of Tashkent*

Abstract: *the article considers the main priority directions of family policy in the Republic of Uzbekistan, the role of the family in society, as well as legislatively fixed consistent measures to protect the family, motherhood and childhood.*

Keywords: *society, family, protection of motherhood and childhood, family interests, mahalla, healthy generation.*

Since the first days of independence, Uzbekistan has set a course for building a democratic rule of law and a just civil society. The attitude of society towards the family plays a special role in achieving this goal. In an interview, President of Uzbekistan Shavkat Mirziyoyev shared his thoughts about family and happiness. In his opinion, the most important thing in every person's life is family. "Family is sacred to me. It is sacred because no matter where you work, no matter who you are, if there is no upbringing, environment, honesty, relationships in the family, there will never be a result. Therefore, I pay great attention to the upbringing of my children. I have a separate connection with each of my children, grandchildren. I know the character of each grandson, their dreams, desires," he said.

It is in the family atmosphere that such noble qualities as respect for elders, care for the younger ones, kindness and humanity, mercy and generosity, devotion to the Motherland and its people are formed¹».

In our country, the family is protected by the state. The issues of strengthening the family, protection of motherhood and childhood are given constant attention as a priority direction of state policy. The high social status of the institution of the family is enshrined in the Constitution of the Republic of Uzbekistan, on its basis the relevant legislative acts have been adopted and are in force.

Speaking about the family, we must recognize that it is a hearth that ensures the eternity of life, the duration of generations, preserves our sacred traditions and customs, and influences what kind of people future generations will grow up to be.

Over the years of independence, the legal framework of family legislation has significantly strengthened. An important role in this was played by the adopted Family Code, which guarantees the protection of the interests of the family, which determined its high status. The objectives of family legislation are to strengthen the family, build family relations based on feelings of mutual love, trust and mutual respect, mutual assistance and responsibility to the family of all its members.

The issue of educating a healthy younger generation in our country has become one of the priorities of state policy. It is clear that today one of the urgent tasks is the formation of a healthy family. The Provision "On medical examination of persons entering into marriage", approved by the resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated August 25, 2003, contributes to the achievement of this goal. The way of family relations, the upbringing of the younger generation in the spirit of the best national traditions is also promoted by the Republican Center "Oila", whose main tasks are to carry out a unified state policy in the field of strengthening the institution of the family, aimed primarily at implementing the conceptual idea "A healthy family is a healthy society". He is also entrusted with the task of addressing the origins and roots from a scientific

¹И.А.Каримов. Углубление демократических реформ и формирование гражданского общества - основа будущего Узбекистана. Доклад Президента Ислама Каримова на торжественном собрании посвященной 21-й годовщине Конституции Республики Узбекистан//Газ.Народное слово, 10 декабря 2013 года.

point of view, linking them with the voluminous concept of family. Today, it is already clearly defined in our minds that the family and its traditions are the main human value. After all, they make up the society of an independent state, its foundation, without which, as you know, no majestic building can stand.

It is known that representatives of various nationalities and nations living on earth have their own specific family characteristics, customs and traditions. The peculiarities of the Uzbek family are the veneration of their ancestors, respect for parents, relatives, elders and a friendly attitude towards the younger ones. The Uzbek family is characterized by spiritual breadth, hospitality, hard work, the strength of relations between family members, spouses and children, child love, devotion to the family. These features form national features, known and preserved from time immemorial.

Taking care of parents is one of the main responsibilities of children. It follows from moral principles and is aimed at providing all possible assistance to parents in need of it. In accordance with the Constitution of the Republic of Uzbekistan, able-bodied adult children are obliged to take care of their parents and provide them with assistance.

The obligation to support parents who are unable to work and in need of financial assistance is provided for by the Family Code of the Republic of Uzbekistan and is imposed on all adult children, regardless of how long they have lived with their parents and were brought up by them, whether they work, study or receive a pension.

The concept of family is directly related to the image of a woman who is rightfully the keeper of the family hearth. Therefore, it is not surprising that during the years of independence, a lot of work is being done to increase the role of women in society, the realization of their abilities and talents, including in political life, in all sectors of the economy and the social sphere. Their active participation is also increasing in areas related to market relations, such as farming, small business, and private entrepreneurship. It is no coincidence that the Year of the Woman became a logical continuation of the Year of the Family that preceded it, 2014 was declared the Year of a Healthy Child, 2015 was the Year of Attention and Care for the Older Generation, and 2016 was the Year of a Healthy Mother and Child. This is, first of all, concern for the health and future of our children. And it is our duty, our duty to do everything possible for them to grow up both physically and spiritually harmoniously developed people with modern knowledge and experience, able to take responsibility for the future of our country, our people. Attention and all-round care for our children, the younger generation - in this, first of all, we see a manifestation of our faith in tomorrow, a sign of great, immutable respect for our people.

The main directions of this work on the formation of a healthy family, the upbringing of a healthy generation are also defined in many programs. They are aimed at protecting motherhood and childhood, strengthening a healthy atmosphere in the family, its economic and spiritual and moral foundations and multiplying the best traditions of the family. In the East, the family has been considered a sacred Homeland since ancient times. When the family is healthy and strong, there will be peace and unity in the mahalla. Consequently, when the mahalla is strong, calm and stability will reign in the state. Therefore, the role and importance of the mahalla in creating strong foundations of the family is great.

President Shavkat Mirziyoyev called the mahalla "a unique democratic structure for the world" and noted that its powers will be expanded. At the meeting on the implementation of the Development Strategy of the New Uzbekistan, he again stressed that "the concept of honor and dignity of a person is not some abstract, high-sounding concept." This is "the creation of decent living conditions and modern infrastructure for every citizen."

As the President noted, it is necessary to further expand his powers in order to eventually turn the mahalla into a crucial link of our society. If there is peace in the mahalla, it will be peaceful in the country. If the mahalla is well-maintained, then the whole country will be well-maintained."

"All our efforts and allocated funds should reach every mahalla and household and serve to improve the well-being of every family... From now on, our activities will be built in a completely new way, that is, based on the principle of "man - society — state," the president said, speaking about the first Direction of the Development Strategy of the New Uzbekistan.

The Mahalla assumes responsibility for all matters within its competence. We all grew up in the mahalla. We must do everything possible to raise the authority of the mahalla to a proper height, we must consider this issue not only as an economic, not only as a social, but also as a political, educational, spiritual issue. If there is peace and tranquility there, then she will have enough strength for everything, she will be able to solve any issue. The mahalla employs people who are wise with the experience of life, firmly standing on the ground, knowledgeable, able, selfless, able to evaluate everything and put everything in its place.

It should be particularly noted that the new priorities of family legislation determined by the President of the Republic should be reflected in the laws, regulations and norms that will be adopted in order to develop and improve the institution of the family in our country, meet the requirements of today and tomorrow, will allow society to pay increased attention to this issue. All this will contribute to the further strengthening of the family, the protection of motherhood and childhood, the interests of the family, the formation of a healthy generation.

Thus, with independence, the protection of motherhood and childhood, the interests of the family, the formation of a healthy generation were put at the forefront. To solve this primary task, unprecedented steps are being taken in Uzbekistan and are currently being taken to form a healthy family, provide assistance to large families, and improve the health of mothers and children.

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SOCIAL AND ECONOMIC SITUATION OF THE STATE OF KHOREZMSHAHS

Ahmadjonov Ahrorbek

Andijan State University

3rd year student of the Faculty of history

Annotation: *the Khorezm state has long been one of the most developed areas of agriculture, livestock, agriculture, based on artificial irrigation. One of the main factors in the development of this deity in ancient times was the fact that the Great Silk Road passed through this deity. And this article will talk about the social and economic life of the state under the Anushteginites.*

Keywords: *State of Khorezmshahs, Anushtegins, science, culture, Khorezmshah, "Khorezm Renaissance" period.*

During the reign of the khorezmshahs state – with the formation of a large political union, the political position of the state increased. This, in turn, laid the foundation for the development of crafts, trade, the rise of cities. The result of the achievement of political integrity and stability in the vast region also made positive changes in the development of individual socio-economic relations. According to the testimony of archaeological research, written sources, great attention was paid to artificial irrigation, trying to use the possibility of oases as widely as possible.

As a result, there was no interruption in the development of farming. Various agricultural products were grown. High yields were obtained from them. Life in cities is boiling, trade, crafts are developed. Various kinds of fabrics, jewelry, clothing, carpets, poyondose, leather, wool, oil and oil, soap, weapons, saddle-harnesses, wet fruit, dry fruit, silk, jewels and many other products produced in the country were in demand both in the domestic market and in the foreign market. Of course, the contribution of the relevant government agencies was also significant in this. CHunonchi, as always, the short ones have not ceased to be aware of the price in the markets, the quality of the products, the situation of toshu Tarazu. Parking lots, reservoirs, basins were built on the caravan routes, there were either repaired, large caravans were guarded, even the Sultan's personal pahlavas were involved. The center of the khorezmshahs state – Gurganj-has become a major trade and Cultural Center. Also, such cities as Khazarasp, Kat, Khushmusan, Dargan, Savaghan, Mangishlak, Nuzkat were among the prosperous cities. In the state of khorezmshahs, the rulers attached special importance for the existence of raiyat, that is, the social lifestyle of the ordinary population. In particular, Khorezmshah Takash in one of his decrees ordered to be fair in relation to Rai, to protect the interests of the peasants, to fully comply with the laws in the process of obtaining taxes. Jalaliddin Khorezmshah also exempted the residents from taxes, who were in a difficult situation as a result of the war. During the khorezmshahs, the peasant way of life was much higher. Both government and iqto owners spent a lot of money on farming to obtain a higher yield than farming, and tried to subdue the village's economy. Takash's personal secretary, Muhammad Baghdadi, wrote in his work t-tarassul (Mukhim namalar agreement instructions) with the image of AT-T-tarassul. A man who saw the events of this period with his own eyes and could draw the right impartial conclusions, SHahobiddin an-nasawi, highly appreciating the reign of Sultan Muhammad, says: "the work he did was extremely great, his father left him a legacy of the Khorasan and Khorezm rulers, to which he also united Iraq and Mozandaron. At the same time, under the arm, Kirmon, Kesh, Seyistan, Ghur, O'azni, Bomiyon annexed the countries, settlements up to the valleys of India. All this work was carried out without the release of swords from the vagina, even the vaginas hung on the shoulders, which conquered the countries without excess strength, struggle, violence and destruction, only with threats and

intimidation. He united under his own hands about four hundred cities. It was difficult for someone else to succeed at this level when he was, and he collected the same amount of property under his hands in one word." In the days of the anushtegins, the habit of building Madras, opening libraries, filling them with books, caressing the heads of talent owners, preserving them was not only preserved, but also became more prosperous. Great attention was paid to the activities of libraries, which are a place of growth. For example, in one of the cities of the Bukhara region there are citizens, that is, a common library, where handwritten works stored were considered unique in the idea. It is known that similar libraries were found in other lands of the country, for example, in Khorezm. As for Madras, sources write that in addition to Khorezm, the center of the kingdom of such knowledge was built in Nishopur, Isfahan and other cities. It is also possible to find out that the process of studying in them was treated with great responsibility, that the head of the Madrasa and the Mudarris were appointed by a special order of the supreme ruler, either his viceroy in places. Because any society, no matter how different opportunities it has, they will remain in the mouth unless there are professionals capable of bringing these opportunities to the surface. And specialists are trained, cared for. Without a horse from the khorezmshahs, we were analyzing the orders of the Takashs in this sense, it is manifested that they very correctly understood this fact. That is why they paid great attention to the fields of education and upbringing, science to the fact that officials are knowledgeable, believing, respectful, honest. This policy has also borne fruit. Bahoviddin Marvazi, Abu Ali Hasan Bukhari, Zahiriddin Ghaznavi, Ismail Jurjani, Fakhriddin Rozi, Makhmud Zamahshari, Abulfath Khorezmi, Abulgadir Jurjani, Sirojiddin Khorezmi, Rashiddin Votvot, Saifi Isfarangiy, Ziyu Khujandi, Najmiddin Kubro, Majiddin Khorezmi dozens of mathematicians, star scientists, healers, historians, poets, philosophers, among them are writers, linguists, scientists. Of course, we and our colleagues can continue this list further and condemn many papers about each of them. But since this is a topic for a separate study, below we want to draw attention to the notable aspects of some of them. In the Times of Qutbiddin Muhammad and horse-free, the famous medical scientist Sayyid Ismail Jurjani worked and created a number of valuable works. Among them, a special place is occupied by the work "Zahirayi Khorezmshahi" dedicated to Polutydin Muhammad. The merit of this work was so much that along with the Christian works of Jolinus (Galen), Muhammad Zakariya, Ibn Sina, Abu Sahl was considered one of the most important works and sources in the field of Medicine. This work, consisting of twelve volumes, included research on all areas of medicine, medicine, simple and complex drugs. It is translated into Arabic and Turkish. One of Ismail Jurjani's greatest services was that he recounted all areas of medicine after Ibn Sina on the basis of new research. Another of the valuable aspects of the scientist's activity for us is that Ibn Sina is not the only great medical scientist who "came out" of our country, but it turns out that this field has developed in us at a high level even after that. After all, our scientists and fazillar from the past have always served the scientific thought with sadigpik. Their understanding of loyalty was also at a high level in relation to the motherland. We can also see this clearly on the example of the famous scientist and poet Najmiddin Kubro. The formation of a centralized state on a huge territory led to the extremely development of trade and cultural ties between different peoples, the end of mutual wars and the peace of the people was ensured. Mirza Ulugbek expresses this situation as follows: "the state of Iran and Turan in the time of Sultan Muhammad Khorezmshah was in peace and solim. And if an old woman, blind, would leave for the East and the West with a thirst full of red gold, no creature would have touched her. The King was strengthened to such an extent that not a single thief remained in the country." On the eve of the Mongol invasion, the arab traveler and geographer Ibn Yakut, who was in Khorezm, also noted that Khorezm was a highly developed country. Considering that Western, in particular, Russian historians called the period of the reign of Sultan Alouddin Muhammad a kind of "Renaissance" period, that is,

the "Khorezm Renaissance", we see how great its ruler was. It is indisputable that Sultan Alouddin Muhammad was a highly cultured and enlightened person. From an early age, he received sufficient knowledge from the great scholars of his time in the capital of the Seljuk state, Marv, as well as in Gurganj, the capital of the khorezmshahs, which was considered the most beautiful and large city in the East at that time. The era of khorezmshahs has risen in science and culture, because Khorezm has traditionally been the cradle of Science and culture. Also, during the Khorezmshahs, economic and social development and statesmen were also educated. In the Times of the khorezmshahs, the same two factors were intertwined. The khorezmshahs were all owners of deep knowledge. They acquired both secular and religious knowledge. For example, horse-free qasidas, written by the ruboites, were able to tell many examples of nazm by heart, looked at art and science with great devotion. In one of his Rubai, he says: "the stamp that hit the waist of the world is my decree, the ring in the ears of the falak is my decree. If I hold such a kingdom in hand today, it is my faith to achieve friendly sustenance." Takash, ElArslon, Sultan Muhammad and other representatives of khorezmshahs were also widely educated, appreciated poetry and art, and created in Nazm. Takash, on the other hand, especially put ud instead of playing. Without a great capable commander, a skillful diplomat and an enlightened ruler, Sultan Alouddin Muhammad would not have risen to such heights, and he himself would not have become a great ruler, a center of high science and culture in Central Asia, including Khorezm and Movarounnahr. All this testifies to the fact that Sultan Alouddin Muhammad was a just ruler and patron of Science and culture. His minister Shahabiddin Khivakiy was one of the most educated, enlightened statesmen of his time. He perfectly knew the laws of the Islamic religion. In all matters of Public Administration, he had his own independent opinion, always working on Justice. An-nasawi wrote that Khorezmshah Sultan Muhammad consulted his wise Minister Shakhobiddin Khivaki in all matters and listened to his thoughts. The events in the process of the Mongol attack showed that the political foundations of this huge kingdom are quite empty.

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CRISIS OF THE STATE OF KHOREZMSHAHS

Ahmadjonov Ahrorbek*Andijan State University**3rd year student of the Faculty of history*

Annotation: *this article will talk about the defeat of the Anushteginid state in Khoram by fighting the Mongols, as well as the crisis of the Khorezmshah State.*

Keywords: *Khorezmshahs state, Anushtegins, Mongols, Khorezmshah, Samarkand, Bukhara, Urgench, Khujand, Marv, Termez, Balkh, Nishopur.*

The struggle for power between the various political forces in the country, the inability of the people to unite unanimously against the enemy on difficult days for the nation, but, on the contrary, mutual strife, further aggravation of the Fisco-fuses, eventually led the kingdom to destruction. To the surprise of contemporaries and representatives of the next generation, the bitter fate of this huge kingdom, which was defeated in a very short time (for three years), and its ruler Khorezmshah Sultan Muhammad, should be a bitter lesson for the current generation. After all, history is a source for lessons. On the eve of the invasion of Genghis Khan, the khorezmshah dynasty became one of the most powerful political forces in the world. In the same period, a large Mongol Empire was established in the East. This formed the need for two major powers in the East, the khorezmshahs and the genghisians, to clash among themselves at the end of the tenth of the 13th century. In the Steppe Kipchak March of 1215, Khorezmshah faces a military army of the Mongols led by Jushchi. The Mongol attack on Central Asia many cities and villages were plundered and destroyed. Some cities that have suffered a strong blow from the Mongols, for example, Otror, cult, Borchilikent and others, in general, have become steppe-biobones for a long time. The arab historian Ibn al-Asr (1160-1244), who lived during this period, wrote about the Mongol invasion: —they (that is, the Mongols) did not spare anyone, but rather killed wives, children, men, cracked the stomachs of pregnant women and killed unborn babies... These waves of tribulation spread to different sides, and his tragedy became common, and it spread throughout the provinces, as the wind drove the clouds in different directions. A people left the borders of China and destroyed and plundered such provinces as Kashgar and Bolasogun in Turkestan, Samarkand, Bukhara and other cities in Movarounnahr. The Tatars did not survive any cities and destroyed all the land on their way. They set fire to all that they did not like when they passed by something. After the Mongol invasion, the gullabyashnagan farming oases of Movarounnahr, Khorezm, Khorasan were completely destroyed. In the East, ancient and prosperous cities, including Samarkand, Bukhara, Urgench, Khujand, Marv, Termez, Balkh, Nishopur and other cities, were turned into ruins. The only dams that supply the city with the famous water in Marv-Sultanband, Bandi amir on the Balkhob River, which supplies water to the city of Samarkand, were all demolished by Order of Genghis Khan. In particular, Balx and its surroundings experience a water disaster for 6 months. The main inhabitants of Samarkand, the majority of bukharians, the people of such huge cities as Urgench and Marv, all left their native cities either or were exterminated. For the first time, the conquerors saw the achievements of the high-culture population in the fields of science, architecture, a high level of handicraft, commercial, irrigation farming. After the invasion, the production of jewelry, weapons, weaving of exquisite fabrics, and embroidered things, which had gone to the East, ended. From dehydration in oases, lands came to the ravine farming. The famous silk trade routes, which have a history of several centuries, have gone

astray. Manifestations of Science and culture were despised. The surviving population faced destruction, oppression and violence. Mahmoud Yalavochni was appointed viceroy of Movarounnahr. And his residence was in the city of Khujand. Obviously, Mahmoud Yalavoch was a large and wealthy merchant, and according to sources, his fortune was so much that he could even pay the entire Movarounnahr tax in advance. At his disposal were the tax collector Mongol invasions, which were the backbone of the Mongols, local governors, dorugas-military administrators, as well as some Mongol military detachments. Mahmoud Yalavoch was entrusted with the responsibility of regularly controlling the income of taxes to prevent a riot against the Mongols in the country. Many noble nobles, merchants, partly scribes also treacherously began to go to the service of the invaders in terms of preserving their lives and the rest of their property. The Mongols, who in turn tried to become their means of support in the country, also began to use this category of people. As a result of the oppression of the Mongol Khans and the local nobility, landowners, the Working People Now began to be crushed in two ways. The amount of tribute taxes increased more and more, and in addition, the number of various payments and fees, fines collected from the population began to go to extremes. The name of the new land tax is called "kalon", it was obtained in the amount of one tenth of the harvest. After the Congress of 1235, the gross tax on the head of livestock "leopard" was established. According to him, an amount of 100 livestock would be paid tax. (This tax was introduced mainly taking into account the nature of the Mongol lifestyle). According to yashaq, a food tax was introduced for the state treasury, which received the name "shulen". According to this tax, two-year-old sheep were taken from each herd at the expense of one biya from each Thousand Horses for the winter. Taxes were levied mainly by the Khans for pre-Treasury in the form of barots (rent), and then levied on the population in an amount that was violently increased. Especially in their own land, where the craftsmen were in critical condition, the survivors were used as the property of the local Khans. For example, a representative of Kublai qoon, who was in Bukhara in 1262, notes that 5,000 artisans belonged to Botox, 3,000 to Princess Siyurkokten (mother of Kublai and Munqas) here. The tourist Plano Carpini, who was in Mongolia in 1246, notes that the best craftsmen were in the service of the Kagan and treated them in a slave manner. This group of urban artisans, on the other hand, were given daily food and treated them in fact in a slave manner, while the second group of urban artisans had large taxes.

The workshops for the production of military weapons and equipment owned by the Mongols received the name "enterprise", while the artisans there were considered slave-level people. The name of the special tax that craftsmen pay was called "Stamp". The Mongols also used slave labor without complete rights. During the Mongol rule, the state of land ownership also changed, and the newly donated lands received the Mongolian name suyurgol. In terms of lean size (very large areas of land, water bodies, steppe pastures were also included in the composition of the Uniq), it was different from iqta. During this period, the state, property (private land), endowment (land at the disposal of religious authorities) worked on the land without a lot of rented quarter peasants. And one part of the tenant-middle peasants-was referred to as muzorids. As early as the time of O'gedei (1229-1241), who was considered the great Hakan, the Mongols began to give various labels and sequins to certain people who served themselves, large landowners, merchants. The Payza was made of precious metal (gold, silver) or brass, wooden planks, on which the seal of the iron was placed. Those who had such a pay, including ambassadors, tax collectors and other persons, had the right to demand various fees, payments from the population. Many granted payza owners also had the right to demand from the population for free horses, fodder, bed, food. The stops located on the trade routes were called yom (jom), and their service and cost were around the neck of the local population. It was also necessary that many ambassadors for state affairs, chopars, representatives and others passed along these stops,

and the people served them for free and provided them. Since 1235, according to the Hakan decree, the communication service and movement of each Yom has been assigned to residents of 2 districts. There was no tolerance and majol left in the population along the yoms, Rashiddin wrote. The local population was obliged to participate in the work of umum hashar, regardless of whether he was a monarch, a farmer, a herder, and to work for free. The low-value coins issued by the Mongols in order to revive the sphere of trade of domestic economic life a little, did not find a place in the population. On the contrary, despite the rape, from 1232 the circulation of money in Samarkand was liquidated, trade fell to the level of separatism. After the Mongol invasion in Ferghana, Shosh, Termez and other provinces, the money forging had ended in itself. As a result, money circulation in Movarounnahr soon went out of the way. Unparalleled oppression, the throwing of the population into the domain of humiliation and poverty, excessive tax growth, dried up the Tinka Madori of the working population. Within the population, the movement of protest against Mongol violence and tyranny grew stronger, and this protest manifested itself especially in the Mahmoud Tarabi uprising of 1238. This liberation uprising began in 1238 in the village of Tarob, three farsah (about 18-21 km) away from Bukhara, 351 . Especially active in this uprising are the artisan, peasant and poor population, whose situation is aggravated by the oppression of the Mongols and local nobles. The uprising is led by the master Mahmoud Tarabi, a craftsman who made grain from the village of Tarob. Mahmoud Tarabi first comes out in his village with fiery calls against the oppression and Bedouin of the invaders. Turning to the rebels gathered around them, they said: O true suitors, how long will we wait and suffer longing. And purify the land from those who fear no God. Whoever builds a weapon, whether it is a sword, an arrow, a beat, or a catch. Nor should any of those who fear God in their own way be left alive-the words call the people to the struggle for freedom. At this time, a caravan loaded with military equipment from Sheroz helps to arm the insurgents. Seeing that the uprising is gaining strength and power, the people are moving to the side of the rebels, the Mongolian peasantry will be forced to seek help from the governor of Movarounnahr Mahmoud Yalavoch. Mahmoud Tarabi travels with many of his supporters towards Bukhara.

Khorezmshah had a good understanding that sooner or later there would be a war with the Mongols. Moreover, various rumors about the Mongol invasion were also raging in the country. At some point, the Sultan also decided to give Genghis Khan a rough answer in this way. Historian Rashiddin wrote in his work "Jome at-Tavorix "that this Dagdag and act of Khorezmshah" affected Genghis Khan's heart in such a way that there was no more endurance and endurance left in it. Burning with hate grass, he climbed a hill himself, threw a belt around his neck and prayed, lying on his head bare to the ground. For up to three days, crying and moaning to God, he asked for help" Genghis Khan in 1219, his sons began a military campaign over the Khorezmshohanushtegin State, carefully prepared for a long time with the chief about 200 thousand of their main military forces. These forces spend the summer on the banks of the Irtysh river and cross the border in September. Genghis Khan was joined by Uyghur ediquiti (Khan) Baurchak, Khan of the old people Arslon Khan and the Ruler of Almaliq Adigtegin. Having passed the border, Genghis Khan, paying with his army near the city of O'tror at the junction of the southern Kazakh steppes with Syrdarya, divides it into 4 parts. Chagatoy and gunshot were left with part of the army to besiege and occupy the Otror. And the second part, under the leadership of Jochi, was sent to conquer the cities of Jand, Yangikent, Borchikkent in the upper reaches of Sirdarya. The five thousand-year-old Army in the third part was entrusted with the task of capturing the Khujand and Banokat, south of the main Otror of Capricorn pontoon and Suketu 30 Cherbi. Genghis Khan set out for the conquest of Bukhara and Samarkand-towards the Zarafshan Oasis, the fourth, main part of which he was the head (which also included the famous commanders Jebe and Subutoy).

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Genghis Khan took a walk to Khorezm and conquered Otrror (1219), Bukhara and Samarkand (1220). Muhammad abandoned Movarounnahr and fled to Khorasan. The incessant pursuit of Genghis Khan's army of 20 thousand did not allow Muhammad to regroup his forces and adjust his breath. Mohammad, who went to Ashur island of the Caspian Sea, remained in strict check, and at the end of his life changed his previous decision, declaring Jalaliddin Manguberdi as crown prince instead of his son Qutbiddin Uzlakhshah. He died on that island in 1221 and was buried here. Later, according to Jalaliddin's order, Muhammad's body was brought to Ardahn Castle to bury in a mausoleum built in memory of the khorezmshahs in Isfahan. The Mongols invaded Urgench, the capital of the Khorezmshahs, in 1221 after a 5-month siege. Jalaliddin Manguberdi's actions against mardonwar also failed to stop the Mongol invading actions. Jalaliddin Manguberdi tried until the end of his life with the desire to restore the state of the Khorezmshahs, to free it from the Mongols. But all his events did not pay off. In all the written sources created in those times, Jalaliddin Manguberdi was written about his falsity, Valor, jarosath. At the beginning of the XIII century, the total number of troops of the Kingdom of Khorezmshahs was somewhat more in love with the military power of Genghis Khan. Khorezmshah power was not solid in terms of political, in particular administrative, governance. Because the officials abandoned their duties in the state of tang, disobeyed the King, arbitrarily behaved as they knew. Even some regional governors were practically independent, subordinated to Khorezmshah in name. On top of this, a strong dispute reigned inside the Sultan's high Estate. In particular, Turkon khotun, that is, the governor of Sultan Muhammad, who found fame under the name "Mother of the Turks", was tightly connected by clan-tribal ties with the Kipchak oqsuyaks, who were considered the supreme commanders of the army. He was in charge of all the conspiracies raised in saroy in the interest of his fellow tribesmen, even harmonizing in them the spirit of enmity against the King. Internal strife, Chieftaincy and civil discontent grew, and the country's political life was in crisis. In order to eliminate such an extremely dangerous situation, Sultan Muhammad will establish a "state council" at the end of his reign. 6 knowledgeable representatives are involved in the council. Although the most pressing issues are discussed and decided on it, but it does not give a positive result in practice. In such a situation, he is subjected to the invasion of Genghis Khan chief of the militant Mongol tribes. The invasion of Genghis Khan caused the departure from the stage of crisis and history of the Khorezmshah State, which has been dominant in Central Asia for more than 100 years.

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THE STUDY OF THE KUSHAN KINGDOM BY RESEARCHERS

Sobirov Jamshidbek
Andijan State University
 3rd year student of the Faculty of history

Annotation: *this article will talk about the study of the ancient Kushan Kingdom by researchers and the fact that as a result of this, unique monuments of the Kushan Kingdom were found.*

Keywords: *Kushan state, Ayritom, Bazarkala, Dalvarzintepa, Zartepa, Termez, Khayrobodtepa, Kholchayon.*

During the Kushan period, the construction of palaces, the construction of architecture developed, sculpture, painting, art of painting achieved the highest results. Due to the extensive development of the material and spiritual foundations characteristic of the Kushan Empire, it was built in harmony with official, religious, industrial, residential, artificial irrigation defense, special, commercial - related building buildings. Written sources and archaeological finds on the Kushan Kingdom are important in the study of the culture of the Kushans, in the scientific assessment of their place in the development of the culture of the peoples of Central Asia, including Uzbekistan. The political history and culture of the Kushan Kingdom is still full of many, factually unexplored aspects of its past, and scientists from Uzbekistan, India, France, the USA, Italy, Hungary, Tajikistan, Afghanistan, Russia, Japan continue to conduct deep, consistent scientific research on their identification. However, some aspects of the history of the culture of the Kushan Kingdom are still uncertain, and historian, Orientalist, and archaeologist scholars are conducting consistent and in-depth scientific research to clarify them. Chunonchi, in this regard, international symposiums were held in London in 1913 and 1960, Dushanbe in 1968, Kabul in 1970, while the commission for the study of the history and culture of Central Asia under UNESCO made the study of the history and culture of the Kushans one of the main tasks. Archaeologists carried out excavations at Bagram, Balkh, Began, Surkhkhkhyotal (Afghanistan), Kosambi (India), Sirsukh, Taksila (Pakistan), Ayritom, Bazarkala, Dalvarzintepa, Zartepa, Kohna Voye, Termez, Kharobodtepa, Holchayon (Uzbekistan), Kaikubodshah, Kohnaqa, Shakhrinav, Munchoqtepa (Tajikistan) on Kushan culture. In the study of the material and spiritual culture of the Kushan period, v. from ancient scientists and art scientists. M. Masson, B. Or. Stavisky, L. I. Albaum, G. A. Pugachenkova, E. V. Rtveladze, B. A. Turganov, T. V. Of Belyaev. R. The scientific merits of the pidayevs are incomparably greater. As a result of scientific research carried out by these scientists, valuable information was revealed about the occupation, way of life, culture, religious beliefs and trade, cultural and diplomatic relations of the oasis towns and villages and residents of the Kushan period with neighboring countries. The Kushan state was an antique state that included the southeastern areas of Central Asia and the northwestern regions of India. Its northern border borders the Kushan-era wall of Derbent. In the 80s of the XX century, this wall was built by academician E. Discovered by Rtveladze.

However, the issue of the location of the Gabaza region has not been resolved until now. On topographic maps of the XIX-early XX centuries, places west of Okrabot are marked as "Gabzan". There is information about the Gozbon, which is located near the Arang (Amudarya) River in the Armenian mankhalri. The Armenian historian Sebeos reports that the Persian leader Mehrivandak "captured a whole country of Kushans, right up to the place called Kazbion in the Naria

of the Baxl (Balx) and the Great River". From the above information, it is understood that the concepts of Kazbion, Gozbun, Gozbon and Kursi Ruf Gabaza-Gazaba are the names of one common province of different centuries.

In this article are given the importance, role, types of the family in modern society. Its development from ancient times till present is widely described in this article.¹

Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.²

Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.³

The most important aspect of working with unorganized young people is that they are related to engaging in entrepreneurial activity. The author sought to reveal the philosophical essence of Uzbekistan's experience in this regard.⁴

The views of Western scholars on the transformation of higher education have been analyzed from a socio-philosophical perspective. The development of higher education in Uzbekistan has been studied through the prism of foreign research.⁵

The article is based on the didactic basis of drawing in fine arts classes. Written about developing their skills.⁶

In the context of the location of this region, scientists put forward different views. I. According to markvart, Kazbion is located in the Bukhara Oasis, which, according to most scientists, was opposite Kazbion on the site of the ruins of the western city of Caspian (medieval cache). In general, scientists have been trying for many years to place Gabazagazaba in different regions, based on various sources. These include the Khulm area in the Bosphorus region, the Talikon (center of Takhor region) area, the lands along one tributary of the Beaver River flowing between Bosphorus and Iskimish, the lands between the city of Kerki, located in the north-west of present-day Afghanistan. Analyzed Armenian sources E.V. Rtveladze convincingly substantiated that not all of the above territories fit into the territory of the Gabaza region. In his opinion, Gazaba-Gabaza-Kazbion is the name of a mountainous place, located on the one hand between Derbent and Iron Gate, and on the other between Yortepa and Guzor. As a result of the results of the latest archaeological and topographic studies, mutual comparison of written sources and coinage data, it was possible to further clarify the location of the Gabaza region. Relying on them, it can be said that the Gozbon region is a mountainous region located in a vast territory stretching from Southern Sogd to Amudarya, which fully covers the south-west Hisor mountain range, which consists of a number of mountain ranges. It was based on the Köhitang Ridge lying flat in the area from Amudarya to the Iron Gate, and its remote city to the North was the city of Kazbion, whose shape was distorted by the Armenian historian Sebeos. In later times, the issue of the northern borders of the Kushan state was also considered to some extent. This issue was first published in 1938 year S.P. It was raised by Tolstoy. In his opinion, Sogdiana Kudzula was annexed to the Kingdom of the Kushans during the reign of Cadfiz. Then chalik he based on the coins found in Khorezm, and also includes Khorezm as part of the Kushan state. S on the northern territories of the Kushan state. P. Tolstoy's conclusions served as a long scientific basis for subsequent researchers, as a result of which a number of other lands also began to be included in this kingdom. In particular, by 1950 K.V. Trever also includes the Choch province as part of the Kushan state. A. based on the results of archaeological excavations carried out in Tianshan and Pamir-Altai. N. Bernshtam also

¹ Nasriddinovich, A. A. (2020). The features of appearing family in modern society. *European science review*, (3-4), 69-72.

² TOLIBJONOVICH, M. T., & OGLI, G. O. R. (2020). Lombard Microcredit Organization Its Concept and Its Importance Today. *JournalNX*, 6(10), 109-111.

³ Tolibjonovich, M. T. (2021). EASTERN RENAISSANCE AND ITS CULTURAL HERITAGE: THE VIEW OF FOREIGN RESEARCHERS. *ResearchLet Journal of Analysis and Inventions*, 2(05), 211-215.

⁴ Abdumalikovich, E. A. (2018). Innovative methods of working with unorganized youth. *European science review*, (9-10-1), 259-260.

⁵ Egamberdiev, A. (2022). HIGHER EDUCATION IN SOME WESTERN RESEARCH. *Thematics Journal of Social Sciences*, 8(2).

⁶ Yuldasheva, S. G. Didactic Fundamentals Of Drawing In Fine ARTS Classes. *JournalNX*, 851-853.

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includes Fergana as part of the Kushan state. Later, the idea arises that Ustrushona was also part of the Kushan Empire. Based on the results of the excavations carried out in the 1962 Tovtrakkale, S.P.Tolstoy puts forward the idea that Khorezm was part of the Kushans in the II-III centuries AD. In this it is based on Kushan coins, sculptures and Paintings Found in Khorezm. But only more than 70 Kushan coins have been found from Khorezm so far. And more than 160 coins were found in the ruins of a small Akkurgan village dating back to the Kushan period of surkhandarya. Ye was one of the first to come up with traditional ideas about this problem. V.Zeymal opposed. He comprehensively analyzed the coins found in Tajikistan and came to the conclusion that Khorezm and Sogdiana were not part of the Kushan Kingdom. V. who analyzed the coins found in Khorezm. M.Masson also comes to the conclusion that Khorezm and Margiyona are not part of the Kushan state, but he hesitates a little in the issue of Sogdiana. M. Ye.Masson considers it unreasonable to include Khorezm, Choch, Fergana and Sogdiana in the Kushan state. In this it is based on how the coins of the Kushan Kings were distributed in the territories of Central Asia. In fact, the coins of the Kushan Kings are widely distributed mainly in the southern regions of Central Asia. Kushan coins are more common in Northern Bactrian areas, even the number of Kushan coins found in Southern Sogdiana (Kashkadarya Oasis), the border province. In clarifying this problem in 1986 year E.V.Rveladze's scientific research on the results of the study of the defensive wall, located in Derbent, acquired great harmony. A 6.5 m thick border wall built on top of the mountain was identified here, this wall was built above the main road connecting Sogdiana and Bactria and was of important strategic importance. It was found that the Derbent wall belonged to the I-II Centuries AD, this wall was built by the Kushans, which marks the northern border of the Kushans state. At that time, such walls could only be built by a centralized state, which means that Northern Bactria was a strategically important border region within the Kushan Kingdom. The discovery of the Derbent wall indicates that Sogdiana, pass, Choch and Khorezm were part of the Kushan Kingdom. The results of recent archaeological research in this regard also testify. In all the aytarly monuments of Kushan period Bactria, which contain Kushan coins, Buddhist monuments and material in general differ greatly from the material culture of Sogdiana, Fergana, Choch and Khorezm. If they were part of a state, their material culture would also have been mutually intimate. So, relying on new research, it can be considered that the northern borders of the Kushan state passed through the Hisor Boysun mountains. The information in written sources also does not contradict this opinion, since they do not mention the Kushan Kings, who organized a procession to Shimol, Sogdiana or Khorezm. During the reign of the Kushans, the ancient urban culture of Northern Bactria became much more prosperous. The economic, cultural development of the Kushan era can also be learned through crafts, the art of architecture in the field of home construction, leaning structures, the products it produced. In particular, the area of the city of Termez during this period is 350 hectares, located on the site of the ruins of Dunyotepa and Genghistepa. Drinking water was pumped out to the city center using winches built into the AMU Daryo in the middle of genghistepa and Karatepa. When the water was removed, the water was infused in the Temple of Karatepa with the help of special pools, and then distributed to the city through a ditch built along the north side of the outer wall of the city. In the 2nd century AD, King Kanishka builds a Buddhist temple on the site of the Karatepa monument. Rural communities expand considerably in the country. During this period, there were two large centers in the Oasis, one of which was: Tarmita (Termez) on the banks of the Amu Darya, and the other was the cities of Dalvarzintepa on the outskirts of Chaghonrud (Surkhandarya). These cities will have a place in the political, economic, cultural and military life of the Kushan state. There are also cities such as Kampirtepa, Zartepa, Hayitobodtepa, these cities are surrounded by defensive walls. On the territory of Surkhandarya region alone, there are 130 monuments of the Kushan period, of which 80 are

settlements in the form of villages. The existing monuments provide a lot of historical information on this fact. In 1932, the border guards who were going to Amu Darya in Oktyabryanok Kateri saw Aktaş near Ayritom, it turned out that this is a stone frieze with the image of a drummer carved in it. In 1933, this find was found by professor M. Ye. An archaeological expedition was sent under Masson. 18 km east of the city of Termez, a Buddhist temple of the I-II Centuries was found, surrounded by fortification walls 2-2.5 meters high and 1.5 meters thick. It was decorated with a spectacular Frieze made of limestone. Among the leaves of the bearberry, a picture of five musicians was carved. Especially noteworthy is the image of women in a sweater in colorful clothes with a drummer. One of these musicians is ud, and one more is playing a harp, frieze depicts girls carrying wreaths in their hands, as well as beautiful dishes. 25 statues of a man made of Stone have been found in the Temple, among the statues of the Buddha and other parts of the temple. They are statues of music players, men and women carrying gifts, and the outside of the temple is decorated with these statues of carnizi. In the image and clothing of the statues, the symbols characteristic of India are bright, and this wonderful monument of art is the fruit of the relationship between the two countries. The study, founded by 1936 under the leadership of M. Ye. Masson, set itself the goal of a consistent study of the history and culture of the Kushan period. In particular, it was determined that the development cycle of the city of Termez falls on the Kushan period and its historical topography. Research work was carried out in Ayritome, Genghistepa and Karatepa, and in studies M.I. Vyazmitina, G.A. Pugachenkova, B.B. Scientists such as Piotrovsky participated. The discovery of ayritom's urns made it possible to mention the ancient musical art of Northern Bactria and compare them with musical instruments that are exactly similar to those found in the sculpture of Afghanistan, India and East Turkestan. As a result of research, there were river nights near Termez, and it was found that the river itself was a convenient waterway connecting the upper Panj and Khorezmvohas. Many coins of the Kushan Kings Kadfiz II, Kanishka, Khuvishka and Vasudeva were found in the territories of the Old City. The organization of the study became important in the first and comprehensive study of the monuments of Ayritom and old Termez. In those years, clarifications were made on the location of these monuments, the time of their foundation, their relationship with other territories, as well as material culture. In the study of the history and culture of Northern Bactria, the issues of the role and significance of the research of the Uzbek expedition of art studies (Uzse) named after Hamza were also considered. In 1959 G.A. In the research of this expedition, organized on the initiative of Pugachenkova, at different times E.V. Rtveldze, B.A. Turganov, A.S. Sagdullayev, Z.A. Hakimov, YE. Nekrasova, V.A. Luneva, S.V. Levushkina, T.V. Belyayeva, S.A. Savchuk. D. Scientists such as Ilyasov took part. Dalvarzin, Holchayon, old Termez, Kampirtepa in the territory of Northern Bactria. Archaeological research was carried out on such monuments as Zartepa, Ayritom.

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THE ROLE OF THE MEDIA IN THE IMPLEMENTATION OF PUBLIC CONTROL

Umarov Murodjon Mamatkarim ugli

Master of Andijan State Pedagogical Institute

Email: murodbek0512@gmail.com

Annotation: *This article discusses how massively the media operating in the republic of Uzbekistan add to the implementation of public control and the openness of their activities, as well as their interaction with state authorities and governing bodies.*

Key words: *state, society, legal consciousness and culture, public control, media, state power, governing bodies.*

Introduction: today, put information of one or another content on the population of the countries of the world that the media, which are becoming more expensive than news and are called the fourth authorities among the population, are so rapidly entering humanity that it is difficult to describe it in words. Therefore, if we look at the history of the media's activities in our country, "in 1991, only 395 media operated in our country, to date, their number has become closer to 2 thousand"¹ Some of these media are private. The development of journalism industry in our country, training of mature and qualified personnel, as well as strengthening the position of the media in the country and internationally is an urgent task today. Because it is the media that are responsible for the rapid delivery of events in the life of society to the population of the country, as well as the function of a bridge between the state authorities and the population.

Over the past 10 years, the volume and scope of critical and analytical information provided by the media in the internet and print media, newspapers and magazines, and TV shows have increased. This shows the growing role and prestige of the media among the general public.

Discussion and results: the role of the media in the development of civil society and the implementation of public control is invaluable. Therefore, the critical and analytical information prepared over the past period is bearing fruit today, and the elimination of existing shortcomings in fakes is being achieved. For example, as a result of critical information provided through only one internet publication, many problems are studied and eliminated on the spot. This further strengthens the cooperation of the media with state authorities and management bodies.

The free and law-free activities of the media in the Republic of Uzbekistan in accordance with the Constitution of the Republic of Uzbekistan, the law of the Republic of Uzbekistan "on the media", the law of the Republic of Uzbekistan "openness of the activities of state authorities and governing bodies, Decisions of the Cabinet of Ministers of the Republic of Uzbekistan" on comprehensive measures aimed at implementing the provisions of the law of the Republic of Uzbekistan "on the openness of the activities of state authorities and governing bodies " and a number of other normative legal acts are regulated. In particular, in accordance with Article 67 of the Constitution: "the media are free and operate in accordance with the law. They are responsible for the accuracy of information in the prescribed manner. Censorship is not allowed". The law "on the media " also states opinions

¹ Rasulov A.N., Vafoeva G.B. Media activities, changes and problems in the Republic of Uzbekistan. Academic research in educational sciences Vol. 2. ISSUE 2. 2021.

about the freedom of the media (Article 5) and the inadmissibility of censorship (Article 7)². Article 4 of the law of the Republic of Uzbekistan "on the openness of the activities of state authorities and management bodies" presents the basic principles of openness of the activities of state authorities and bodies of government, which are as follows:

- The information provided by the state authorities and management bodies can be used by everyone, its timely issuance and reliability;
- transparency and transparency of their activities;
- freedom of search, receipt and dissemination of information on the activities of the bodies of state power and management;
- compliance with the rights and legitimate interests of citizens to protect their honor and dignity from aggression, interference in their personal lives, as well as the rights of citizens and legal entities to protect their business reputation when providing information about the activities of state authorities and management bodies.

In accordance with paragraph 3 of the decision of the Cabinet of Ministers of the Republic of Uzbekistan dated November 6, 2015 №. 320 “on comprehensive measures aimed at implementing the provisions of the law of the Republic of Uzbekistan” on the openness of the activities of state authorities and Management Bodies³: Public Fund for support and development of Independent printed media and, consent was given to the proposal of the media and state institutions to establish a public council for coordination and monitoring of activities to ensure the openness of the activities of state authorities and management bodies, and the following were defined as the main tasks and priorities of the activities of the public council:

- to increase the openness of the activities of public authorities and management bodies, to promote the processes of development of mechanisms of public control over their activities, as well as an increase in the satisfaction of citizens with the quality of Public Administration;
- establishment of effective, practical mechanisms for public awareness of the activities of public authorities and management bodies, comprehensive assistance in ensuring the widespread use of the population, Public Associations, decisions taken by state bodies and, above all, decisions related to the rights, freedoms and legitimate interests of citizens;
- methodological, advisory assistance to the bodies of state power and management in the formation of effective systems for ensuring openness, in the implementation of the constitutional right of citizens to free access to information, the development of projects of necessary standards and documents in this area³.

It can be seen from this that the media, in the implementation of their activities, are a subject of public control, based on the current law documents and the requirements of the law on public control, and also carry out this activity.

As an example of activity in this regard, we can say that Sh.Mirziyoyev's decision on October 4, 2019 "on additional measures to increase the effectiveness of public control over reforms in the socio-economic sphere in our country, as well as the activity of citizens in democratic transformations" also includes active involvement of the population in the management of public and state affairs, increasing the legal culture and legal literacy of citizens, the development of civil

² Law of the Republic of Uzbekistan "on media"

³ National database of legislative information, 14.02.2018-y., 09/18/107/0697-number, 25.08.2018-y., 09/18/680/1791-th, 14.05.2019-y., 09/19/397/3123-San, 04.06.2019-y., 09/19/457/3235-number; 27.06.2020-y., 09/20/411/1000-number; National database of legislative information, 05.04.2022-y., 09/22/153/0266-number)

society, it was established that in the development and implementation of state policy in the relevant areas, an extremely important condition for effective decision-making is considered.

Conclusion: summing up, we can see that today the work carried out by the media in the field of public control is being effectively organized. But there are a number of shortcomings in the industry, as rice is not without kurmak. Just as it is not possible to eliminate diseases that have taken root over the years at a small opportunity, these existing shortcomings cannot be eliminated at once, but the fact that a gradual reduction is being achieved will delight a person.

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CRIMINAL LAW AND CRIMINOLOGICAL ASPECTS OF ARBITRARINESS

Kurbanova Xushvaqt Ashurovna

Basic doctoral student of High School of Judges

with the Supreme Judicial Council of the Republic of Uzbekistan,

E-mail: xushvaqt.qurbonova@inbox.ru

Abstract: *The article deals with topical problems of theory and practice of criminal liability for self-law in the Criminal Code of the Republic of Uzbekistan, and criminal and criminological aspects of arbitrariness, analysing the theoretical views and legislation of legal scholars. At the same time, sound, constructive proposals for the prevention of the crime of self-law have been put forward.*

Key words: *crime, arbitrariness, crime prevention, criminology, actual or supposed right, responsibility.*

Crime, which negatively affects the development of society and its development, has steadily put at risk the peaceful lifestyle of mankind, no matter what form or category it is. Therefore, it can be seen that measures to prevent crime, to prevent it were applied at each period of development, on the basis of existing scientific and technological achievements in society, and the measures of this struggle had the necessary scientific and theoretical foundations¹.

Generally speaking, a crime is an illegal act that can be punished by law. It involves causing harm to other people or causing damage to the property of others, including common property belonging to society².

The existence and transformation of crime as a socially negative phenomenon in society, as well as a wide range of social attitudes related to its prevention, as phenomena, include: crime, the reasons for the commission of a crime and the conditions that made it possible for it, the personality of the criminal, the personality of the victim, crime prevention³.

It should be noted that the purpose of the law of the Republic of Uzbekistan "on the Prevention of offenses" adopted on May 14, 2014 in this regard is to regulate relations in this area and prevent future offenses. According to this law, prevention of offenses is understood as a system of legal, social, organizational and other measures of general, special, individual and victimological prevention of offenses used in order to maintain and strengthen the law, identify violations, eliminate them, as well as identify the causes of the occurrence of offenses and the conditions that allow them.

One of the measures to prevent damage to the rights of other citizens or the interests protected by law or the interests of the state or the public through the arbitrary exercise of rights by citizens in the Republic of Uzbekistan is the regulation of such relations by criminal legal means. In particular, in society, the issues of responsibility for the arbitrary exercise of real or assumed rights, whether in the interests of citizens protected by law or in the interests of the state or the public, studies aimed at developing measures to prevent them are becoming increasingly important. Therefore, the arbitrary exercise of the real or hypothesized rights of individuals leads to such dangerous consequences as causing a feeling of disrespect for the institutions of the state and society in the population, ignoring laws, causing serious violations of the rules of conduct in a society established by legal norms.

¹ Academy of the Ministry of internal affairs of the Republic of Uzbekistan textbook "criminology" T.2007. P.3

² <https://www.statista.com/topics/780/crime/#dossierKeyfigures>

³ Academy of the Ministry of internal affairs of the Republic of Uzbekistan I.Ismailov, Q.R.Abdurasulova, I.Y.Fazilov textbook "criminology" General part T.2015 P.6-7

Article 20 of the Constitution of the Republic of Uzbekistan stipulates that citizens are obliged in the exercise of their rights and freedoms not to undermine the legitimate interests, rights and freedoms of other persons, the state and society, and Article 25 states that the presence of norms such as the right of everyone to freedom and personal inviolability serves as the constitutional basis. Currently, as a result of judicial and legal reforms carried out in our country, liberalization of criminal penalties, misunderstanding of the content of measures taken to strengthen guarantees of the rights and freedoms of citizens, there are cases of arbitrary implementation by certain citizens of real or hypothetical rights, without ignoring the laws. Despite the fact that in case of violation of each right in the legislation, the procedure for resolving these issues and authorized bodies are established arbitrarily other citizens, the state causes harm to the interests of society, not only violation of the rights freedoms of citizens, but also violation of the activities of Public Administration and its institutions.

Also, the analysis of the statistics of criminal law, the study of criminal case materials, as well as sociological surveys of law enforcement officers and citizens, shows not an indicator of the growth of an arbitrary crime, but a change in its characteristics of social danger, an increase in the level of danger to society, the use of the capabilities of criminal structures. It can be seen from court decisions that most of the arbitrary crimes that occur in practice and that are committed by active action are either intimidated by the use of force or by the use of force, or committed in a group. For example, according to the verdict of the Shakhrisabz District Court of criminal cases, relatives were in a group, as a result of a family quarrel, beat their son-in-law, inflicted a minor injury, arbitrarily took a Malibu car from his house "during the period when you lived with my daughter", hid it in another person's house, causing damage to his The court, having considered the case in content, appointed a sentence to the guilty person in the appropriate manner under Article 229 of the CC of the Republic of Uzbekistan⁴.

From the example presented, it can be seen that with one arbitrary act, the established order of management, judicial and investigative powers, family, property relations, Etiquette, kindred relations and other rights and freedoms protected by law are violated.

The above set of forms of arbitrariness determines the need for a deep criminological analysis of this problem in order to improve the quality and effectiveness of combating this type of criminal manifestations.

Prevention of arbitrariness involves, first of all, the analysis of the criminological characteristics of these crimes, the study of the identity of the criminals who committed them and the identification of the causes of the commission of a crime, the study of the conditions that contributed to the origin of the crime. However, at present, the nature of social danger in the committed arbitrariness is changing, and not an increase in the numerical aspect of arbitrary actions, although arbitrariness does not fall into the category of widespread crime. In most cases, this crime has become a character to commit using force or in groups. The volume and scope of damage is significantly increasing not only is it not limited to serious material (property) damage, but arbitrariness increasingly leads to the consequences of physical and spiritual (psychochemical) damage, which is also explained along with violations of various constitutional rights of citizens and organizations.

We can see in the table of the melody in practice the socially dangerous akbats enshrined in the theory of arbitrariness shown above.

Dynamics of cases committed by the courts of the Republic in 2016-2021 under Article 229 of the Criminal Code (arbitrary crime)

⁴ From the archive of the shakhrisabz District Court. 1-1605-1801 / 52-the final Work 2016.

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o/n	years	Total number of criminal cases seen	Number of persons who committed a crime	From this			
				men	Women	In the city committed	Committed in the village
1.	2016 year	86	131	113	18	46	40
2.	2017 y	74	95	83	12	37	37
3.	2018 y	50	55	51	4	29	21
4.	2019 y	52	74	69	5	30	22
5.	2020 y	50	69	65	4	22	28
6.	2021y 6 in the month of	27	35	31	4	17	10
	Full	339	459	412	47	181	158

Although the given table shows a decrease in the indicator of the increase in the total number of crimes committed in 2016-2021, it can be seen that the number of persons who committed it is higher than the number of crimes, due to the fact that the arbitrariness committed by women also constitutes a certain indicator, a high indicator of

For example, according to the court verdict of the Zarafshan City Court in criminal case №. 01-211-15, the head of the LLC and a group of other entrepreneurs, with a mutual criminal tongue, do not have the appropriate certificate of installation of electrical equipment, without obtaining the appropriate permission to carry out electrical installation work in trade shops of light construction, , in 165 shopping shops and administrative buildings located on the territory of an arbitrary central item market, using cable wires that do not meet the requirements of the state standard and are not intended for high voltage, as a result of the illegal implementation of electrical construction work, due to malfunctions in electrical cable wires, a total of 157 shopping shops in the, more than eight billion of material damage has been done to the interests of the state and the public⁵.

Even if the official statistics presented are incomplete, not only the growth or decrease rate of arbitrariness, but also their transition to a new quality (type, form) is of concern. This is especially evident in the analysis of law enforcement practice to combat arbitrariness, which is subject to criminal liability.

Danger is not only the prevalence of arbitrary actions , serious harm, the severity of the consequences, but also the predominance of their competent form. In particular, there are more and more cases of arbitrary actions by a group of persons, the actions of citizens in order to resolve property disputes, often with the aim of repaying debts by hiring criminals, are the reason for committing other, more serious crimes. For example, according to the court verdict of the Bukhara Regional Court in criminal case No. 1-87-10, in order to withdraw 600,000 sums of money stolen from the House of the guilty person, a citizen was killed by the guilty person, as a result of a scandal caused by resistance by the victim at the time of taking a head⁶.

⁵ From the archives of the Zarafshan City Court of Navoi region. Criminal case No. 01-211-15. 2018 year.

⁶ From the archive of the court of Bukhara region. Criminal case №. 1-87-10. 2019 year.

The analysis of statistical data, the study of the materials of criminal cases, as well as the result of social surveys of law enforcement officers and citizens, the changing nature of the social danger of arbitrariness and the growing level of mass offenses, the criminologically significant signs and laws of arbitrariness in the Prevention of these crimes, the personal characteristics of criminals and

The main task of any creative legislation is this – there is a generally accepted rule that it is better to prevent it than to punish for a crime⁷.

The law of the Republic of Uzbekistan "on the Prevention of offenses" provides for the tasks of general prevention of offenses, according to which: development and implementation of state programs and other programs for the Prevention of offenses; legal propaganda among the population; identification of the causes of the occurrence of offenses and the conditions that allow them, elimination of the established⁸.

M. from the CIS lawyers on this issue. A. Yakovlev believes that "one of the types of state anti-criminal measures is social control," D. A. Shestakov believes that "the fight against crime is a stimulating social mechanism"⁹. Focusing on this erdana concept of "control", the essence of this concept means "verification", "observation", which does not include a whole set of measures to prevent crime. The law "on the Prevention of offenses", presented above, defines as state bodies that are directly involved in the Prevention of offenses: territorial authorities, internal affairs, the prosecutor's office, the State Security Service, Tax, Customs, National Guard and other bodies, which are entrusted with their powers regarding the Prevention of offenses and the tasks of conducting control over their field.

In a word, this law serves to ensure that citizens are protected by their rights, freedoms and legitimate interests, to live a peaceful life protected from various encroachments and threats, to strengthen guarantees of employment, to ensure the employment and leisure of educated persons, to promote a healthy lifestyle¹⁰.

In the fight against crime, "the insufficient effectiveness of legal mechanisms for the prevention and Prevention of crimes, as well as instilling in Citizens a high legal culture and a sense of respect for the law," necessitates the study of this area, improving the fight against arbitrary crimes.

Based on the above, in order for the state to be free of crime and offenses, it is necessary to intensively develop judicial and legal reforms in society, to raise the legal consciousness and culture of the population. To do this, it will be necessary to prevent possible offenses and criminal cases, to carry out preventive propaganda programs in all spheres of society.

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⁷ Q. Abdukodirova textbook "criminology" Tashkent State Legal Institute T. 2007. P. 84

⁸ Chapters 3-6 of the law "on the Prevention of offenses" of May 14, 2014.

⁹ file:///C:/Users/Dell/Downloads/k-voprosu-o-pravovom-regulirovanii-mehanizma-profilaktiki-prestupnosti%20(1).pdf

¹⁰ <https://jizzax.adliya.uz/main/uz/publikatsii/detail.php?ID=13412>

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PUBLIC CONTROL-A SIGN OF A DEMOCRATIC STATE

Umarov Murodjon Mamatkarim ugli

Master of Andijan State Pedagogical Institute

Email: murodbek0512@gmail.com

Abstract: *The article describes the nature of public control and its importance in the formation of a democratic state, the joint development of civil society and public control, as well as the entities conducting public control and forms of public control.*

Key words: *public control, state, public administration, democracy, civil society, people's sovereignty.*

Introduction: Uzbekistan is a multinational state with a population of more than 130 nationalities and nationalities. This multinational population makes up the people of Uzbekistan. The state authorities and governing bodies serve for the comfortable life of our anashu multinational people. Increasing the number of democratic institutions, strengthening their activities and freedom of speech by law contributes to increasing the role and importance of the subjects exercising public control.

The role and importance of public control in achieving the well-being of the people in Democratic updates and perspective is invaluable. The purpose of the implementation of public control is to ensure that the state, its bodies and officials of enterprises, organizations and institutions operate in accordance with the legislation, to achieve the rule of law in society.

Literature analysis and methodology: Although public control has a long history, it has been attributed to science as a scientific concept by T.Tard took and entered. In his interpretation, this concept represented a set of methods used to return the behavior of a criminal to the framework of regulatory rules. Later, the content of this concept expanded significantly. Such an expansion American sociologists E.Ross and R.It happened thanks to Park research. In their interpretation, public control refers to the influence exerted on an individual in order to bring his behavior in line with social norms[1].

As we know, in our country, as in all countries, ensuring the rule of law, the rights and freedoms of Man and citizens, equality between people in the international arena is the most important issue. Consequently, the solution of this problem necessitates the development of civil society institutions in Uzbekistan, and at the same time the establishment of public control.

Public control develops in a way related to the formation and development of civil society institutions. As civil society develops, wider opportunities and prospects for public control arise. On the second hand, the development of public control leads to the development of civil society institutions. The development of civil society cannot be imagined without public control, as it is impossible to imagine public control without civil society, which has developed and spread widely[2].

Discussion and results: In civil society, the activity of citizens, their indifference to social phenomena, the deep feeling that every leading employee working in government bodies is under the control of the public is of paramount importance in the development of society.

This process has several distinctive features:

First of all, factual and real public control is recognized as an integral sign of civil society, denoting the fact of the existence of civil society in Uzbekistan at the present time, representing a natural derivative of it, and, finally, as an integral sign of civil society.

Secondly: public control is a factor signifying the original power of civil society in the process of moving" from a strong state - to a strong civil society." The strengthening of public control leads to the strengthening of civil society and the emergence of a strong state.

Also, in the absence of public control over the activities of state bodies, the sovereignty of the people, the democratic nature of the state, the right to participate in the management of state affairs of citizens and society, the principle of transparency practically does not work. Public control over the activities of public authorities and management bodies is the activity of a number of social entities, carried out on the basis of separate procedures, to verify, evaluate the legality of state activities and the observance of human rights and freedoms[3].

The legal basis for the implementation of public control in the Republic of Uzbekistan has been created, this activity is regulated by the law "on public control" and Article 32 of the Constitution of the Republic of Uzbekistan.

In accordance with the law, the subjects carrying out public control are defined as:

- Citizens of Uzbekistan,
- Self-government bodies of citizens
- Non-profit organizations,
- Media,

- Public control can also be carried out by public councils, commissions and other public organizational structures in accordance with the legislation.

Public control is carried out in the above forms

- appeals and requests to state bodies;
- participation in open jury meetings of state bodies;
- public discussion;
- public hearing;
- community monitoring;
- public examination;
- study of public opinion;
- hearing the reports and information of officials of state bodies by the self-government of citizens.

Public control can also be carried out in other forms in accordance with the legislation[4].

The obligation to have an institution of public control in a democratic society is a generally recognized principle of international law. Democratic society is defined by the existence of principles and institutions such as pluralism, rule of law, legality, political equality, public control and Government Accountability to society, regardless of their cultural, political, social and economic basis.

This approach to a democratic society is not limited to our country, although most countries of the world are recognized in the field of political science, the definition of the concept of "public control" still causes a lot of controversy. As any political concept, the term "public control" can be considered through its doctrinal and formal interpretations. Unfortunately, the official definition of the term is not given in any legislation. For example, in the law of the Republic of Uzbekistan "on public control", it is established that the purpose of the law is to regulate relations in the field of organization and implementation of public control over the activities of state bodies and institutions. However, the concept of public control of subjects, objects, principles, forms and results of public control is clearly and in a sense not defined. For these reasons, the decree of the president of the Republic of Uzbekistan of October 4, 2019 "on additional measures to increase the effectiveness of public control over socio-economic reforms carried out in our country, as well as the active

participation of citizens in the implementation of democratic reforms”was adopted. Also, the decision is aimed at bringing the quality of management decision-making to a new level based on the analysis of public opinion, expanding the participation of citizens in the management of state and Public Affairs, ensuring greater openness of the activities of government bodies and organizations[5].

Conclusion: Summing up, we can say that the development of mechanisms for the effective use of public control in our country, its establishment in accordance with the Constitution and laws, serves to develop institutions of civil society, to increase mutual trust between public authorities and management bodies and between people and citizens. This contributes to the development of legal and political culture, which has not yet developed in the minds of people.

The implementation of public control through social networks significantly increases the role of the media, acting as a bridge between authorities and people.

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FACTORS OF SOCIO-ECONOMIC AND CULTURAL DEVELOPMENT OF THE KUSHAN KINGDOM

Sobirov Jamshidbek

*Andijan State University
3rd year student of the Faculty of history*

Annotation: this article will talk about the occupation of the ancient Greco-Bactrian state by the yuechzhis, as well as the founding of the Kushan Kingdom, and about the socio-economic and cultural life of the Kushan Kingdom.

Keywords: Kushan State, "Great Silk Road", satraplik, Yuechjids, Derbent, Greco-Bactrian.

The Kushan Kingdom is the most prosperous period of the Kanishka reign. In Central Asia, the northern border of the Kushan estates along the Hisor Ridge, in the mountain gorges on it, fortified border walls were built in IDEAT. During kushon's rule, the amount of prisoners of war in the country increased as a result of the frequent occurrence of wars. Struggling with China and Parthia, the Kushan Kingdom was an ally of Rome, which was at war with Parthia to dominate the Middle East. However, trade interests brought these states closer together. Create favorable conditions for the development of international trade along the "Great Silk Road". In the east - through the annexed cities-oases of Eastern Turkestan, trade was made with China, in the south - with northern India, subject to Kushans, in the West-with the cities of the Roman Empire in the Mediterranean basin through Iran by sea route, through Egypt or by land route, in the north with Khorezm and Eastern Europe through the Urals. More than a hundred urban and rural ruins dating from southern Uzbekistan dating back to the Kushan period have been identified. During this period, the city and the village were firmly connected, and many small villages were located around each city. The Kushan Kingdom was a state in which political power was in the hands of priests, in which the Tsar, along with being a secular leader, was also the high priest. The state was divided into satrappers, whose satrapparn had some freedoms. Although the Kushan Kingdom was a slave-owning state, a significant place in it was occupied by the rural community. The Kushan tsars pursued a policy of large-scale interreligious intolerance in the country: the population mainly professed the Buddhist mahayana sect, and there were also many other religions in the country, such as Zoroastrianism, fireworks, Hinduism. Crafts, domestic and foreign trade were widely developed. More gold and copper coins were used in the monetary system. Farming, in particular irrigation farming, is developed, most types of agricultural crops are planted. When it comes to the economic relations of the Kushan era, it should be noted above all that the political totality of most of the region gave rise to a single economic one. Amalgam's increased monetary reform during the reign of cadfiz II served as a major factor for the further acceleration of economic relations. The Kushan Kingdom was one of the most powerful kingdoms in the Ancient East, which was able to compete in all respects with Rome, Parthia and China, and for two centuries had a great influence on the political, economic, social and cultural life of Asians. Developing at a high level, boorish was also characteristic of crafts. In the cities and villages of Sogdiana, Khorezm, Fergana, Bactria, North India, it was possible to find many masters engaged in pottery, metalworking, textile, glassmaking, carpentry. The experience gained in the field of ceramics, the skill of the Masters was at a high level. For example, Goblet dishes related to this area and found by archaeologists in our time, that is, with a history of 2 thousand years, are so elegant that

they are not inferior to crystal goblets in ringing. In the structure of one kingdom, the unification of several countries, peoples and nationalities brought different cultures closer together, embodied the cultures of the era (local ancient Bactria, Greek, sak and Indian cultures. On the basis of archaeological finds and ancient written sources, the following important scientific data on the culture of the Kushans were revealed: the city with a strong defensive wall of the Zodiac was developed, several dozen such cities, many large irrigation structures were built. Inside the cities there are Arches, around which a complex of various buildings is surrounded. In the construction of buildings in the north-western regions of the Kushan Kingdom, more raw brick and paxsa were used, and in the South-East-stone. Cities were built, as a rule, on river banks, in strategically favorable places. They consisted of a tsar's Palace, a rich-noble and artisan neighborhood, streets and squares, courtyards, structures of various religions, plantations and gardens. The houses are multi-room, luxurious, and some are built with two wings. In the courtyard sahani, the floor of the rooms, stairs, etc., baked bricks of different sizes were used. Under the wooden pillars of the porch are installed beautiful tagkursis made of limestone. For the waters falling from the roof, special ceramic tarnets were used. The premises and rooms are decorated with sculptures, works of Fine Art. The statues and paintings mainly depict Kings, members of the Tsar's house, rich-nobles, sozanda and masharaboses (Holchayon). And in the constructions belonging to the Buddhist religion, the Buddha and his comrades, followers, priests and servants are expressed (Ayritom, Dalvarzintepa, Karatepa, Fayoztepa). The sculptures were made mainly of limestone, clay and ganch, among which gold water was kept on the surface. And the murals depict religious and party ceremonies, landscapes of nature, cavalry. Pottery is distinguished by the variety of cultivated, found pottery and its delicate, sonorous nature. Applied art is widely developed, the best examples of which are kept in the State Hermitage in St. Petersburg. It was developed to make jewelry, labor and combat weapons, to weave fabrics. The decision of the centralized state during the Kushan period caused the prosperity of the economy. Even during this period, the grain-growing, cotton-growing, horticultural and horticultural sectors of Agriculture develop rapidly. In the mountain and foothill areas, lalmikor farming is thriving. Rich experience in land processing, in particular in crop rotation, will be paid, new irrigation systems will be built. Great work has also been carried out on the development of livestock farming. It was during this period that the handicraft industry was highly developed, and such types of this industry as ceramics, metalworking, weapons, textiles, glassmaking were significantly increased. Even the Baktrian bottlenecks left the Chinese lol at 420 Yid making bottles of a different color in the Chinese capital. During the Kushan period, the prosperity of the economy will also stimulate the development of trade. In particular, during this period, the Merchants of Bactria went and traded to the countries of Parthia, Rome, China and India. The discovery of Kushan coins or karatepa pottery from the ruins of the Roman city of Pompeii, may found in Termiz, as well as clay vessels with the image of a festive scene organized in honor of the Aishu ishrat gods Vakhonia, Taig Vakh-Bolus, as well as the discovery of Emperor Nero coins from Hayitobodtepa are proof of the above idea. During this period, the Surkhon Oasis was a territory where trade routes were interconnected, and of course this situation had a great positive impact on the iqt isodium and cultural development of the country. The products prepared by the Craftsmen of the city of Termez were issued to neighboring countries, including Parthia, Sogdiana, Chin-Mochin, Azar and the countries of the Muslim world, and were highly appreciated. During the Kushan period, cultural life also reached heights. From the time of Tsar Kanishka, the boxtar language is declared the state language. During the Kushan era, architecture was much higher, and the construction of residential buildings, temples and palaces was much more intense. A special experience is also gained in decorating buildings, making patterns. During this period, the process of mutual mixing of Indigenous culture and Indian culture takes place. Especially

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in the Kanishka era, as a result of the proclamation of the Buddha religion as the state religion, the art of sculpture in connection with the Buddhist faith is much higher. In Buddhism, the observance of five moral requirements (panchashina) was put forward. They are: not to kill any living being, not to take someone else's property, not to make an eye on someone else's wife, not to lie, not to drink alcohol. During the Kushans, Buddhism rose to the level of the state religion. His lines of hinayama, mahayama, and later Lamaism arose.

In this article are given the importance, role, types of the family in modern society. Its development from ancient times till present is widely described in this article.¹

Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.²

Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.³

The most important aspect of working with unorganized young people is that they are related to engaging in entrepreneurial activity. The author sought to reveal the philosophical essence of Uzbekistan's experience in this regard.⁴

The views of Western scholars on the transformation of higher education have been analyzed from a socio-philosophical perspective. The development of higher education in Uzbekistan has been studied through the prism of foreign research.⁵

The article is based on the didactic basis of drawing in fine arts classes. Written about developing their skills.⁶

The fact that during the Kushan period the city of Termez became a stronghold of Buddhism testifies to the fact that during this period there were temples of the city of Termez, and next to them there were also monasteries. Another of the important services of the Kushan Tsar Kanishka was that he successfully acted on the path of uniting the country's population under the banner of purpose, ideology, fighting for the unification of the country. Kanishka Kadfiz calls for the Universal Buddhism in the Punjab region in 78 and promotes the Mahayama direction of Buddhism, according to which Makhayama sees it as "the equally great path for all." Although the kushonshahs introduced freedom of faith, they built takyagoh, khanakoh, temples in different cities to spread Buddhism more widely and develop it, and provided opportunities for the development of religious and philosophical thought, such as the reproduction of the sacred books of Buddhism ("Tripitaka"), their study, translation and interpretation, writing new interpretations, and protected state policy with material funds. As a result of such a policy, Tarmita became a major economic, cultural and Buddhist religious center of its time. During the Kushans, Bactrian monks also make a very significant contribution to the prosperity of the Buddhist religion. Among the propagandists of the Buddhist religion in Chinese, Tibetan sources, the names of dharmamitara of tarmita and Khoshakas of toharistan are also noted. It

¹ Nasriddinovich, A. A. (2020). The features of appearing family in modern society. *European science review*, (3-4), 69-72.

² TOLIBJONOVICH, M. T., & OGLI, G. O. R. (2020). Lombard Microcredit Organization Its Concept and Its Importance Today. *JournalNX*, 6(10), 109-111.

³ Tolibjonovich, M. T. (2021). EASTERN RENAISSANCE AND ITS CULTURAL HERITAGE: THE VIEW OF FOREIGN RESEARCHERS. *ResearchJet Journal of Analysis and Inventions*, 2(05), 211-215.

⁴ Abdumalikovich, E. A. (2018). Innovatory methods of working with unorganized youth. *European science review*, (9-10-1), 259-260.

⁵ Egamberdiev, A. (2022). HIGHER EDUCATION IN SOME WESTERN RESEARCH. *Thematics Journal of Social Sciences*, 8(2).

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is on this land that the directions of Xinoyana and Makhayana, which are considered major sects of the Buddhist religion, also prosper. Archaeological monuments of the Kushan period located on the territory of the region have been studied on a large scale, and in the course of these studies, rich historical data on the Kingdom of Kushan were revealed. Based on this data, it can be observed that during the reign of Kushan in the OASIS, the economy and culture were highly developed. During the Kanishka period, the Kushan-Bactrian language was adopted as the state language. The population mainly professed the mahayana sect of the Buddhist religion, many Buddhist temples were built, as well as the firecracker lik, Hinduism were also common. Kanishka was the first in the history of Buddhism to introduce the occasional call for a religious gathering. At the initial gathering, this new sect of Buddhism, mahayana, was formalized. This caused Buddhism to become widespread in Asian countries, becoming one of the world religions. This is evidenced by the fact that various goddesses were depicted on the back of the coins found-Mitra (goddess of The Sun), Fire (Goddess of fire), Farr (goddess of luck and administration) and others. The development of trade in the kingdom made it possible for writing to spread widely. On the basis of Aramaic writing, Sughd and Khorezm records arose and developed. A sample of kharoshthi writing based on the Indian Alphabet was first found in Termiz, and a sample of khorezmian writing, which was finished in leather and board, was found in Toprakkal. It was found that the Great Silk Road, which passed through the lands of the Kushan kingdom, had a positive effect on the development of foreign trade. Gold, silver and copper coins minted by Kushan Kings were found in Ethiopia, Scandinavia, Italy and many other countries. This indicates that the Kushan Kingdom maintained large-scale trade and cultural ties with foreign countries. Under Kanishka, the state language was considered the Kushan-Bactrian language. Until then, the state language was Greek - (under Kudzula) cha, and then Greek and Indian (Under Vima Kadfiz) cha. By the Kanishka period, the coins came with the inscription Bactria. In 100, Kanishka calls the Congress of Buddhist religious scholars and, having studied their opinions, conducts a rest reform in the field of religion. Previously minted coins were issued only with the image of the God xind (Shiva, now the number of Gods increases in the images on the coins. This circumstance indicates that although Kanishka proclaimed the Buddha religion as the state religion, at the same time people were allowed to believe in different religions. History books about the Kushan state provide extensive information. We are not mistaken if we say that in Central Asia the oldest of the empires, the most inhabited in the periodic aspect (I-IV centuries AD), was the Kushan state. The borders of the Kushan state, which in comparison with its time occupied unparalleled huge regions - China in the East, the Caspian Sea in the West, India in the south and the island in the North reached its height. The three largest sources of ancient world culture are the Great State, which was formed on the central land, where the Indian, Persian and Turkish peoples adjoined. The invasion of the yuechji into the Greco-Bactrian state in the middle of the 2nd century BC led to the complete liquidation of this state. The first possessions of the yuechzhi were in the territories of Northern Bactria. In Central Asia, the borders of the Kushan state passed through the peaks of the Hisor mountain ranges in the south of present-day Uzbekistan. In the high mountain gorges (Derbent) there, solid border structures were erected. In those times, new cities were erected on the borders of the state, trade relations were established with India, China and the Roman Empire. During the excavations carried out in Pompeii, Kushan coins were found, as well as figures made of bone by the kuskhan master. Architecture developed highly during the Kushan period. Especially much attention was paid to the construction of palaces and temples. In the Palace of the rulers of Kus Khan in Holchayon and in the temples of the old Termez and the Buddha in Dalvarzin, wall drawings and sculptural samples with high artistic taste are well preserved. During the excavations carried out in holchayon, Dalvarzin and Ayritom, bronze dishes, magnificent gravestones, mirrors and jewelry

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products were found, which testified to the high skill of the Kushan Masters. Farming was the backbone of the Empire's economy. In order to increase the yield of the earth, various fertilizers have been widely used. The pre-mountain areas and deserts were used for livestock purposes. During the excavations carried out in termiz, letters based on the Aramaic language were found. The kushan italic letter was distinguished by its sharp-angled, Square and circle-shaped letters, and was very common in those times. During the Kanishka period, Buddhism enters the Kushan state and soon becomes a state religion. But at the same time, the religions of Zoroastrianism and the indigenous peoples of Central Asia, India, Iran, Greece and Egypt also do not lose their strength. The Kushan State ended at the end of the first half of the 3rd century AD.

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MANAGEMENT SYSTEM IN KUSHAN STATE

Sobirov Jamshidbek*Andijan State University**3rd year student of the Faculty of history*

Annotation: this article will talk about the occupation of the ancient Greco-Bactrian state by the yuechzhis, as well as about the founding of the Kushan Kingdom and about the system of government of the Kushan Kingdom.

Keywords: Kushan state, "Da-yuechji", "big yuechji", UNESCO, Ashgabat, Khorezm, Tashkent Oasis, Surkhandarya, Kashkadarya, Panjikent.

Ancient Chinese sources provide information that Bactria was invaded by the yuechji tribes. Mile.avv. In the second quarter of the 2nd century (researchers say this date is a mile.avv. They define it as the interval between 172-161) after the defeat of the yuechzhis from the Huns, they migrate in the northern regions of Central Asia. These tribes are mentioned in Chinese sources as "Da-yuechji" – "great" or "great yuechji". According to Zhang Jiang, the yuechji, after being defeated by the Hunn tribes, move towards the south of Central Asia, conquer Dahya (Bactria) and settle on the northern side of Guyshuy (Amudarya). Even in the history of the big Han house, it is noted that the yuechzhis founded their capital from the north side of the Guyshuy River. According to the opinions of the researchers, the yuechzhis are miles.avv. Those who invaded Bactria between the years 140-130. Shortly thereafter, a large yuechji state would be established in Bactria. According to the history of the small Han house, there were five khokims (Xi-HEU) under the rulers of the Great yuechji, which consisted of humi, SHaunmi, Guyshuan, Xise and Dumis. Most researchers, drawing conclusions from Chinese sources, divide the entire yuechji period in the history of Bactria into three stages: 1. Mile.avv. 139-125-the Great yuechji invades the Dahya province, but their main property was on the north side of Amudarya. 2. Mile.avv. Up to 25 years – the formation and further development of the Great yuechji state. The capital of the state was on the north side of Amudarya, and the southern border was around Gibin (Kashmir or Kandahar). The territories subjugated by the yuechzhis consist of the possessions of the Hise, SHaunmi, Guyshuan, Hyumi, tail, which are united by the xi-Hou (yabgou). Mile.avv. After 25 years, the crisis of the Great yuechji state and the independence of the aforementioned Estates. Kushan (Guyshuan) yabgusi Kiotszyukyu (Kujula Kadfiz) United the four remaining properties and founded the Kushan state. It should be noted that in relation to cultural and socio-economic history, the political history of the Kushan state is a poorly studied issue. The date of the coming to power of the Kushans, the periodization of the history of this state is based on some Kushan records, coinage data, partly Chinese sources, Buddhist data, and early medieval sources. The researchers divide the history of the Kushan state into the following three stages: the end of the rule of the Greco-Bactrian tsars and the formation of several separate state associations in the territories of Central Asia and northern Afghanistan (mil.avv. The end of the 2nd century-the 1st century). The emergence and prosperity of the great Kushan state (III centuries AD). The crisis and devastation of the Kushan state as a result of the incessant wars of the settlers (late 3rd – 4th centuries). More Chinese sources and coinage information report the emergence of the Kushan state. In general, although the emergence and development of the Kushan Kingdom has long caused controversy among researchers, since the second half of the last century, research has been carried out that has made it possible to introduce a huge number of clarifications into this issue. In particular, the 1961 International

Symposium in London, the 1968 UNESCO conference on Dushanbe, the 1970 International Conference on the issues of the Kushan state, followed by numerous international conferences on this issue. By the beginning of the 1st century, Kiotszyukyu, Governor of Guyshuan, would unite all the estates and conquer Cubulistan and Kandahar. As a result, by this period, the Kushan state, whose initial capital was the harobas of the city of Dalvarzin Kohna in the Surkhon Oasis, was established in its significance as one of the most powerful and zabardast States of the ancient world, which could compete with the Khan State in ancient China, the Parthian Kingdom, the Roman Kingdom. The “governor of Guyshuan Kiotszyukyu” in Chinese sources is exactly the right bed for the “Kushan King Kujula Kadfiz”, where the found coins of the early Kushan period are reflected. Researchers who rely on coinage data believe that Kujula Cadfiz or Cadfiz I would rule the state for 50-60 years with a life span of more than 80 years and die in about 35 ad. During his reign, Cadfiz I rises from the ruler of the not too large yuechji estates in Bactria to the rank of King of a powerful state, which, in addition to Bactria, included Western and southern Afghanistan and Northern Hindiston. However, sources testify that under Cadfiz I, the Kushan state was not fully formed. In any case, during this period, the Kushans did not have their own coins, and Cadfiz I minted coins in imitation of the Roman emperors (Augustus and Tiberius). Sources indicate that after Kudzula, his son Vima (Gima) Cadfiz (Cadfiz II) will sit on the throne. After the accession to the throne of Cadfiz II, the Chinese authors “conquered Tianchju (Central India) and left it there to lead one of their commanders. From this period, yuechji became a strong and rich state,” they report. This message is also highlighted by coinage information. The fact that the coins minted by Kadfiz II were found on the Right Bank of Bactria, in the southern districts of Tajikistan and Uzbekistan indicates that these territories were part of the Kushan state.

In this article are given the importance, role, types of the family in modern society. Its development from ancient times till present is widely described in this article.¹

Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.²

Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.³

The most important aspect of working with unorganized young people is that they are related to engaging in entrepreneurial activity. The author sought to reveal the philosophical essence of Uzbekistan’s experience in this regard.⁴

The views of Western scholars on the transformation of higher education have been analyzed from a socio-philosophical perspective. The development of higher education in Uzbekistan has been studied through the prism of foreign research.⁵

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⁵ Egamberdiev, A. (2022). HIGHER EDUCATION IN SOME WESTERN RESEARCH. *Thematics Journal of Social Sciences*, 8(2).

The article is based on the didactic basis of drawing in fine arts classes. Written about developing their skills.⁶

According to research by the tangashunos in recent years, there is an inscription that Cadfiz II minted “king of Kings – the great savior” coins common in India, Afghanistan and Central Asia. Such coins were also found in Ashgabat, Khorezm, Tashkent Oasis, Surkhandarya, Kashkadarya, Panjikent regions. There is information that cadfiz II established relations with the Roman Kingdom. The most famous of the Kushan Kings is Kanishka. During his reign, the Kingdom of Kushans rises to the top of its prosperity. During the Kanishka period, Punjab, Kashmir regions are annexed to the country. Some researchers believe that the capital of the state will be moved from Dalvarzin to the suburbs of Peshawar (Afghanistan). During this period (mil. II century) the territory of the country consisted of North India, Afghanistan, most of Central Asia, eastern Turkmenistan. Xuan Jiang wrote that " during the reign of Kanishka, his glory spread to neighboring countries. The military power of the country was recognized by many. Those on the western side of China would also recognize Kanishka's authority and send him his hostages." The Kushan dynasty was studied on the basis of written sources and through coinage studies. On one side of the first coins issued during the Kushan period, there is an image of the last king of Greco-Bactria, Hermey, and on the other-the words “kujula Cadfiz, the yabgus of the Kushans”. So, initially the Kushan governors did not associate their names with the concepts of “King”, “King”. However, along with the expansion of the territory of the Kushan state and the increase in its political-military significance, the term “king”, “King of Kings” are found in coinage. Such changes prove the information provided by the author of China, that is, that the military power of the state is recognized by most countries. Tsar Kanishka I retained and continued the traditions of Public Administration that preceded him. Certain provinces and cities were ruled by the viceroys of the supreme ruler who stood at the top of the state. Such viceroys were appointed by the Tsar and were considered his closest and most reliable representatives. They unconditionally obeyed the supreme ruler, that is, the king, and constantly held tributes to the state treasury. It is clear that such a procedure existed, although information about the tax procedure, which is collected from the local population during the Kushans, has not been preserved to us. The further rise of cultural life during the Kushans is evident. In particular, the Buddha religion, spread from India during the Kanishka period, became a state religion. There was a Kushan script based on Aramaic and Greek writing. There were also Sogdian and Khorezm records during this period. In the monuments of these records, some information reflecting the socio-political and cultural life of that time has been preserved. Also, during the Kushan period, great achievements were made in such spheres of the cultural life of the peoples of Central Asia as construction, sculpture, painting, painting. Many cultural monuments opened from Khorezm, Sogdiana, Bactria, Fergana, Choch, East Turkestan and North India indicate that the cultural life in the hudads above has reached its peak. During the Kushan period, it is assumed that both the building and architecture found a narrative of form and content. Because the administrative, religious, production, residential, defensive structures of this period, while some similarities with Eastern architecture, prevail in their own way. Examples of architecture themselves have been studied from Dalvarzin, Holchayon, old Termez, Kampirtepa, Fayoztepa, Karatepa, which are world-famous monuments. The crisis of the Kushan state is quite similar to the historical fate of the Kingdom of Gerk-Bactria and Rome. All these states were forced to conduct tireless marches on the eve of the massacre. For internal and external reasons for protection from external military invasions, not enough military capabilities were found in weakened large states. By

⁶ Yuldashevna, S. G. Didactic Fundamentals Of Drawing In Fine ARTS Classes. *JournalNX*, 851-853.

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the 4th century AD, the Kushan Kingdom was deprived of its main territories. Some of the possessions of this kingdom were preserved in North India.

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ECONOMIC TRAINING OF ETHNIC GROUPS OF THE SURKHON OASIS

Sobirov Jamshidbek

*Andijan State University
3rd year student of the Faculty of history*

Annotation: *all elates and peoples of the world have gone through a rather complex ethnic process. Because each Ethnos has been formed during a long historical period as a result of contact with different Ethnos, sometimes moving from one place to another, mixing with other Ethnos, absorbing them or making them components. And this article will talk about the economic training of the ethnic groups of the Surkhon Oasis.*

Keywords: *Surkhan Oasis, ancient Bactria, Kushan state, Boysun mountain, Sherjon, Vandob, Zarabog, Karabakh, Poshyurd, Chakob, Khatak*

Over the centuries, ethnic units of the Uzbek people also developed this kind of tahlit. This process left a significant mark on the Surhan Oasis. Ethnic units are located in the Oasis according to the way they live. Each ethnic group has its own national culture, tradition, economic occupation and centuries – old history. Our native land. A. In the words of Karimov, "Surkhan is famous for the universe for the fact that the ancient cradles of world civilization are the ground for the ancient States of Bactria and Kushan." The naming of ethnic groups in the Oasis, preserved to this day, goes back to the X-XI centuries. Over the centuries, these ethnic groups have absorbed into themselves ethnic units that have formed a numerical disadvantage, creating a kind of national culture, customs and economic training. Since most of the Oasis ethnic groups were engaged in animal husbandry, they remained in cultural contact throughout the Oasis. Thanks to this, to date, the ethnography of various ethnic groups in the Oasis is practically no different from each other. The surkhon Oasis contains the gulf between Mount Boysun and the Bobotog ridges, and a large part of the area is formed by a steppe zone. The existing ethnic groups in these territories live in a sedentary and semi-sedentary way of life and economy. Half a sedentary lifestyle prevailed in this process.

Even in the Surkhan Oasis, one of the characteristic historical and ethnographic regions of Uzbekistan, several local types of the economy can be distinguished separately. 1. Large Oasis irrigation farming in the valley of large rivers. In this, the farming of lalmi (the lower adir part of the mountains) was also carried out with the haydov form of cattle breeding. 2. Microhavo irrigation farming on mountain and mountain slopes. In this, gardening, according to lalmi grain growing and livestock – pasture forms were carried out with the addition of crafts. 3. Driving on the slopes of the mountain and mountain – the conditional irrigation of pasture cattle breeding is carried out with the addition of farming and crafts. 4. In steppes and steppes, hay is the Mute of pasture cattle breeding, or sometimes accompanied by irrigation farming. While the first and second types of Agriculture belong to the population with a grassy and later irrigated farming culture, the next two types belong to the population with a more semi-sedentary lifestyle, and livestock in the economy is in the leading position. These types had certain differences, depending on the culture of farming, specific livestock traditions, as well as different branches of crafts, with different economic directions. Over the centuries, local ziroatanism has developed various methods of restoring land fertility and improving agrotechnical methods, fertilizing the soil, and methods such as irrigation and saline washing have been widely introduced. Local farmers have developed various methods and paths in the fields of

fieldwork, gardening and horticulture based on cultural and ethnic traditions. Agriculture was also differentiated by irrigation characteristics and crop species. For example, irrigated farming was called by local residents “juicy land”, “tirama” or “Obikor”, “Obi”, and irrigated lands “lalmi” or “spring”. The crops of the mountain villages of Boysun, Denov, Sariosia, Sherabad of the Oasis also used a number of spring and keriz waters with river waters. In particular, when irrigating the cultivated areas of the villages of Sherjon, Vandob, Zarabog, Karabakh, Poshgurd, Chakob, Khatak, Kyzylolma, Laylagon, located on the eastern slopes of the Kohitang mountains, korez named Aktosh, Yagubboykorez, Baz, Yarmakorez, Pastorakkorez, Bulakkorez were used. The farming of the ethnic groups of surkhon vokhasi was based on intensive irrigation farming, and in the ancient core of the togoldi Plains and large rivers, where it was very convenient to grow various cultural plants, the Oasis was formed in the form of irrigation farming. These types of farms include the middle and upper basins of the Surkhandarya and Sherboddarya, the Meadows through which it is irrigated. The main growing products included cereals. The grown wheat was floured in water mills. In the village of Kengdala, Boysun District, pre-modern water mills are working. The population in artificial irrigation farming oases, together with the production of various products, also bought the necessary means of production from residents of other types of farms, such as raw materials, semi-finished products, craft products. In the OASIS, the bellows were engaged in farming, as well as home farming. In this, mainly artisans prepared the products used in the farm. In the Surkhan oasis, from cereals: wheat, barley, rice, millet, oats, white oats, legumes, mosh, beans, peas, oil crops: sesame, flax are planted. From vegetable crops: onions, carrots, turnips, pumpkins, melons: melons, watermelons, cucumbers, technical crops: cotton, hemp, tobacco are planted.

In the Surkhan Oasis, such types of wheat as "Tuyatma", "akbugdoy", are planted. In the Oasis, such varieties of melon as: blueberry, Emir, chalk, white novvot, zarkokil, left-handed, otkalla, tirish, such types of watermelon as "lambiboy", hayitkara, porcelain watermelon, "Bozajin", black watermelon are planted, such types as pumpkin: pilaf kadi, left-handed, dostar kadi, "gum kadi", Jovkadi. The farmers of the surkhon oasis called the big mountains, the open lands "fields", and the lands were called wheat, cotton, rice, sesame, flax and melons, and the lands where vegetables and melons were planted inside the villages, and the beds were called "life" (yard). Most of the peasants used the land in three parts. In particular, wheat, barley, millet, sesame, mosh, flax were planted on larger areas. These crops required little water and watered 2-3 times during the season. This crop species was harvested at the same time in early ripe may and June. The lands from which the harvest was collected were called “angara”. The Angara fields were once plowed and instead planted with a second crop (i.e. an evening crop). Such types of crops included sorghum, late melons. Farms with a lot of land area drove the earth without planting anything in order to give rest to some cultivated areas and increase the fertility of the Earth, such lands were called “plows”. Crops sown in autumn were called” white crops“, and crops sown in spring were called” Blue crops". White crops included wheat and barley, while blue crops included melons and vegetable crops. New crop species have also entered Oasis farming due to lifestyle changes. Examples of such types of crops are tomatoes, potatoes, cabbage, rediska, eggplant and the like. Autumn crops were harvested in may-June, and spring crops in October-November. Oasis farmers have long been preserved and strictly adhered to certain accounts, which are extremely necessary in farming, a crop was planted and harvested according to the farming calendar. Both the winter months and the summer months were taken into account on the basis of the ninety-day calendar. In addition, the so-called Winter chilla and summer chilla were also kept, an account of forty days each. The Oasis farmers divided the year into the following months based on four seasons. Spring: hamal, savr, javzo. Summer: cancer, Assad, sumbula. Fall: criterion, Scorpio, arc. Winter: jaddiy, davl, hut. Depending on this season, the land was plowed, seeds were

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sown, the harvest was harvested. Oasis farmers worshiped bobodehkan as the patron of farming. In addition, Khizr Khidr was considered the patron saint of abundance in farming. And father Hazrat Solomon was glorified as the patroness of water and mirobs. Also in farming, with the intention of obtaining a rich harvest, rituals such as the God of good, the dervishona, the Horn of oils, the Saints-Saints and the expulsion of a horse to the spirit of ancestors were also performed. An important branch of economic activity of the population of the Oasis has become important in the development and development of agricultural life. The development of farming depends primarily on the technical equipment and agrotechnics of the farm. Land-plowing and crop-planting weapons used in the farm farming in the Oasis have been formed for thousands of years.

In this article are given the importance, role, types of the family in modern society. Its development from ancient times till present is widely described in this article.¹

Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.²

Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.³

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Traditional types of ground handling weapons are now still used in farming. The main tools of Labor used in farming were the loin, hoe, plow, sickle, mole, soqa. The waist was made with a trigger as the main weapon in ground softening. The length of the waist was 25-27 cm wide by 20-23 CM, the length of the stem was 1.3-1.5 meters. Plow-the tip of the plow used to drive the Earth is made of iron and is called a pose. The pose was prepared by blacksmiths. The plow was added to the Ox through a yoke and a rake. The longitudinal and serrated parts of the plow are made of wood. (Appendix 1) crushing the cut of the driven yyers used the trowel to level the ground and pull the soil over the sown seed. There are 2 types of Mola, one with a large length of 3-3.5 m,made of perennial apricot and Mulberry wood. The width of the Mola was 40-60 CM.

The mole was also added to the Ox. When it was not possible to make a mole, a plow's shot was used instead. Mola's little one was 2-2.5 m tall and was pulled by a double ox or horse. The labor weapon widely used in farming was the hoe, and the hoe differed depending on size and shape. Hoe

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with a width of 30-32 CM with a length of 25-27 CM was widely used in earthworks, when leveling the ground when obtaining furrows. And small-sized Hoe was used to soften the base of plants and make chopsticks. Hoe was made in blacksmithing workshops, and hoe stalks were carved from Willow Wood. Farmers used a sickle to harvest crops such as barley, wheat, alfalfa, millet, sesame. The sickle is two branches, the first was called a small sickle, the second was called a back. Oasis farmers paid great attention to water conservation, therefore, the method of planting and watering was also chosen depending on the type of crop. Melons and gourds were watered as the floors of alfalfa and rice crops, taking furrows, vegetable crops and cotton rut. Plowing of the Earth was considered an important agrotechnical event and was carried out in the autumn months. The practice of Agriculture relied on traditional rich experience before starting planting, which required a lot from the farmer. The old peasant exhortation was followed. Particular attention is paid to the arrival of the year, the type and varieties of the crop. Oasis farmers watered and carried out agrotechnical measures depending on the conditions of each crop. To increase the fertility of the Earth and obtain a bountiful harvest, the Earth is regularly fed with local fertilizers. When fertilizing the Earth, mainly manure was used. planting of crops began with the introduction of hamal. And the autumn harvesting work was increased to Amla with the entry of the criterion. Agrotechnical measures such as plowing the land, crop rotation, leaving portov land played an important role in increasing productivity and raising farming. In the mountain and foothill areas of the Oasis, horticultural agriculture is much better developed. In the Oasis, gardening was not distinguished as a separate type of farm, but was considered one of the components of farming.

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FORMATION, DEVELOPMENT AND CRISIS OF THE KUSHAN KINGDOM

Sobirov Jamshidbek*Andijan State University**3rd year student of the Faculty of history*

Annotation: this article briefly touches on the events from the founding of the ancient Kushan Kingdom to its development and until the crisis.

Keywords: yuechzhis, Hunns, massaget tribes, "big Yue-chje", "Soter Megas", Sassanids

After Alexander the Great conquered most of Central Asia, some tribes that lived in the area began to move towards the Northeast. One such tribe, the yuechzhis (so called in Chinese sources), settled at the end of the 4th century BC, going from Eastern Turkestan to the territories up to the borders of Mongolia. And in the north of China, the Hunn tribes lived, and the Yuechzhi remained adjacent to the Hunns from the south side. Later, the Yuechji settled in East Turkestan and try to take the Huns into their influence. This movement of them begins to manifest little by little, especially from the second half of the 3rd century BC. The reason is that during the same period in the southeastern regions of Central Asia, the Greco-Bactrian state found its composition, disturbing the yuechji Edi. The need arose to form a united independent army of Central Asian tribes against Greco-Bactria. The Greco-Bactrian King Yevtidem skillfully uses the Huns a in order to destroy these movements of the massaget tribes. Yevtidem forms a military alliance with the Seleucid ruler Antiochus III against the settlers of the north in 206 BC. Aware of this, Prince Mode of Hunn avoids hostage from the hands of the yuechjis, overthrowing his own father from power and pulling troops over the yuechjis. In 176 BC, the Huns attack the yuechji for the second time. Ultimately, the Huns throw the yuechji to the West in 165. According to legends, the rulers of Hunn made a cup from the skull of the defeated yuechzhi King and drank wine in it in honor of the victory. The Yuechji tribes retreat to the ancient Fergana lands and begin to reside there. Chinese sources write that in the northern districts of ancient Fergana, yuechzhi build villages and cities. During this period, there was not a single King, but tribal and clan yabgs united under tribal elders. The Kushan Kingdom is an ancient state in the system of Uzbek statehood (mil. 1-3-a.lar). Mile. It arose in the 1st half of the 1st century as a result of the rise of the Kushan estate under the yuechzhi. Massagets (in the Chinese annals —yuechji) mile.av. In 140 years, after Syrdarya, he came to Bactria, defeated the Saxons and lived in the place of the Greco-Bactrian kingdom, divided into 5 Tribes for a century. Of these, the Kushan (guyshuan in the Chinese annals) tribe jabbus Kujula Kadfiz (Kadfiz I) subdued the 4 remaining tribes in the 1st century AD and proclaimed himself ruler. The term "Kushon" refers to either a dynasty or a tribe, and it was first coined in the mile. av. The end of the 1st Century — Mile. The king, who ruled at the beginning of the 1 century, was used in coins minted by The Count "Gerai". The territory of the initial estates of the Kushans included Northern Bactria (lands in Tajikistan and the south of Uzbekistan, in the south-east of Turkmenistan). Initially Jabbar, who later ruled the state with the title of King Kadfiz I founded the Kushan Kingdom, during which the Kushans conquered most of Pakistan with present-day Afghanistan. In particular, the village of Kushan in the Yangikurgan District of the present Namangan region and the city of Koson in Kosonsoy were built by the yuechzhi. It is known that in the middle of the 2nd century BC, the Greco-Bactrian state faces a crisis. Taking advantage of this favorable situation, the yuechji invade Bactria through the Sogdian lands between 140 and 130 BC and take care of the territories of Northern Bactria. The yuechji lived

in Bactria for 100 years, divided into 5 Tribes. They are miles. av. In the 140s and 130s, they also subjugated Greco - Bactria and founded the state association "big Yue-chje". Five governorates were subordinate to this state association: Guyshuan, humi, Shaunmi, Hise and Dumis. The Guyshuan (Kushon) tribe (yabgusi was Kudzula Kadfiz) ruled over all tribes, subsisting the yabgus of the four tribes. He proclaimed his state as the Kushan state and made Dalvarzintepa, located in the Shurchi District of the present-day Surkhandarya region, the capital of this country. Kudzula Kadfiz was determined to occupy the districts of the Left Bank of the Amu Darya in order to expand the borders of his state and strengthen its power. He soon ignored Parthia, Afghanistan and Kashmir. Kudzula Kadfiz dies at the age of 80. During his time, the Kushan state did not have its own money. Kudzula Kadfiz coins were issued by the Roman Kingdom and the Parthian Kings in imitation of tattooed coins. Therefore, on coins of this period, we will meet the inscriptions "Kudzula Kadfiz Yab instrumental". And later, coins were minted on the inscription "Ruler Kadfiz". On the right side of the tetradrah of the Kushan Kingdom, a picture of a man with hair combed with disillusionment, tied a ribbon on his forehead, zealously beating on his faces, was taken to the waist. The reverse of the coin attracts the attention of a person: a horse riding King in the middle, behind which the goddess Nika (zafar), holding a wreath, is flying. Here in itself there is a Greek inscription consisting of four words: "The Ruler of Kushan is Gerai Sanabniki". It is also more than a hundred years since the mysterious coins began to learn. The new information gained by the science of coinage in the following years, as well as the statues found in Holchayon, gave opportunities to make discoveries dating back to the time when the governor of Kushan ruled. Kushan copper Lightning is amazing and mysterious. They do not have the name of the ruler, but only the Greek inscription "King of kings great haloscor", which means his official and nickname. These chips, which in science are called coins of the "unknown king" or "Soter Megas", are often found in archaeological excavations carried out in the south of Uzbekistan and Tajikistan. The debate about which Kushan king these coins were minted by is still ongoing. M.E. Masson believes that they were minted by Kudzula Kadfiz. After the death of Kudzula Kadfiz, his son Yangaochjen, according to notes on coins, Vima Kadfiz ascends the throne.

In this article are given the importance, role, types of the family in modern society. Its development from ancient times till present is widely described in this article.¹

Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.²

Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.³

The most important aspect of working with unorganized young people is that they are related to engaging in entrepreneurial activity. The author sought to reveal the philosophical essence of Uzbekistan's experience in this regard.⁴

¹ Nasriddinovich, A. A. (2020). The features of appearing family in modern society. *European science review*, (3-4), 69-72.

² TOLIBJONOVICH, M. T., & OGLI, G. O. R. (2020). Lombard Microcredit Organization Its Concept and Its Importance Today. *JournalNX*, 6(10), 109-111.

³ Tolibjonovich, M. T. (2021). EASTERN RENAISSANCE AND ITS CULTURAL HERITAGE: THE VIEW OF FOREIGN RESEARCHERS. *ResearchJet Journal of Analysis and Inventions*, 2(05), 211-215.

⁴ Abdumalikovich, E. A. (2018). Innovatory methods of working with unorganized youth. *European science review*, (9-10-1), 259-260.

The views of Western scholars on the transformation of higher education have been analyzed from a socio-philosophical perspective. The development of higher education in Uzbekistan has been studied through the prism of foreign research.⁵

The article is based on the didactic basis of drawing in fine arts classes. Written about developing their skills.⁶

It is more known as Cadfiz II. Vima Cadfiz did not come empty while expanding kushanid power. During this period, the Kushan state invades Pakistan and the central provinces of India. Vima Kadfiz will mint coins on its behalf. They install a stone statue on it atab. This statue is erected in Mathura, India. Vima Cadfiz will reign for 30 years. Conducts monetary reform in the country. In the time of cadfiz II, a monetary reform was carried out, and the new coin system was based on the minting of gold of various qualities, the main stater of which comes 8.03 gr., two different coins were introduced: one 16.07 gr, and the other 2.01 gr. Along with this, the diameter is 23-25 mm, the weight is 16-17 gr. incoming copper coins were also issued. In the image of aversy of coins, the king, whose face is reflected by the side, performs a religious prayer as long as he is standing in front of the altar. After Vima Cadfiz, the Office of the country fell on Kanishka. During his reign, he conquers the southern districts of India, the Sogdiana, Khorezm and Choch regions of Central Asia. In the Kanishka era, coins with the inscription "King of Kings-the great savior" are minted. Kanishka coins have been found in many large areas, from Ashgabat to Khorezm, to the Tashkent Oasis. The Kushan state goes through a period of its heyday during this period and its territories have expanded greatly. Kanishka officially proclaims the Buddhist religion as the state religion, adopting Buddhism, becoming its promoter and protector on the scale of the kingdom. Kanishka moves the state capital from Dalvarzin to Peshovar. In the 70-80s of the 1st century AD, the Sino-Kushan conflict begins on the issue of the Lands of East Turkestan. Until then, the Kushans were sympathetic to the military actions of the Chinese to take the Lands of East Turkestan. They even quickly recall the Qangui army, which was sent to Qashqar in the 84th year to fight against the Chinese. And the Kashgar municipality will surrender to the Chinese. After that, the Kushans will help China to conquer the peat. 2-3 years later, the relationship between the two is broken. This was due to the fact that the Kushan ambassador went to China with gifts to Kat in order to lure the daughter of the Chinese ruler to the king of the Kushans. The Chinese ruler will imprison him. As a result, a cold snap falls on the two middle ones. The Kushan ruler, who considered himself insulted, marches against China with an army of 70 thousand people. In a mutual struggle, he is overcome and forced to flee East Turkestan. Due to this favorable situation, the Kushans again enlisted in East Turkestan in 107. While the Kushans were unable to establish their rule in East Turkestan, the Indian Chronicles provide information that Kanishka had invaded the Tarim Basin. So, in the 23-year period when Kanishka reigned, the territories of the Kushan state expanded greatly. As a result, the Kushan State turned into a large Kingdom and rose to the level of rivalry with the Han dynasty in China, as well as with the Roman Empire. In the Kushonda state, provinces and cities were ruled by the viceroys of the supreme ruler who stood at the top of the state. They unconditionally obeyed the supreme ruler and constantly paid tribute to the state treasury. About the territory of the Kushan Kingdom in the "Zoroastrian Kaaba" built by the Sasanian king Chopor I (241-242), it is said: "the country of the Kushans stretches to Peshawar, Kashgar, Sughd and choch." In Central Asia, there were 3 cities founded by Kushans: 1. Koson-in the Fergana Valley; 2. Kattakurgan-in Zarafshan Oasis and 3. Kesh is in Kashkadarya region. After vasishka, power passes into the hands of Khuvishka. He will reign for 32 years. After

⁵ Egamberdiev, A. (2022). HIGHER EDUCATION IN SOME WESTERN RESEARCH. *Thematics Journal of Social Sciences*, 8(2).

⁶ Yuldashevna, S. G. Didactic Fundamentals Of Drawing In Fine ARTS Classes. *JournalNX*, 851-853.

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him, Vasudeva reigned. Vasudeva ruled the country for 34 years. By this period, the Kushan Kingdom was divided into two parts. Part of the country is dominated by Vasudeva, and the second part by Kanishka III. This is evidenced by coins, coins minted on behalf of both of them. Kushan state's international diplomatic and trade relations have developed widely. In 99, The Ambassador of the Kushan state went to Rome. There were close fiftieth ties between the Kushan and Roman Kingdoms. Probably for this reason, the Roman tsars at the beginning of the 2nd century reduced the images of ambassadors, merchants, artisans who came to Rome to the Trojans' columns. In these sculptural images, images of Representatives of Central Asia are also found. On the territory of Bactria, many samples of Roman coins and works of art were found. The kingdom of Kushans gradually began to move towards a crisis after the successor of Kanishka, Khuvishka. This process was the main factor in the exit of the Sassanid state in Iran to the stage of history. In particular, from the Sassanid rulers of Shopur I (242-243 ad) and of Shopur II (ad. 309-379) his blows to the Kushans took a decisive place. By 226, in the west of the Kushan Kingdom, in the place of the Parthian state, the Sassanid State entered the field of politics. This state was formed in the territories belonging to Parthia. However, King Ardashir sought to function as an independent state during the 1st and began to pose a threat to the Kushan state. Such a situation did not leave the Kushans indifferent. The Kushan King Vasudeva sent his ambassador to China in 230, seeking an alliance against the danger posed by the Sassanids. It was natural that there was a battle between the Kushans and the Sassanids. In the two middle battles of 242-243, the army of the Sassanid Shopur I defeated the Kushans. After that, the Sassanid rulers received the title of "Kushonshah" in the territories of Eastern Khorasan. And in 252, they were again divided into the title "Ulu'g Horn of Kushan horns", by these years the Kushans lost even a large part of their land in India. This can also be known from the message that in one Buddhist text (of the mid-3rd century) "the world is divided into three parts (China, Rome and Kushon), but the "Sons of heaven" (Kingdoms) gives four: China, Rome, Kushon and India." Indian sources indicate that by the middle of the 3rd century, India was separated from the Kushans as an independent state. In the same years, Khorezm is also separated from the Kushans. Thus, from the middle of the 3rd century, the kingdom of Kushans faces a deep economic and political crisis. But even after that, the Kushan state stood on the stage of history for more than 100 years as one of the largest countries in the Middle East. The strengthening of the Sassanid Kings caused the strengthening of the connection of the Kushans with the Roman Kingdom. The sources indicate that the Kushan ambassadors took part in the celebrations dedicated to the victory of the ruler of the Roman Kingdom, Avrelin, over Palmyra in 274. As a result, the Sassanids, fearing Roman—Kushan friendship, follow the path of improving communication with the Kushans. On the way to attention to the positive outcome of this goal, the Sasanian king Khormuzd II (301-309) marries the Kushan Queen. However, by the middle of the 4th century, the relationship between the Kushans and the Sassanids became K Eskin again. During this period, Shopur II (309-379) strikes the Kushans and invades the lands of Northern Bactria. The Kushans also endured this blow. The last representatives of the Kushan Dynasty are the kidarians. The celebrations of their transfer to the throne took place at the end of the 4th century in Balkha. The Cedars did not live long on the stage of history. New forces came out on the field. These forces in time led to the extinction of the Kushan Kingdom from the stage of history. The Kush on Kingdom and the Kushan period occupy an important place in the history of Uzbekistan, Tajikistan, Afghanistan, Pakistan, and India. Thus, the Kingdom of the Kushans vacated its place in the historical arena to other, more powerful political sentiments than itself. The Kushans left an indelible mark on the development of human society during their estimated 400-year reign. Unique works of Art, Monuments of culture created during this period are evidence of the power of the unning past.

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Analyses of zoo-component expressions in German and Uzbek languages**Sapaeva Raykhon,***Senior researcher, Urgench State University, Urgench*

Annotation: *This article highlights about the concepts of zoo –components while studying phraseological units .Also etymology of the words analysed and underpinned the peculiarities in the languages. Besides it antropocentric study of zoo-component expressions can be studied. Phraseological units are used in comparable languages to give our speech more vividness, imagery, metaphor, stylistic coloring of expressiveness, and most importantly, relationships between people.*

Key words: *zoo-components, stylistic coloring, etymology, linguistic fact, homonyms, genealogically.*

Introduction

It is known that each ethnic group has its own view on the "proportion" of man and animal, man and plant, etc., in addition to the norms characteristic of other ethnic groups. These images somehow "set the pattern" for health, beauty, stupidity, meanness, cunning, intelligence, etc. For example, in the German language, die Schafe austreiben means to be stupid, but the Uzbek people "see" this quality in animals such as donkeys and chickens. Now, in the Tajik language, which is very close to us, has a lot in common, but is not genealogically related, this attribute is attributed to a cow: gov barin is related to istodan. At this point, it is necessary to go a little deeper into the matter for the antropocentric study of zoo-component expressions.

For example, the concept of sheep has different meanings in the Uzbek language. All this, of course, depends on the attitude of the Turkic peoples to the humble creature, what they could see in the form of a sheep. As one of these, it can be said that it is not for nothing that the word "sheep" has progressed to such meanings as "people" and "oppressed". The etymology of this word shows that our people's attitude towards sheep has led to these meanings. This word is shown by M. Koshgari as qoy, blood, and it can be assumed that its initial forms were qod and qoz. Because even in "Kutadgu bilik" this word is used in the form of a rock, but the name of the constellation Hamal is mentioned in the style of Qazi. Judging by the fact that the name of the constellation Saur is used in the form of Ud in the work, as well as being synonymous with the word "inak" and giving the meaning of "cow", this word was later used in the form of a house in the sense of "ox". In the same way, it is known that the first form of the verb meaning "to place in a place" is the homonym of this word. So, qod // qoz ("z" consonant consonant) // qoy was formed by adding the suffix -d//-y meaning "settlement" to the old Turkic word qo - "place". This can be justified by assuming that this animal was one of the first domestic animals, taking into account that it was one of the creatures that were first domesticated by our ancestors. Accordingly, it is clear that the consonants -d//-y in the sense of "settlement" form both a noun and a verb at the same time. Homonyms between nouns and verbs in Turkic languages have been specially studied.

Materials and Methods

As another proof of the above opinion, let's pay attention to the following linguistic fact: Mahmud Koshgari showed that there is also a form of blood that has changed to the consonant y. If we compare this form of the word with the old Turkic verb qon- which means "to take a place at a certain level", we can see that the naming principle of both words (qoy and qon) is the same. Among the modern Turkic languages, Koyun in Turkic, Azerbaijani, Turkmen, Gojun, Altai, Kazakh,

Karakalpak, Kyrgyz, Nogai, Uyghur, Gagauz, Kojun, Tuva, Khakas, Khoi in Mongolian, Khoni(n) in Mongolian, Khanin in Manchu. , the fact that it is konin in Tungusic language also shows how ancient this word is. Sh.Rakhmatullaev expresses the opinion that the suffix -n in the forms of sheep and kanyin should represent the meaning of diminutive-petting. This form is also mentioned in Ibn Muhanna's dictionary. Similar cases are also visible in other nations. For example, fsho', sho', which means sheep in the old Persian language (sho' means a shepherd in the sense of a shepherd, is in the root of the old Uzbek word шобон) is actually related to the words sheep in English and Schaf in German. This word later changed to the word gusfand, which means "precious property", and this fact is also very important in the analysis of expressions with a sheep component in the languages of the peoples of Central Asia.

In German, the phrase ein Wolf im Schafspelz, a wolf in sheep's clothing, is used to depict hypocrisy, hypocrisy, and the person who causes it. Der freundliche Kollege könnte ein Wolf im Schafspelz. Zwar scheint sich sich den letzten Jahren die Kultur vieler Unternehmen zu ändern: Einzelkämpfertum und Ellenbogenmentalität verlieren an Zustimmung. (Rolf Haub. Neidisch sind immer nur die anderen: über die Unfähigkeit, zufrieden zu sein);

This paremiological unit, meaning "When among wolves, howl," is "Man muss tun, was die Mehrheit, der man gehört, tut", that is, about agreeing to a common opinion for some benefit or accepting the customs of the majority. In some nations, this unit can be turned literally. For example, in Russian volkami jit - po-volchi vyt. In German, it also has variants such as Du hast dir diese Suppe eingebracht, jetzt musst Du sie auch auslöffeln (literally: you cooked the soup, now you have to eat it yourself), andere Länder, andere Sitten (another country - another custom). Accordingly, his Uzbek language can be expressed with the proverb "close your eyes among the ghillies". Now let's pay attention to what the words wolf in German and gilay in Uzbek mean. Naturally, they represent a very different environment. Only this sharply different environment was found by German thinking in the form of wolves, and the Uzbek people in the guise of ghouls. In this respect, the German worldview is close to the Uzbek worldview. Our people understood this aspect of wolves' nature with the proverb "Wolf's child is a wolf".

Results

Now, the same meaning, that is, the meaning of environment different from others, is expressed in different ways in different nations. For example, in English When in Rome, do as the Romans do or Like when in Rome do as the Romans.

In German hungrig sein wie ein Wolf means "to be hungry like a wolf" as in Uzbek: Ich glaube, du mußt hungrig sein wie ein Wolf. Kusma hatte alles für dich fertig gemacht. (Leo N. Tolstoy. Anna Karenina, Volume 1).

It is noted that the name "monstrous animal belonging to the canine family" may have been borrowed from Iranian languages into Turkic languages. Boru in many Turkic languages, including Altaic, Bulgarian, Kyrgyz, Karakalpak, Kumyk, Tuva; wolf in Bashkir, Tatar languages; wolf in Kazakh, Turkmen, Uighur; fluff in khakasha; Regarding this word, which is in the form of wolf in Yakutsk, H. Vamberi suggests that it is based on the word "wolf" - "gray". Attributing the genetics of the word Böry to Iranian languages is first observed in the works of French Turkologists. They base it on the fact that the name of this animal is close to Sogdian vyrk and Sanskrit vikah böry in terms of sound composition. True, it is observed that the old w in Iranian languages changed to g (winās - gunāh "sin") or b during further development.

But if we look at the etymology of the word "wolf" in the language of Alisher Navoi's works, the Persian "gurg" is not justified. Gorg grg meaning "wolf" is found in most Iranian languages, as varkāna in Old Persian, vehrka in Avesta, gurg in Pahlavi, vrka in Sanskrit, var, varg, verg in Koshani,

vurg in Mazondaroni, varg in Kurdish, lug, Kurdish in Afghani (Pashto). It has the forms varg in Baluch, gvarg in Baloch, and aurak in Yaghnob. If we take into account the phonetic phenomenon v - g and r - l, the words Russian volk (wolf), English wolf, French lout have a common root. Let's note: in no other language with this generality has the second g or k consonant of the word been dropped. Accordingly, if беры was related to this word, it should have been in the form of бoryк or бeryг, at least in some Turkic languages.

Conclusion

However, above we considered its form in most Turkic languages. Therefore, the phonetic laws of both Turkic and Iranian languages and the comparison of the bases in both languages show that they are separate words.

Another synonym of Bury in Turkic languages is kurt, which has the same meaning in some languages, especially of the Oghuz group. For example, gurd in Azerbaijani, gurt in Turkmen, kurt in Turkish. This word means both in Turkish and in old Uzbek language, including in the works of Alisher Navoi, depending on the content of the text, sometimes it means worm (a type of insect), sometimes wolf, or the meaning of the line "bird, worm kamug tirildi" in one of the songs in "Devonu lug'otit-turk" indicating that the word was originally a collective name for animals.

The wolf has very unique biological characteristics, which the Turkic peoples knew very well, and accordingly, a certain positive attitude towards this animal has been preserved for centuries. One of them is reflected in the proverb "The wolf does not tear the wolf." It is interesting that the mutual harmony of wolves, and the fact that people should learn from them as well, is expressed in the Tajik proverb "zaboni gurgonro gurgon mefahmand" (literally: a wolf knows the language of wolves). This is in accordance with the Uzbek proverb "A bird knows the language of a bird." In the Uzbek language, there is also a proverb "A wolf understands the language of a wolf" according to the same article. The difference in the first one is that any person understands each other, and in most cases it carries a positive meaning. For example, about a child immediately entering and playing with a child. The second one is about bad people understanding and supporting each other. There is also a variant of "A snake knows the secret of a snake, the secret of a snake is a snake" and metaphorically "The language, purpose, and secret of a bloodthirsty tyrant, treacherous criminal are known very well only by people like him. , they immediately understand what he wants to say from a single word or gesture."

At this point, it can be comparatively said that in accordance with the Uzbek phraseology of the old fox, the market goat, the meaning is expressed by the Tajik phraseology of gurgi borondiy (exactly: the wolf that saw the rain). This is given in German with the phrases alter Kauz, alter Hase.

The analysis of the linguistic material showed that the phraseological unit is complex, multifaceted, colorful, expressive-figurative, and, according to many linguists, it is difficult to determine its specific status. The phraseological structure of the Uzbek and German languages is quite wide and diverse. Phraseological units are used in comparable languages to give our speech more vividness, imagery, metaphor, stylistic coloring of expressiveness, and most importantly, relationships between people. In the process of analyzing the linguistic material based on the anthropocentric paradigm, we come to the conclusion that it is impossible to study various phraseological material without systematization.

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Modern scientific research on semantic field theory*Ismoilova Dilorom**Department of English language, Ferghana State University
E-mail: d.r.ismoilova@mail.ru*

Abstract: *Irrefutably, many scientific works are conducted following the principles of structural linguistics. In linguistics, the study of linguistic units by dividing them into different meaningful groups on a thematic basis provides new scientific conclusions to the science. A systematic approach to the area under study during scientific research provides sheer opportunity for the researcher to study in groups and identify similarities and differences of units belonging to the semantic group or field. Field theory is used to investigate the language listem dividing into many microsystems. The article discusses modern research which contributed to the development of the field theory. The author highlights essential theories presented by researchers and analysed their scientific conclusions concerning practical results.*

Key words – *semantic field theory, grammatical field theory, field elements, system linguistics.*

Introduction

The content of field is created through the generality of concepts expressed by linguistic units. Linguistic units united under one general concept are manifested by their belonging to different levels. It is worth stating that the term field was a term in the field of physics before joining the ranks of linguistic terminology. The fact that the field became a term related to linguistics as a result of the integration of sciences. For almost a century, the theory of investigating world languages as a field has been refined and enriched in content. The term field was interpreted variously by representatives of different generations and different linguistic schools. However, we can see that all the classifications given to the field have something in common.

Questions such as what is the adequate definition of the semantic field, whether it is a coincidence in the language or an aspect of the language that requires special study, besides, the effort to analyze the structure and types of the field, and to clarify their characteristics, are being scrutinized in later researches.

Acknowledgements

It should be acknowledged that, the field theory was firstly introduced by German linguists. J. Trir and G. Ipsen made substantial contribution to the development of field theory throughout the world. The various interpretations by linguists such as Weisgerber, Lyons, Porsig and Jolles are undoubtedly a fruitful source for later research. Their theoretical and practical conclusions paved the way for many new studies.

Although Ipsen's field theory was the most productive of the methods used in language research until then, it could only be used at the level of limited vocabulary. Porsig's field theory became a term for describing certain phenomena that occur during the development of the internal structure of the language. It also served as an important tool for understanding the evolutionary processes of language and thought. However, since Porsig's field theory was not used in large-scale studies, it was not considered as a perfect method.

S. Ohman, who pointed out that the content field is one of the urgent issues of linguistics, says that the solution of semantic research problems can be solved by one of the above theories,

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depending on their nature. He also adds that new methods and methods in the science of semantics are not yet at the level of completely abandoning the old approaches.

Ohman mainly focused on the study of the same semantic fields in modern languages. For example, he analyzed semantically two lexemes in English and German, belonging to the same language family.

A research was made by Russian linguists to the study of field theory caused various debates in world linguistics. While the tendency to introduce this theory to the lexical level of the language developed in Europe, Russian scientists began to use the term “field” in order to analyze other grammatical constructions of the language. M. Gukhman put forward the theory that the field is made up not only of lexical units, but also of grammatical categories and semantically-functionally common word combinations and called it a grammatical field. Guliga and Shendels used the term “grammatical-lexical field” based on the issues related to the grammatical structure of the language and the coherence and interaction of lexical tools. They focused on the field of plurality in the modern German language. This field is formed by means of plural nouns, adjectives, numerals, quantity pronouns, plural personal pronouns and collective nouns.

The views of the Russian researcher A. Bondarko on the field classification made it possible to rise to a new level in the "reform" of the field theory. He described the field term based on the grammatical structure of the language system. According to him, the grammatical structure can include not only units of the same level, but also lexical units that have a common semantic-functional aspect. Based on this scientific view, Bondarko developed the classification of functional-semantic fields. The functional-semantic field is a system of units belonging to different levels (morphological, syntactic, word-forming, lexical, mixed-lexical-syntactic) that unite on the basis of the commonality and interrelationship of the meaningful tasks of a given language. The main features of this field are the existence of a common semantic function in the constituents forming the field, the interaction of grammatical and lexical tools, the division of the field structure into core and peripheral parts, and the possibility of exchange between this field and other field elements.

Discussions and results

The field theory has been recently investigated by many other linguists in the world. Most of them have provided crucial scientific conclusions in terms of word groups.

In particular, G. Kleparsky's fruitful research in the field of content deserves recognition. Kleparsky's main goal was to analyze the evolutionary development of the “human” lexical field. The uniqueness of this study is that Kleparsky studies human-person space units derived from lexemes belonging to “flora and fauna “ lexical fields. In addition, it presents a complete linguistic analysis of the lexical fields of “boy”, “girl and woman”. His analysis is based on a diachronic method and aims to study the historical evolution of the English synonym pair “girl-woman”.

For example, the lexeme *pigeon* in the English language initially had the meaning of a young pigeon in the Middle Ages, but later it began to mean a girl, a woman. This lexeme, used metaphorically, began to be used in the beginning of the 16th century, along with the adjectives pretty (charming), young (young) and fair (fair). The metaphorical use of the lexeme dove (pigeon) is also reflected in this scientific work of Kleparsky. More precisely, the application of this lexeme to women of what age, appearance and nature is schematically described. The scheme shows that the word dove is used for young, elegant and fair women and girls.

Rusinek, a researcher who conducted scientific work on the semantic field of “alcoholic beverages” using Kleparsky's method, analyzed how semantic changes affect the field. For example, in order to prove the semantic development of the lexeme *moonshine*, he argued that this lexeme belongs to different lexical fields. Etymologically, this word, originating from the German language,

during its semantic development was a unit related to lexical fields such as natural phenomena, food, mental activity, and alcoholic beverages. The lexeme of moonshine, which was recorded for the first time only at the end of the Middle Ages, in the early period of its historical development, is formed on the basis of the literal translation of the parts that make up the compound word, used together as moonlight and belong to the lexical field of natural phenomena. This is synonymous with the lexeme moonlight and justifies that it is located in the same semantic field. It is from this period that the lexeme moonlight also has the meaning of a stupid idea, an idea not worth talking about, and naturally, with this meaning, it also occupied a place in the field of intellectual activity. The most interesting part of the etymology of this lexeme is its use as a type of alcoholic drink. In those times, people secretly prepared alcohol in an illegal way, in the dark of night. Thus, the name of this drink is moonlight, that is, it is made in the light of the moon. And finally, the next meaning of the lexeme under discussion is a type of food made from eggs, which is semantically connected to the content field of food. Bearing in mind that the lexical level of the language system is always changing, we tried to determine the changes in the semantic structure of the lexeme analyzed above. According to it, we found out that the word moonlight is in circulation in the international network in another new sense:

Bob never moonlights, he is loyal to his profession.

In this case, this lexeme expresses the meaning of doing some additional work besides the main workplace and hiding this activity from the manager. It can be concluded that the lexeme moonlight with this sema cannot belong to any of the above semantic fields.

The effective results of studying changes in the semantic structure of different languages on a thematic basis led to an increase in the number of scientific works devoted to the search for points of connection of two or more semantic fields by researchers at the next stages. In this regard, Rusinek himself is a great initiator. Because thanks to his efforts, the intersections of the person, the human field and the members of the two types of fields on the paths of semantic development were made known to the people of s

This Polish researcher first turned to the semantic field of “clothes” and studied all the units belonging to this field, distinguishing among them those that later expressed human content. Later, Rusinek took up an even more interesting scientific topic. He carefully analyzed the bilateral changes in the semantic fields of “cakes” and “people” in English and Polish. As a result, a list of lexemes that belonged to the field of “cakes” and became a representative of the field of people in the semantic evolution, and whose primary meaning refers to the field of people and later merged into the field of “cakes”, was formed. For example, the English word Florentine has the primary meaning of living in Florence, Florentine. Due to semantic changes, this word is now considered a type of cake. At the same time, we can see that there are names of sweets with the names of famous statesmen and inventors who have left a mark in history. They are garibaldi, Napoleon, frangipane. Frangipani is an Italian inventor who invented an almond-scented perfume in the 13th century, hence the name of almond-flavored creams used in confectionery.

Etymologically, we can show a number of words that have entered the human lexical field as a result of the metaphorical use of lexemes with the meaning of cake in the English language. They have become lexemes describing human nature in a series of meaningful changes: cake (a traditional round cake) - a stupid and stupid person; cookie (flat, small cake) - a beautiful and elegant woman; and sponge (a very light cake) has new content, such as a person who lives at the expense of others. As a result of Rusinek's study of the stages of semantic change related to the lexeme of tart, we can observe that although this lexeme belongs to the semantic field of tart for years, it has undergone various meaningful changes in this field itself. This word, which first entered the English language

in the 15th century, was used in human speech in the sense of "a round cake or bread". Later, it was observed that it was used in the sense of "a pie filled with meat, cheese and vegetables". In the 19th century, as a result of the development of the tendency to liken people to the names of sweets, the lexeme tart also acquired the meaning "beloved girl, woman".

Another work that analyzed the intersection points in the semantic evolution of the content of the person, human content field and other field members was written by R. Keltika, according to which, during the semantic development of the elements of the lexical field of pets, they become elements of the person, human lexical field. issues are justified linguistically.

"The vocabulary layer of the language is not a product of individual words, but a system of interconnected lexical networks. Semantic field theory is also called lexical field theory. Crystal uses semantic fields such as transportation, color, and body parts as examples to prove her point. He presents two types of contexts, emphasizing the need to take into account the context in which the lexeme is located before dividing lexemes into certain semantic fields:

I was being treated in the hospital last week.

In this context, the lexeme hospital belongs to the semantic field of "health".

The hospital needs a new roof.

In the second example, the lexeme hospital is considered a unit related to the semantic field of the "building".

The theories presented by Chinese researchers and the practical results achieved by them occupy an important place in the research conducted in the field of semantics in recent years.

In particular, Y. Zhou is a supporter of studying semantics through the field theory based on interrelatedness and the relationship of language units to each other. Zhou interprets the theory of the field in this way: "Semantic field is a collection of several words, called the lexical field, which are interconnected in terms of content and united under a single concept." These words can be interpreted in two ways. From one point of view, it can be expressed by the single concept in the definition - superordinate (general, superior concept). In this case, the rest of the semantic field consists of hyponyms. For example, hyponyms such as spoon, ladle, sieve, knife, gas stove are united under the concept of "kitchen".

Conclusions

Studies based on the content area not only reveal the relationship between the elements that make up this area, but also show that the vocabulary of each language is a unique system with its own distinctive aspects.

In conclusion, if we consider some aspects of the research works abovementioned, we are sure that the content field has a complex nature.

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Mass media influence

Jumaniyazova Shahlo Zohid kizi

Year 3 student of Foreign Philology faculty, Urgench State University

Saparbaeva Gulandam Masharipovna

PhD. Assistant professor of the department 'Theory and Practice of Translation',
Urgench State University

Abstract: *This article deals with the impact and influence of mass media in our lives, benefits and drawbacks, effects of violence in the media, and it is about how it will influence on public opinion.*

Key words: *mass media, impact of mass media, positive and negative sides, effects of violence in the media, internet*

In the last 50 years the media influence has grown exponentially with the advance of technology, first there was the telegraph, then the radio, the newspaper, magazines, television and now the internet. We live in a society that depends on information and communication to keep moving in the right direction and do our daily activities like work, entertainment, health care, education, personal relationships, traveling and anything else that we have to do. A common person in the city usually wakes up checks the tv news or newspaper, goes to work, makes a few phone calls, eats with their family when possible and makes his decisions based on the information that he has either from their co-workers, news, tv, friends, family, financial reports, etc. What we need to be aware is that most of our decisions, beliefs and values are based on what we know for a fact, our assumptions and our own experience. In our work we usually know what we have to do based on our experience and studies, however on our daily lives we rely on the media to get the current news and facts about what is important and what we should be aware of. We have put our trust on the media as an authority to give us news, entertainment and education. However, the influence of mass media on our kids, teenagers and society is so big that we should know how it really works.

Of all the media distribution channels the most influential has been the television, we are constantly exposed to thousands of images of violence, advertising, celebrities and much more, in fact it is known that a child is exposed to about 40,000 ads a year. But who owns the media, which are the companies or people that shape our values, beliefs and decisions? The media is basically dominated by five major companies they are: Time Warner VIACOM Vivendi Universal Walt Disney News Corp Those 5 companies own 95% of all the media that we get every day. They own the major entertainment theme parks, entertainment movie studios, television and radio broadcast networks and programming, video news and sports entertainment. They also own integrated telecommunications, wireless phones, video games softwares, electronic media, the music industry and more. Years ago there was more diversity in companies, but they have merged so now they are just a few and they have the power to shape the opinion and beliefs of us and our kids. So it is important to be aware of what your kids are exposed to every day and you should also try to look at things from different perspectives and not just from the one the media gives you. The media makes billions of dollars with the advertising they sell and that we are exposed to. We buy what we are told to be good, after seeing thousands of advertisements we make our buying decisions based on what we saw on TV, newspapers or magazines to be a product we can trust and also based on what everyone else that we know is buying and their decision are also based on the media. These are the effects of mass media in teenagers, they buy what they see on TV, what their favorite celebrity advertise and what is acceptable by society based on the fashion that the media has imposed them. When we watch TV or a movie we

usually see many images of violence and people hurting others. The problem with this is that it can become traumatic especially in our children as we see it more and more. Our kids that are starting to grow and are shaping their personality values and beliefs can become aggressive or they can lose a sense of reality and fiction of what they are seeing. In the past years there have been some cases of kids carrying a gun at school and even hurting others with it. Those kids have been linked to excessive use of violent video games and war images. Another problem is that real war is used as a form of entertainment by the media, we should make our kids and teen aware that war is not a form of entertainment and that there is no win or lose like in video games, in real war everyone lose. As we have said above, the media has a huge impact on society and also in public opinion. They can shape the public opinion in different ways depending of what is the objective. For example, after the attacks of 911 the media gave a huge coverage of the event and exposed Osama guilty for the attack as they were told by the authorities. This shaped the public opinion to support the war on terrorism, the same happened with the war in Iraq. The problem is that if media received un accurate information then the public opinion supported a wrong cause, this is the power of public opinion influence. Other ways to influence are with polls and trends, especially in political campaigns. The candidates that can pay for more TV and media exposure have more influence on public opinion and thus can receive more votes.

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**THE DEVELOPMENT OF MYSTICAL THINKING IN CENTRAL ASIA, ITS
SCIENTIFIC-PHILOSOPHICAL ESSENCE.**

Shahnoza Tuychievna Tursunkulova

Samarkand State University
Lecturer at the Department of philosophy
and national ideology, Ph.D.
Uzbekistan, Samarkand
mstursunkulova@mail.ru

Abstract: *In the article, opinions are given about the emergence of the history of Sufism in Central Asia during the Middle Ages, its scientific-philosophical essence, and historical significance. Sufism sects, their content, main problems are studied.*

Key words. *Sufism, sufism schools (sects), Ahmad Yassavi, Najmuddin Kubro, Zoroastrianism,*

Introduction

It is important to study the spiritual heritage of the great thinkers of the East, who made an incomparable contribution to the philosophical-scientific development of Sufism in Central Asia, that is, to study their philosophical essence, religious-educational aspects, social-cultural experiences, moral-aesthetic characteristics from a modern point of view. In our research, scientific analyzes were conducted regarding the emergence of the history of Sufism in Central Asia during the Middle Ages, its scientific-philosophical essence, and historical significance. During the Middle Ages, Sufism views, nourished by Islam, improved scientifically and philosophically, thus the history of Sufism and its stages of development were formed. As a doctrine, a set of concepts, theories, principles, and categories was formed, ontological, epistemological, and synergetic features were created. The transformation of Sufism into a doctrine, the supremacy of Sufism in all spheres, and its deep penetration into the life of mankind have been realized.

Both the philosophy of Sufism and its essence as a doctrine are extremely complex both theoretically and practically. According to the dynamics of the development of Sufism as a doctrine, its main ideas and theories are in constant motion, improved and enriched. Of course, Sufism as a doctrine has declined, but Sufis are still active in many countries. The analyzes of the historically formed Sufism heritage show that they have a strong focus on the practical aspects of human problems, especially the creation of methodological foundations of his "I", victory over his "I", self-education, management, and organization. The issues of raising human spirituality and achieving perfection were considered the leading factors of Sufism.

The First President of the Republic of Uzbekistan I.A. Karimov: "If you ask me what should be done to protect our spirituality and what should be done against the attacks that threaten it, I would first of all say that every person living in this country should realize their identity, our ancient history and rich I would answer that it is necessary to deeply assimilate the heritage of our culture, our great ancestors, to consciously look at the reality of today's rapidly changing life, to think independently and to live with a sense of belonging to all the changes in our country. [1.13] After all, not in one year or five years, a person (nation, people) reaches the high level of human spirituality over many years and centuries. Human spirituality is the age-old problem of humanity, and it is also explained in a unique way in the science of Sufism.

Materials and methods.

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The scientific-philosophical nature of Sufism attracts the attention of both foreign and Uzbek scientists alike. Sufi schools (sects) created by the representatives of Sufism in the Middle Ages had a great role in its rise to the level of teaching. In Tariqat, the "master" teaches his "disciples" (murshid) the knowledge of Sufism. According to some sources, elements of Sufism were originally present in the Zoroastrian religion. The holy book of the Zoroastrian religion "Avesta" as an encyclopedic and spiritual monument reflects the philosophical ideas of Zoroastrianism, a world religion of its time, which was formed in the Khorezm region (these views are also quite controversial), then spread in Iran, developed from a polytheistic and dualistic worldview to a monotheistic understanding of the universe. . The work reflects the ancient culture and spirituality of Central Asia, moral, legal, humanitarian ideas.

In essence, the work is a hymn to human work, moral excellence and humanity. About the universe (unity, integrity of the universe), social (society, justice, family, tribe well-being), economic (livestock breeding, expansion of agriculture), about life, proper attitude to nature (land, water, air, fire), spiritual and moral (good thought, good word, good deed unity) issues define the main essence of Zoroastrianism. In these matters, Sufism has similarities with its ideas and theories. Also, Zoroastrianism, like Sufism, is a complex work, in which worldviews, socio-cultural experiences (prayer, customs, traditions) of ancient Turanian peoples related to mythological images and ideas are all mixed up.

The dynamics of transition from polytheistic beliefs to monotheistic ideas can also be observed in "Avesta". In the first part of "Avesta" - "Yasht", every natural phenomenon has its patron deity. But in "Yasht" itself, it is felt that these gods are gradually divided into two groups: some unite and represent Ahura Mazda, the symbol of all light, good things and events, while others represent darkness and evil in the form of Anhra Mainyu. The importance of "Avesta" in the history of human civilization lies in the fact that man and his pious way of life are at the center of its philosophy. Concern for man, a wide range of socio-political and religio-ethical ideas testify to the life-giving, optimistic and humane nature of Zoroastrian philosophy.

Human problems in Zoroastrianism (spiritual purification included), his faith, spirituality, culture, knowledge, socio-legal relations, etc., were considered as the eternal problems of mankind, also the object of Sufism. "Aesthetic categories such as Beauty and Ugliness, Light and Darkness, Highness and Lowness, Purity and Impurity, Piety and Sinfulness, Heaven and Hell express various aspects of the Zoroastrian aesthetic ideal, call to strengthen the humanistic essence of this doctrine, reveal its new aspects and components. serves to give." Zoroastrianism and Sufism are essentially expressions of human problems, religious beliefs, etc. have similarities in a number of issues. Unlike Zoroastrianism, Sufism is not a religion, it is widely spread as a doctrine. Sources also recognize Zoroastrianism as a doctrine. However, Zoroastrianism was once the great religious faith of the Persian Empire, and now it is one of the world's minor religions.

Sufism is a religious-philosophical trend formed on the basis of Islam, in which the influence of ancient Greek teachings - Neoplatonism, Judaism, Christianity, Zoroastrianism, and especially Buddhism can be felt. It is based on asceticism, that is, on the basis of renouncing the pleasures of this world, the search for the way to reach God, to know him, to unite with him. Sufism is based on fulfilling the religious beliefs and requirements required by the Qur'an and Sharia, unconditionally considering oneself as a slave of God, and unquestioning submission of one's personality to certain religious rules. In this way, those who were converted to Sufism were condemned, persecuted, and punished in some cases because they did not comply with the requirements of the orthodox Islamic clerics. Sufism has not always been welcomed in history, and it has had its detractors. Some scientists

have also said that Sufism is a problem related to the human psyche.[2,21] However, the wide spread of Sufi way of thinking definitely means its importance and valuable properties.

Hazrat Inayat Khan (1882-1924) said, "Tasavvuf (Sufism) never had a beginning or a period of emergence, it cannot be said that it arose in a certain historical period. It is the light within man. Sufism is the study of ancient wisdom, which has given its own character to mythological and philosophical views in many cults. Its roots go back to ancient traditions (Egypt). Later Sufism is divided into 4 schools: 1) Naqshbandiyya, 2) Qadiriya, 3) Suhrawardiya, 4) Chishtiyya (poetry and music). These 4 schools are widespread in Arabia, Turkey, Palestine, the land of Tatars, Central Asia, Bukhara, Afghanistan, India, Siberia and many Asian countries. [3,353]

Sufism schools (sects) in turn are divided into their directions, members, supporters. In this way, the essence of Sufism deepened and became more complicated. It is known that complexity as an event or object has many elements in itself. The components of a complex object are mutually related and cooperative. Sufism is explained by the fact that it is a complex doctrine, divided into sects, different currents and trends.

In the history of philosophy in the 9th-12th centuries Sufism theorists Muhoosibi, Junayd Baghdadi, Kalabadi, Sarraj, Hujviri, Sulamili considered tariqat to be a set of morals, moral and spiritual rules - instructions. Hujviri gave information about the first twelve Sufi sects in his work "Kashful Mahjub".[4.23]

According to the analysis of the researcher, M.F. Norova, 12 main sects in Sufism emerged in the 12th-14th centuries: Rifoia, Yassaviya, Shaziliyya, Suhrawardiya, Chishtiyya, Kubraviya, Badaviya, Qadiriya, Mavlaviya, Bektoshiya, Khalvatiya, Naqshbandiya. From such ways, Yassaviism, Khojagon, Kubravism, Naqshbandism and Qadirism sects spread in Central Asia. So, initially Sufism sects were formed in areas where Islam spread widely, such as Kufa, Baghdad, Basra, and Egypt, while Yassaviya, Khojagon-Naqshbandiyya, and Kubraviya sects, which were recognized throughout the Islamic world, emerged and developed in Central Asia.

Tariqat (arab. way, method) is a concept specific to Sufism. It is used in three senses: 1) the path of Sufism in general; 2) a specific branch, direction of Sufism; 3) one of the stages of Sufism. But it is more widely used in the sense of Sufism directions (leeches), branches. As a stage of Sufism, tariqat includes a specific set of requirements for Sufis, various mental and physical behaviors. [5,357]

The Yassaviya sect also had a unique character in the history of Sufism. The famous Ottoman Turkish poet Yahya Kamal asked the famous scientist Muhammad Fuad Koprulizoda: "Who is Ahmad Yassavi?" What is the secret of his heritage? Study it in depth. You will find the foundations of our nation in that place!", he said. After that, Koprulizoda started working and wrote a study entitled "The first mystics in Turkish literature". It is no coincidence that this book is still popular and read with interest. In it, the author gave a good account of Ahmad Yassavi's rule in the priesthood for the first time among the Turkic peoples. [6.83]

Ahmad Yassavi (pseudonyms: Hazrat Khoja Ahmad Yassavi, Qul Khoja Ahmad, etc.) (1105-1166/67) is a sage, poet, founder of the Yassavi order. Born in Sayram. His father, Sheikh Ibrahim, was a sheikh in Yassi and Sayram for many years. Yassavi Piri went to Bukhara with the advice of Arslanbab and received excellent knowledge of Sufism from Yusuf Hamadani. Then he returned to Turkestan and propagated Sufism. He gained a great reputation among the people and was glorified as a saint. "Mohammed in Medina, Ahmed in Turkestan" voices spread. The number of disciples increased, and the Yassavit sect was formed. [5,320]

Ahmad Yassavi was also a Sufi poet, and Yassavi's poetry played an important role in the spread of Sufism. The artistic views of Ahmad Yassavi, who infused the above-mentioned four stages of

Sufism - shariat, tariqat, marifat, truth into his poetic verses, also gained great fame in the direction. Yassavi considers Sufism as an important factor that elevates human spirituality. The purpose of this is to call mankind to the right path and the right path should lead to the realization of the truth. Realizing the truth is knowing the self. In order to achieve this, a person must strictly adhere to the rules of religion, be able to develop love for God, and be able to focus all his strength and body on this path.

The doctrine of Naqshbandiyya, which arose in Central Asia, belongs to the era of Amir Temur and the Timurids. In this period, the faith and attention to the Islamic religion and especially to the teachings of Sufism formed in its structure, showed its influence on its rise. As a result, this sect of Sufism developed further and became the main political-religious ideology.

Eight rules of the Khojagan sect - "Usuli yazdahgona" - "Hush dar dam", "Nazar bar qadam", "Safar dar Watan", "Khilvat dar anjuman", "Yodkard", "Bozgasht", "Nigodosh", "Yoddosh" Khwaja Bahouddin Naqshbandan (Bukharo, 718 / AD 1318 - Bukhara, AD 791 / AD), who added three more rules to it - "Wuqufi ada-diy", "Wuqufi modern" and "Wuqufi qalbi" 1389) then the Khojagon-Naqshbandiya sect split into two directions. The first route goes through Khoja Alauddin Attar to Khoja Yakub Charkhi (d. 851), and from him to Khoja Ubai-dullah Ahrori Vali (d. 895), the second route goes through Khoja Muhammad Porso. reached his son - Abu Nasr Porso (died 865 AD), from him to Nizamuddin Khomush, and from him to Hazrat Jami's murshi - Sheikh Sa'diddin Koshgari (died 860 AD), in later periods, it was divided into several branches and branches, such as Ahroriya, Khilavatiya, Kumukhkhnaviya and Mujaddidiya. [8,28]

Najmuddin Kubro, one of the mystic sages of Central Asia (13th century), founded the "Kubraviya" order. The full name of Najmiddin Kubra (1145-1221) is Ahmad ibn Umar ibn Muhammad Khivaqi al-Khorazmi, which means "Najmiddin" ("The Star of Religion"), "Kubra" ("The Great"), "Abu-l-Jannab" ("The Excluded from the World"), the shaykh popular among the people with the names "valiyatarosh" ("educator of the guardians"), one of the well-known representatives of Sufism, the founder of the Kubravian order. Najmuddin Kubro was born in Khiva in 1145. Abdurrahman Jami's work "Nafahot al-uns" contains information about how Najmuddin Kubro Khorezm won scientific debates, surpassing prominent scholars, and was nicknamed "Tommat al-kubro", that is, the achievement, glory of scholars, or "the scourge of knowledge". Najmuddin Kubro was one of the famous and powerful sheikhs of his time. [9.]

Najmuddin Kubro tried to connect religiosity and worldliness in human spiritual maturity. Recognizing that only morally perfect and mature people can approach the knowledge of divine power, Shaykh raised his murids to become perfect people based on ten rules and conquered spiritual horizons. True happiness is within a person. Happiness is not in the abundance of a person's possessions, in the strength of his career, in the number of children, in useful interests, in material well-being, in a full life. Happiness is a spiritual wealth, it is in the purity of human soul, peace of mind, breadth of language and purity of conscience, although it cannot be seen with the eyes, its essence is embodied in the ten rules. [10.66]

Conclusion

In short, in the history of our country, the development of mystical thinking, the strengthening and wide spread of mysticism as a doctrine began to be realized under the influence of sects formed in Central Asia. During the history of its formation, the teaching of Sufism presents four stages of the path to self-perfection: shari'a, tariqat, enlightenment and truth. Sufism sects formed in Central Asia differed from each other according to their style. Most studies focus more on patterning. Especially during the period of Amir Temur and Timurids, Naqshbandi was very developed. Mystical thinking

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develops in this way, but there are many differences between them, and in each order the views of the founders gain priority.

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STUDY OF JOKES AND THEIR TEXTUAL CHARACTERISTICS

*Hikmatullo Haitboevich Dusmatov**FerSU, Senior lecturer, Doctor of philosophy in philology (PhD)**Ferghana, Uzbekistan*

Annotation: *Anecdotes are one of the widespread artistic genres of Uzbek folklore, which has a centuries-old history, and has been alive and thriving for centuries. Therefore, researching the linguistic features of anecdotes based on the requirements of the times allows for a deep understanding of the linguistic features specific to all linguistic aspects of our national language. From this point of view, a wide study of various linguistic phenomena characteristic of our mother tongue, which is a huge and priceless wealth of our nation, including Uzbek anecdotes, which, although small in size, are very deep in content, and cover all aspects of society's life, their expression in the speech process inculcating its possibilities in the minds of young people, introducing the peoples of the world to the linguistic features of comic-humorous texts in the Uzbek language is considered one of the urgent tasks of today. In this article, information about the study of anecdotes and their textual features is analyzed, and conclusions are made.*

Key words: *Anecdotes, text features, linguistics, artistic genre, historical style, scientific sources, importance.*

Anecdotes are one of the artistic genres characteristic of all languages, and their text has been researched scientifically and theoretically as a specific linguistic phenomenon in world linguistics. In the scientific-theoretical views about the "pun" phenomenon, which is relatively widely interpreted in Russian linguistics, the text of anecdotes is partially touched upon. In these studies, mainly comic-humorous aspects of word games have been revealed. It is noted that puns are word games based on figurative figures created on the basis of the harmony or similarity of the words with different meanings, and are mainly comic-humorous, humorous ideas, and are often used in the text of anecdotes.

The growing interest in studying the linguistic features of anecdotes in world linguistics is not without reason. Because the text of anecdotes is a source of exemplary events in the life of the society and a phenomenon very familiar to all social strata of language speakers, it allows to gain a broader understanding of specific language and speech units. From this point of view, in research works on literary theory, folk oral poetic creativity, scientific-theoretical views on the influence of anecdotes on the work of some writers, Uzbek literary scholars have touched on the issue of artistic-aesthetic features of anecdotes, but little attention has been paid to researching the text of anecdotes from the point of view of linguistics.

In this regard, the works of researchers I. Rustamov and U. Yoldashev are significant in that they are aimed at determining the linguistic and linguological features, linguistic structure, and pragmatic content of the translations of Uzbek anecdotes, as well as clarifying their linguistic and national-cultural essence, which is formed on the basis of the relationship between cognitive activity and the language system, in a comparative manner.

Anecdote is one of the most ancient and widespread genres of fiction. It cannot be limited to any sphere of social life. As in every nation, it is difficult to imagine any meeting of the Uzbek people - whether it is a wedding, a simple party or just a meeting of friends - without anecdotes and anecdotes that cause laughter based on light humor or sharp humor. It is known that folk anecdotes usually consist of one or two scenes, in which the mentioned events end with the solution expressed in one

last sentence. It is in the solution expressed in this sentence that the main goal expected from the anecdote, its essence, wisdom is expressed.

Anecdotes include a number of types, such as socio-political life, family relations, profession-specific, everyday lifestyle. It is difficult to find any aspect of society's life in them that is not subject to criticism. The fact that in our life there are even anecdotes on the topic of death and funerals that do not raise laughter is a clear proof of this.

Also, since anecdotes are widespread among all layers of society, from the simple peasant to the highest-ranking officials, speech and linguistic units specific to these layers of the population are used in their text. Despite the fact that anecdotes are short in size, which demonstrates the ability to create laughter of folk wisdom, they are distinguished by having a number of linguistic features as an artistic genre that reveals huge socio-political, spiritual and moral problems with the help of light humor or sharp humor. Since the anecdotes are mainly examples of oral creativity, we can observe in their text aspects specific to the oral-speech style, the play of language and speech units.

The expressive possibilities of the language are endless, only the ability to use them appropriately in the moment creates such funny situations. Instant response (improvisation) and wit are considered the most important features of Uzbek national anecdote and curiosity, and these give expressiveness and emotionality to speech in everyday life:

Husband: Wife, look, this walking donkey will be your relative.

Wife: Yes, this walking donkey is my husband's relative. (From the work of Hojiboy Tojiboev)

In the course of our research, the study of the text of anecdotes shows that they have existed for a long time as one of the examples of folk wisdom, and through funny situations, various economic-political, social-spiritual problems and shortcomings in the life of society are laughed at with linguistic skills. Anecdotes, as a sample of folk oral creativity, as a small prose genre that has been passed from language to language for a long time, require a very clever use of language capabilities. They require the ability to quickly find suitable language and speech units for each situation, to give an appropriate and funny answer to the interlocutor's question or statement, without prior training specific to the style of conversation. We can observe a similar situation in the text of the anecdote "Shadow's Whip":

When "Afandi" was acting as a temporary judge, two people came in arguing. One of them appealed to "Afandi" and said:

- This man married my mother in a dream. I have a defamation claim for that, sorry.

"Well, what do you say?" "Afandi" asked the other.

- Yes, it's true. I had this person's mother in my dream. Whether it is the attention of the dream, guilt. Everything comes in a dream, - he answered.

- So, you are confessing your guilt. Now we will give you forty lashes as punishment. This is the ruling of Sharia, - said "Afandi" .

- Yes, it is the dream's fault, - the sinner was surprised.

"Yes, take it out!" Stand upright in the sun and give him forty lashes! - ordered "Afandi" to his officials.

The unexpected emergency in the text of this anecdote was the judgment of the whip hitting the shadow. Latifa's protagonist, "Afandi", had to come to a conclusion after listening to both sides. Ingenuity and immediacy characteristic of his nature led to the ending of the anecdote with such an unexpected solution. Since anecdote is characteristic of our nation's past, it uses language units typical of the lexicon of the judicial system of that time: sharia ruling, and with the help of these, its text is imbued with historicity. Therefore, through the linguistic analysis of the text of the anecdotes, it is possible to get information about language units specific to a certain historical period and to gain

knowledge about the means and methods of speech formation.

In anecdotes, as in texts of other artistic styles, metaphorical meaning and formative events occupy one of the main places. In them, the phenomenon of creating laughter based on the original and figurative meaning of lexical and phraseological units is common. As a result of a comprehensive lexical-semantic analysis of the text of anecdotes, it is one of the sources of obtaining specific information about the historical formation process of our language in a certain period, language phenomena, the content of the vocabulary and ways of its enrichment, the possibilities of using language units.

Linguistically studying the text of the anecdotes allows to study the specific features of all language units used in it from a humorous point of view. In the process of studying the text of the anecdotes, it became clear that a funny situation is created in them, sometimes by relying on the polysemantic nature of words, sometimes by a new approach to their meaning, sometimes by understanding the figuratively used lexical unit in its original meaning.

In conclusion, the text of anecdotes attracts the listener's attention with its comic-humorous content, and the light humor or comic-poisonous laughter in it is aimed at a specific artistic-aesthetic goal. For this purpose, in the text of each anecdote, various means and methods of creating laughter are widely used. With their help, funny situations are created and the main purpose of the anecdote is revealed.

Also, the study of the text of anecdotes shows that they have existed since ancient times as one of the examples of folk wisdom, and various economic-political, social-spiritual problems and shortcomings in society's life are made fun of through funny situations. Anecdotes, as a sample of folk oral creativity, as a small prose genre that has been passed from language to language for a long time, require a very clever use of language capabilities. They require the ability to quickly find the appropriate language and speech units for each situation, to be able to respond promptly and impromptu, to give an appropriate and funny answer to the interlocutor's question or statement, without prior preparation for the style of conversation.

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SOCIO-PSYCHOLOGICAL SIGNIFICANCE OF THE LEVEL OF SELF-ESTEEM IN THEFORMATION OF A CHILD'S PERSONALITY AT AN EARLY SCHOOL AGE

T. Suleymanova

PhD in Andijan State University, Department of General Psychology, Associate Professor.

ABSTRACT: The article reveals the socio-psychological significance of the self-assessment process in the formation of a child's personal qualities during this period of ontogenesis.

KEYWORD: self-esteem, egocentrism. Alienation, adaptive skills, socialization, identification, reflection.

Psychologists conditionally consider the development of personality as factors of self-knowledge, self- attitude, self-perception, self-influence, mechanisms of personality formation.

“Self-esteem is a special regularity of a person - the presence of ideas about the presence, absence or insufficient formation of certain qualities, characteristics in comparison with the standard. Self-esteem reveals a person's evaluative attitude towards himself, his character, appearance, speech, and so on. It is ahierarchically organized, complex psychological system functioning at different levels. [2].

A theoretical analysis of the psychological and pedagogical literature shows that a number of studies havebeen carried out to study the level of self-esteem in primary school students.

Including: Ananiev, A.B. Zaporozhets, D.B. Elkonin et al. Emphasize the importance of self-esteem in the formation of a child's personality at an early school age.

E.V. In her study, Shorokhova considers self-esteem in a small child of school age as part of the self- awareness of the individual, the process of forming a system of ideas about oneself.

K. A. Abulkhanova-Slavskaya, A. I. Lipkina and others emphasize that the central content is the formation of personality, its capabilities, abilities, orientation, activity, social significance, and the level ofself-esteem of the child. [1].

Self-knowledge also includes self-observation, introspection, self-criticism, self-control and evaluation. Self-understanding, self-discovery can become a special goal of self-improvement. Self-management, self-education without self-training, without knowledge loses its meaning. Sometimes self-awareness remains a decisive factor in self-management. Therefore, there is no direct, indirect way of self- knowledge to self-esteem, which requires a particularly demanding attitude towards oneself. This means that self-awareness based on self-knowledge can lead to self-management and education.

Based on the image of "I", a person develops a system of self-esteem, which can be different in accordance with the image. Self-esteem can vary depending on the various qualities and experiences of a person, the achievements that underlie these experiences. Although this assessment actually depends on aperson's real relationship with others, in reality it is formed by criteria in the system of a person's consciousness, that is, how subjectively he evaluates these relationships. Self-esteem can be accurate (adequate), low and high.

It also allows a person to independently assess his abilities, that is, to correspond to the level of his abilities of the students around him, to develop initiative, enterprise, the ability to adapt to various conditions of society.

Early school age is a period of intensive formation of self-esteem, which occurs as a result of

the child's involvement in activities of a new social significance. Self-esteem in a young student.

It is generally accepted that self-esteem is based on an adult's assessment of the life and activities of the child, the child describes himself from the point of view of an adult.

The formation of self-esteem contributes to an accurate assessment by students of educational achievements, skills, strengths and weaknesses, promotes self-regulation of educational activities.

In some cases, parents are dissatisfied with the level of their child's progress in school, which leads to negative emotional experiences in the child.

The complication of the load in the educational process leads to a number of problems in the child's psyche, and the dissatisfaction of parents directly leads to a decrease in the level of self-esteem. Children of this age fully accept the value that adults give them, almost unconditionally.

In the formation of a child's self-esteem in primary school age, the teacher's assessment of the child's abilities is of great importance, of course, this assessment should be positive.

Children are self-adequate, that is, balanced, usually active, sociable, do not succumb to extreme negative experiences in situations of failure. Thanks to a realistic assessment, a person from an early age learns to objectively accept the opinions of relatives, adults and friends, and correct them in a timely manner. Thus, self-esteem is a purely social phenomenon, the content and essence of which depend on the social norms and criteria surrounding the individual, on the values accepted and respected in society.

Low self-esteem leads to increased anxiety, passivity, alienation from social relations, refusal to participate in various events, games [4].

Children in this category expect others to emphasize them. Low self-esteem can often be caused by the demands of others on a person, the inability to cope with a person's high level of abilities, the constant expression of various objections, failures in reading and behavior in gaming activities. Such a subject is characterized by depression, inability to move away from others, lack of confidence in one's own strengths and capabilities, which gradually leads to the emergence of a number of negative qualities and forms of behavior in the individual.

Children with a high level of self-esteem at primary school age consider themselves stronger and smarter than others, try to be leaders in various activities, and show aggression towards peers who oppose their views.

High level of self-esteem. At primary school age, a is usually observed in children who have achieved great success in their studies. However, when a child has an unreasonably high opinion of his talents, abilities, opportunities, a person develops a high level of self-esteem. Very high self-esteem has a bad effect on the behavior of the subject. Because it is also formed due to the artificial exaggeration of personal achievements or qualities in him by others, inappropriate praise, the desire to avoid various difficulties. As a result, when a person fails, he sees the cause of it in others and becomes convinced of it himself.

At this age, both high and low levels of self-esteem have a negative impact on the formation of the child's personality.

Thus, the formation of a realistic, adequate level of self-esteem in a child allows him to realize his own value, to correctly understand his pluses and minuses, advantages and disadvantages.

The level of self-esteem plays an important role in the formation of a child's value system, the composition of character traits, the implementation of goals and objectives, making the right decisions in various social situations, interpersonal relationships. At this age, the child becomes susceptible to this influence.

Here are some tips for coordinating self-esteem in younger students:

- If a child has a high or low level of self-esteem, it is necessary to study the social and

psychological determinants of these conditions.

➤ Conducting psychological diagnostics of the child's psyche, manifestations of individual aspects in his activities

➤ Conducting a correctional program based on the results of psychological diagnostics of the level of adequate self-esteem

➤ To form psychological motivation in children with parents, teachers, educators, to provide them with psychological assistance in correctly understanding the potential of the child in pedagogical student situations.

➤ To teach a child tolerance, to develop the ability to accurately assess their capabilities in different social situations.

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To understand the role of ICT and industry 4.0 in Hotel industry of Uzbekistan

Turaeva Ezoza Farrux qizi

Assistant teacher and Doctoral student (Ph.D.) in the Chair of “Regional Economics and Management” of the National University of Uzbekistan named after Mirzo Ulugbek.

tursunovaezoza@gmail.com

Abstract: *The main aim of this research is to understand the role of innovative Information and Communication Technology Solution in Uzbekistan hotel and tourism sector and analyze its impact on industry 4.0 development within Uzbekistan Hotels (Hyatt Regency and Hilton hotels were taken as an example). A particular focus is paid to the ICT application benefits and challenges for hotel industry and in final parts some proper recommendations will be given to enhance their service quality, increase competitiveness and speed by usage of ICT and finally an individual reflection was provided to demonstrate how the module was useful and beneficial and how it affected to the author’s professional enhancement.*

Key words: *ICT, Industry 4.0 development, Uzbekistan hotels, innovative information*

Introduction

Tourism and hospitality are informative – intensive sectors with a quite long value chain, in which information management plays undeniably essential role. There are five basic types of tourism industries namely, Ethic tourism, Ecological tourism, Historical and cultural, Health tourism and MICE tourism (meetings, incentives, conferences, events). Seeking, retrieving, creating, storing and transfer of data are fundamental operation of all tourism enterprises. Nowadays hospitality economy is driven by telecommunications and Information technology (IT). All tourism companies and Hotels undergo the growing impact of ICT. Information and Communication technology in hospitality sector supports efficient functioning of enterprises, since it speeds up management measures and enhance both efficiency and quality of economic operations performed in enterprises. The introduction of modern IT lets for taking better advantage of the resources at the disposal of a tourist enterprise, whereas their fast development imposes the need for reorganizing enterprises and making investments (Jaremen, 2016). Hotels all over the globe have ICT applications, for instance inventory, websites, email, room booking service, e-transactions, e-services (Ham et al., 2005 in Sirirak et al., 2011). Buhalis and Law (2008 cited in Yasin et al., 2017) are claimed the importance of ICT effect on the hotel industry. Among the benefits of implementing ICT within the tourism industry is decreased cost in operation, enhanced consumer satisfaction rate and increased working productivity of hospitality employees and expanded market share/ growth (David et al., 1996; Buhalis and Main, 1998; Tae et al., 2008; Karadag et al., 2009 in Sirirak et al., 2011).

Based on the ICT development index 2017, which own 3 sub-indices, for example, access, utilize and finally sub – index of practical skills encompassing the parts of the ICT improvement operation, according to the statistics (UzReport, 2017) Uzbekistan is ranks in the 95th place in the globe. The amounts of gadget users were increased by 7 % which was about 22.8 million in early 2017 (UzDaily, 2018). The Uzbek government is planning and working on to create a concept of “safe city”, where almost 16 thousand video cameras to be installed and followed by the implementation of the “safe country” and “Safe tourism” projects (Inoyatova, 2021).

In the following parts author used several materials, such as online journals, books, publications and Hotel customers’ feedbacks to analyze successes and challenges of ICT and industry 4.0 revolutions implementation in Uzbekistan Hotel industry.

Theoretical Perspective

Industry 4.0 revolution and ICT application

Today the significantly evolving digital transformation among worldwide economies is called “industry 4.0”. Industry 4 is a collective word which involves lots of modern automation systems, goods technologies and information exchanges (Oztemel & Gursev, 2018). It deals with the digital transformation experienced in technology and transforms existing business models with this transformation. This process in business model is referred the “fourth industrial revolution”.

Chart 1. Definition of industry 4.0¹

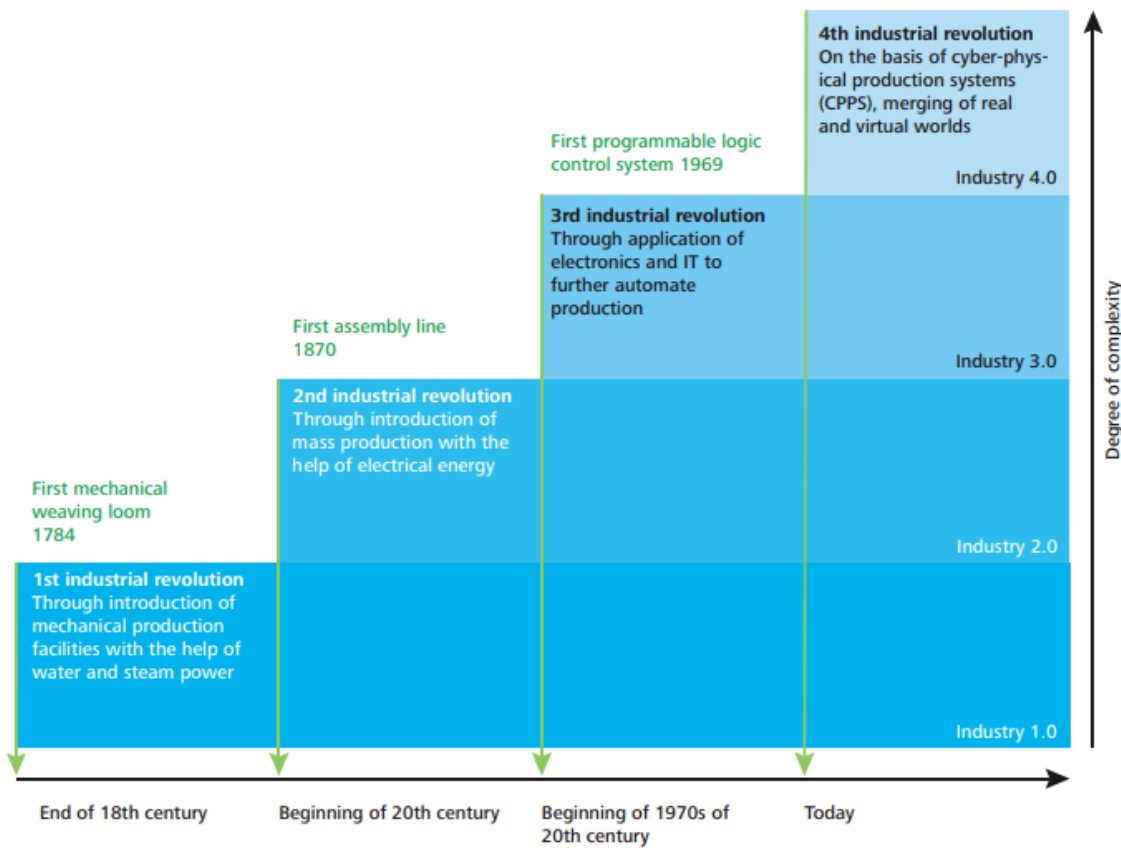


Figure 1

First industrial revolution starts in 1712 beginning of the 18th century, with innovation of “Steam Machine”, it appeared with mechanical production system by utilize steam power and water. Then second industrial revolution was introduced in 20th century, it was about mass production with the help of electoral energy. Third Industrial revolution was about using automation of production processes, after 20th century a digital revolution began to be lived. Finally, last Fourth industrial revolution has come, it was first used in Germany in 2011 (Jeschke, et al. 2017). With industry 4 the globe is starting a new modern industrial revolution, the impact and power of the emerging technologies is further improved by the ever-widening data communication, ICT applications and

expanding information network. Without doubt this new modern era will have the effect of changing service life of goods, business life and service areas, machine security and even socio – economical standards.

In Uzbekistan almost all hotels adopted ICT solution in the past, but not every have Industry 4.0 revolution, which is very essential for their future success. By using ICT application Hotels learn the logic and regulations of digitalization of business operations, which will be further applied processes and goods customization with the support of Industry 4.0 revolutions (Bettiol et al., 2020).

Findings and Analysis

ICT in Uzbekistan Hotel’s front office System (HFOS)

Nowadays, in Uzbekistan all Hotels use ICT technologies, as to ease their duties like, taking reservation, telecommunication, guest accounting and room management. Hotels have started to use ICT application as an essential strategic asset and ICT has been rapidly changed and improved day by day and majority of Hotels spend a lot of money to own latest technologies. ICT application offers multitude pluses for hotels of all size. One of the main benefits might be, it increases effectiveness due to cost decline and revenue expansion. In Hyatt Regency in Tashkent, IT helped them return in competition, they relies on Information Technology to enhance their workers’ efficiency and productivity, and as well as consumers satisfaction(Luxury Tashkent Hotel | Hyatt Regency Tashkent, no date). they use most typical IT tool, Hotel Information system (HIS). According to the words of FOA (Front office assistance) Jin Lee, HIS divided into 4 categories which are, guest – related interface, Restaurant management system, front office system and back office system. But Hotel Front Office System is most essential in HIS, particularly in room division department, because they operate 7/24 and 365 days a year. Usually workers use this system at the point of to make contact with guests and hotel staff should use HFOS regardless of their personal desires, she also claimed that, the system provides accurate and sufficient data to the users(Luxury Tashkent Hotel | Hyatt Regency Tashkent, no date). The system is created and designed using an easy to understand technology (Fadzilah, Artinah and Rahmat, 2013).

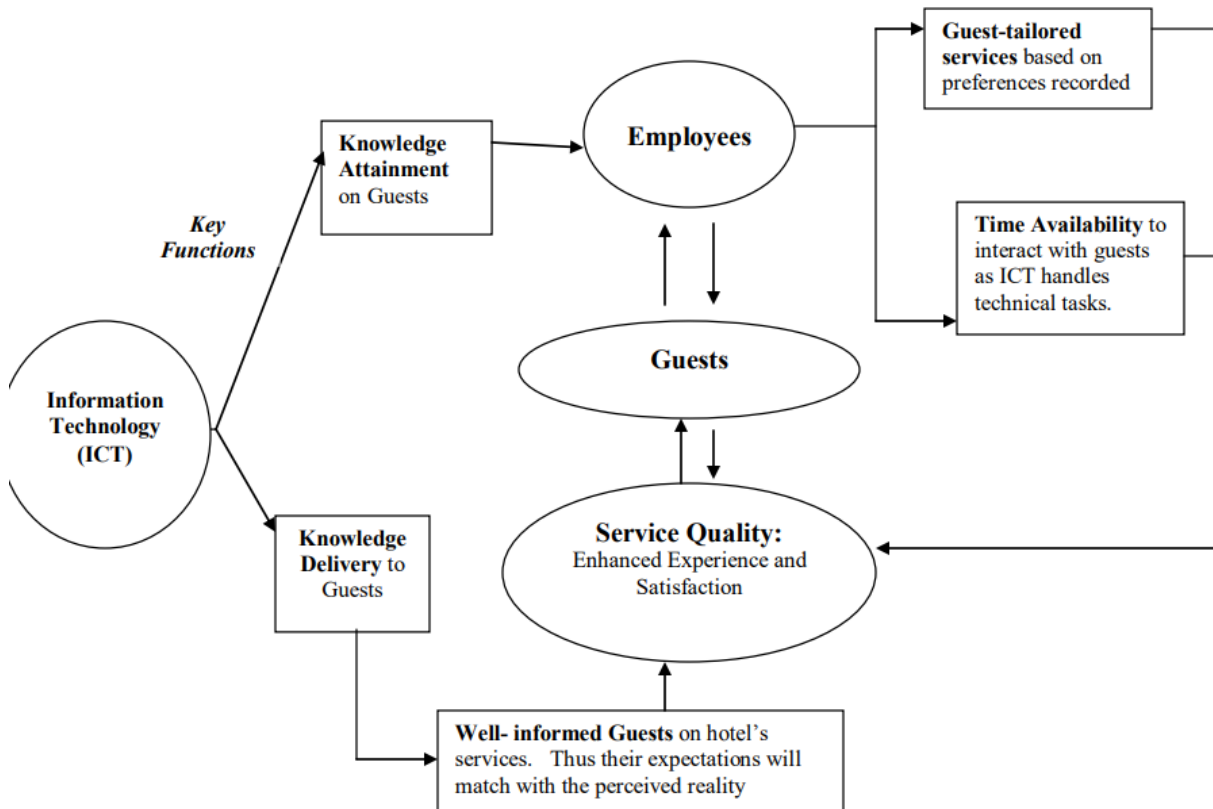


Table 2: Concept Map demonstrating the positive role ICT can play in drawing mutual understanding and communication between Hotel's Employees and Guests.

ICT application in Food and Beverage Department

Today as IT rise, industries use computer information system to support them in gaining their business strategic and competitive goal. Based on International Quality and Productivity center (2001), as the company develops improvement in the modern digital economy, industry relies on its IT departments to plan, install online solutions and to plan. Nowadays, majority of Hotels in Uzbekistan are using IT to unite with their stakeholders, for instance customers, suppliers, employees and management (Fadzilah, Artinah and Rahmat, 2013).

According to the secondary research, RMIS (Restaurant Management Information System) is a system that shore up the administration in their decision making process and traditional financial reporting, forecasting and variance reporting. Hyatt Regency Tashkent and Hilton hotels used RMIS to improve store performance in several ways, such as making reports that assist in managerial decision making, minimizing food delivering periods, improving service quality, doing forecasts that help managers in ordering, controlling food production and scheduling labor (Luxury Tashkent Hotel | Hyatt Regency Tashkent, no date).

No	IT Applications	Effects on service quality
1	Electronic system of recording and storing Data of the Guests.	Increased productivity and improved time to guests.
2	Central Reservation System	Fast check-in and out, reduce the overbooking problems, and increasing in service quality offered to guests.
3	Lobby-based kiosk touch-screen	Different types of information in different languages
4	In-room computer installation	More freedom for the gusts in their rooms
5	In-room entertainment	Entertainment and comfort facilities for guests
6	Electronic lock system	A high security system, more satisfactions for guests
7	Electronic concierge	Give more free time for the employee to welcome their gusts in-doors

Table3: The Best Applications of ICTs at Hotels

Source: Adapted from International Labor Organization, 2009

Impact of ICT on hotel reputation

ICT has an impact on online reviews (e WOM) on hotel customers' behavior among hotel selection factors can be higher. Owing to the ICT there are two way of communication between the customers and hotel industry, so it has a high impact on hotel promotion and sales. Hotel services are better to promote via the internet rather than published catalogs and brochures. It's claimed that, multimedia message is more eye-catching to consumers; at the same time it allows to recognize consumers' profiles and offer custom-made services. According to secondary research, ICT applications reduce operation cost for business, convenience for customers and high speed of transactions. It can spread the marketing letter quickly at a minimum cost. By using ICT application hotels might minimize their transaction cost and eliminates the geographical barriers made by distance (through accumulating, delivering and processing appropriate data)(Khan and Hossain, 2018).

Conclusion and Recommendation

This study's main goal is to understand the role of ICT applications in Uzbek Hotel industry and analyze advantages and challenges which Hotels were faced after implementation of ICT applications in their information management system. Based on the analyses and secondary researches, it should be said that, ICT application has had positive impact on Uzbek Hotel industry, as they are able to use information and communication technologies for internal efficiencies, disseminating and processing information, controlling distribution and making new opportunities for future commercial improvement with a global audience. However, there is lack of information regarding to Industry 4.0 implementation in Hotels, it began to use only 5* hotels. Transformation has affected almost all aspects of industries, ranging from strategic objectives to infrastructure. Therefore, industry 4.0 implementation requires a deep understanding of the interaction, purposeful work of top administration and a well improved strategy. In order to improve Hotels customers' satisfaction level, minimize labor force and maximize work efficiency bellow mentioned several suitable recommendations.

There are some recommendations for overall improvement of the Uzbekistan Hotels' Information Management system and enhance ICT applications usage

- The findings showed that, ICT application should be used in Room Division system, due to it is first aspect that represents the service and quality of the hotel to the consumers. Moreover, check in and checkout is one of the most essential processes in division section and division pertaining to customer service.
- Hotel industries should be commended for its use of ICT applications and adaptation of new technologies, for instance Social Media Platforms for engaging with clients. The use of ICT has been clearly managed and implemented with very low cost and requiring little technical skill from employees.
- Continuous improvement of service through training employees, how to work with modern technologies, especially those working with guests directly.
- Every Hotel has to invest into high quality interactive corporate website with good quality photographs
- To improve the efficiency of ICT application, Various kind of inquire options should be accessible to guests, such as phone, fax, email, online booking form, online assistance so on, which need to be working appropriately and handled and answered accordingly

Author hopes that, this research will help managers of hotels use findings as guideline for them to practice and prioritize the ICT application in their working Hotel.

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**ISSUES OF ATTRACTING FOREIGN INVESTMENTS TO THE REGIONS OF
UZBEKISTAN: PROBLEMS AND SOLUTIONS**

Sh.S. Oltaev

SamISI associate professor, Candidate of Economics

ABSTRACT

This article covers the investment potential of the regions of the Republic of Uzbekistan, the role of investments in the economic and social development of the regions, and the issues of attracting foreign investments to the regions of the country. The index of investment attractiveness of regions, the analysis of foreign investments attracted to the regions of our country in recent years, and the ways of attracting investments to regions and increasing their efficiency are presented.

KEYWORDS

Socio-economic development of the region, investment attractiveness, investment attractiveness index, investment environment, investments, foreign investments.

INTRODUCTION

Proportionate placement of investments in the regions of the country is the basis of stable development of our national economy. As the President of our republic, Sh.M. Mirziyoev, noted, "The world experience shows that any country that has pursued an active investment policy has achieved stable growth of its economy. That is why investment is the driver of the economy, it is no exaggeration to say that it is the heart of the economy."

One of the most important issues in the regulation of investment activities and effective use of investments is the optimal even placement of foreign-invested enterprises in regions and attracting more foreign investors to regions.

ANALYSIS OF THE RELEVANT LITERATURE

Miriam Ruiz, Mehdi Behname, Henryk Dzwigol, Olena Aleinikova, Yuliia Umanska, Nadiia Shmygol, Yaroslav Pushak, Vitaly Okulov Ann Vlasovets, Ataul Karim Rukon, Vlada Petrova Vitaly Okulov, Vlada Petrova Vitaliy Okulov, Rudolf - Ferdinand Danckwerts, V.N. Vedyapina, G.A. Brock, K.M. Galyar, Kadochnikov, Kovalev, A.P. Kosintsev, A.A. Maltsev, and others conducted scientific research.

Local economists M.Q.Pardaev, D.G'.G'ozibekov, N.G.Karimov, R.Kh. Khojimatov, Kh.Kh.Imomov, A.V. Vakhobov, B.K. Goyibnazarov, M.R. Rakhimova, A.E. Ishmukhamedov, T.M. Akhmedov, O.O. Olimjonov, I.A. Yakubov, Kh. The scientific research works of B. T. Baikhanov and others reflected the economic content and tasks of investments, their role in the country's economy, theories of attracting foreign investments and their effective use.

In particular, the term foreign investment was published in the USA in 1947 by F. In the 2nd edition of the Dictionary of Foreign Trade named after Xenius, it is defined as: "Foreign investment - investment exported from one country and invested in the territory of another country" [1], Russian scientist A.V. According to Kochemasova, foreign direct investment is a long-term investment that allows the investor to manage the object of capital investment. Thus, direct investment is the capital (financial or fixed assets) that the investor (legal entity, foreign company) controls over a long period of time [2].

Oksan Bayulgen, in his research, analyzed the decision-making process in several countries and proved that the institutional structure that determines and shapes the relationship between

opponents and supporters of foreign direct investment is much more complex and interesting than previously thought [3].

Professor D.G'.Gozibekov defines foreign investment as follows: "Foreign investment is the tying of the capital of one economic entity to another economy for a certain period. It differs from domestic investment in the scope of risks, it is characterized by changes in legal conditions, investment environment, and as a result, capital migration across countries and regions. happens"[4].

And K. Hoshimov: "foreign investments - all property that foreign owners mobilize certain capital from one economy to various sectors of the economy of another country that are not necessarily prohibited by law, taking into account clear and unclear risks, to achieve their own benefit and to achieve a relatively high level of efficiency. , financial and intellectual assets" [5].

In his monograph, Professor Sh. Mustafakulov evaluates the impact of foreign investments on the regions of the country, in addition to directing the flow of direct foreign investments to the country's economy, socio-political issues are also solved..., not only economic benefits, but also social benefits have a significant impact on the decisions of investors. states [6].

RESEARCH METHODOLOGY

Economic, logical, scientific abstraction, comparative analysis, study in dynamics, induction, deduction and other methods were used during the study of the topic.

ANALYSIS AND RESULTS

In attracting foreign and national investments, the investment attractiveness created in the country and its regions, favorable investment environment and relative advantages of the regions play an important role. Foreign investors pay special attention to the above factors. Different methods are used to determine the investment attractiveness of regions. Their difference is reflected in the selection of factors and indicators that determine the investment environment.

According to the research of the scientists of our country, the investment attractiveness index of the regions is calculated on the basis of six elements, and the integral index is determined accordingly. According to the obtained data, the investment attractiveness of the regions can be divided into three groups: groups with a very good investment environment; groups with medium investment environment; groups with a very low level of investment climate. We can learn this from the following table (Table 1).

The first group includes the city of Tashkent, Tashkent, Kashkadarya, Andijan and Fergana regions and they are considered to have the most favorable investment opportunities for investors (index 0.755-0.347). The high level of investment attractiveness is determined by the natural socio-economic potential, infrastructure, including the level of development of transport and information and communication networks in these regions. [7].

The second group consists of Samarkand, Bukhara, Navoi and Namangan regions (index 0.322-0.288). These areas are determined by the interest of foreign investors in the operation of mining and processing enterprises.

Table 1

Elements of determining the investment attractiveness of regions

No	H territories	The general level of economic development of the region	H ududin financial resources with to	Investment – infrastructure Development	H ududin demographic description	Institutional changes and development	The level of security of investment	Absolute q integral k ' index
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1	Republic of Karakalpakstan	0.0064	0.121	0.085	0.222	0.559	0.535	0.234
2	Andijan	0.341	0.151	0.276	0.426	0.560	0.594	0.367
3	Bukhara	0.304	0.144	0.165	0.413	0.509	0.511	0.315
4	Jizzakh	0.198	0.049	0.075	0.388	0.496	0.506	0.151
5	Kashkadarya	0.362	0.542	0.266	0.382	0.370	0.386	0.382
6	Navoi	0.536	0.189	0.218	0.348	0.348	0.439	0.338
7	Namangan	0.141	0.118	0.183	0.374	0.531	0.554	0.285
8	Samarkand	0.181	0.234	0.154	0.401	0.607	0.522	0.322
9	Surkhandarya	0.150	0.101	0.104	0.324	0.549	0.422	0.250
10	Syrdarya	0.185	0.037	0.147	0.320	0.317	0.723	0.247
11	Tashkent	0.434	0.197	0.366	0.493	0.611	0.362	0.404
12	Fergana	0.317	0.241	0.331	0.470	0.289	0.573	0.347
13	Khorezm	0.171	0.113	0.199	0.310	0.529	0.535	0.284
14	Tashkent	0.837	0.793	0.701	0.820	0.580	0.845	0.755

Source: Askarova M.T., Khakimov YES. *Macroeconomic policy. Shooting guide. T.: TDIU, 2016. 314 p.*

The third group includes relatively less developed regions - Khorezm, Surkhandarya, Jizzakh, Syrdarya regions and the Republic of Karakalpakstan (0.284-0.234). The insufficient development of existing infrastructure in these regions compared to other regions, and the fact that the natural economic and investment environment is not at an excellent level, determines that the state should be more involved in attracting foreign investments to these regions.

The following factors can be included in attracting foreign investors to the regions and improving the investment attractiveness and investment environment of the regions:

- improvement of the existing legal field;
- creation and openness of a single database of investment information;
- level of regional management, lack of administrative barriers;
- acceptability of the tax and credit system;
- development of transport and communication infrastructure;
- openness of the economy;
- high reputation (image) of the region;
- high availability of banking and financial and insurance services;
- availability of territorial privilege and additional benefits, etc.

CONCLUSIONS AND SUGGESTIONS

Based on the above, it is appropriate to set the following priorities for attracting foreign and local investments to the regions of our country:

- wide-ranging promotion and marketing activities aimed at showing the economic and social advantages and natural potential of our country's regions to world investors;
- development and implementation of regional investment policy, taking into account the existing natural resource potential in the regions of the country. In doing so, implementation of a strict investment policy with relatively few or general benefits for the Tashkent city, Tashkent, Samarkand, Fergana regions with high natural resources, economic and investment potential, and a lighter investment policy with relatively more benefits for regions such as Jizzakh, Syrdarya, Surkhondarya, Karakalpakstan;

- introduction of special benefits in areas with high demand for labor force and areas with few jobs (for example, in Fergana, Namangan and Andijan regions, giving benefits for each job created due to the large number of labor force and imbalance between jobs).

Solving the above-mentioned problems and implementing measures will be a great impetus for the development of regions and, on this basis, the development of the national economy and its investment potential.

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**Competence of information technology awareness of convergent editorial journalists
(in the case of Uzbekistan editorials)**

Sokhiba MULLAEVA

PhD Student,

University of Communications, Uzbekistan Journalism and Mass Media, Uzbekistan

E-mail: smullayeva@mail.ru

Abstract: *as a result of digitalization, the format of journalistic activity has also changed radically. This requires journalists to be competent in information technology awareness. The article examines the extent to which employees of convergent editorial offices in Uzbekistan know and can use information technologies in creating content based on the results of a survey.*

Key words: *convergent editorial, information technology, media content, convergent content, convergent journalist, competence.*

Introduction

Modern information technologies have created the basis for the quick and efficient establishment of journalists' activities, and have provided new methods of information transmission. It cannot be denied that journalism began to emerge as a profession with the creation of Guttenberg's loom. But the other side of the coin is not absent. Now media representatives have been entrusted with the responsibility of quickly and effectively adapting to the digital process while maintaining balance in the creative environment. That is, the creative activity of a modern journalist has fallen under the influence of the "digital revolution". Media researchers are already have repeatedly paid attention to the origin of the concept of "convergence", associating it with the processes of convergence, rapprochement, mutual similarities observed in biology, ethnography, linguistics, philosophy, sociology and other natural and humanitarian sciences. The technological level of convergence is associated primarily with the digitalization of media content - with its transfer to digital form, easily transportable through modern channels of electronic communication. Convergence in this case is represented as process that brings together digitized content (verbal, auditory, visual) in web-based media integration

According to Russian scientist Oleg Kopylov, the digital age has destroyed the role of media representatives in society, making this profession open not to a few people, but to hundreds of thousands of people who reach a large audience with specially prepared information. As a result, representatives of the media sector have moved from the center of the increasing flow of information to the edge of consumer communication interests. The current situation threatens to make the professional journalist lose his individuality and marginalize his status as a media subject¹.

Methods

The concept of universalization in journalism was considered a relevant issue before. David Randall once defined the term "universal journalist" as follows: "...universal journalists are not narrow specialists, they must be ready to report under any circumstances, know how to prepare any material, inform and entertain. They must be able to understand the intricacies of editing, layout, design, and editorial management, to perceive new technologies, and to create and sell new newspapers."².

¹ Копылов О. Особенности творческой деятельности журналиста в условиях медиаконвергенции. Диссертация на соискание учёной степени кандидата филологических наук. Барнаул – 2012. – С.3.

² Рэндалл, Д. Универсальный журналист. – М.: Международный центр журналистики, 1996. – С.345.

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It can be seen that the buds of convergent journalistic activity were also in that period. But for today's modern media workers, the term universalization is a bit outdated. Universality is a complex phenomenon. The reason is that it is a difficult process to be able to write at a professional level in various topics and areas. It can be said that modern information technologies have led to the "prosperity" of these buds. The reason is that the process of convergence, which has arisen as a result of the development of information technologies and the Internet, requires the reconstruction of the traditional journalistic activity in a mixed format with an integral relationship between the student and the technical expert. That is, it is somewhat inappropriate to apply the definition of "universal journalist" to a journalist working in a convergent editorial office. It is appropriate to give them the definition of convergent competent journalist.

When conducting the analysis in more depth, it is appropriate to consider the connection with media representatives and information technologies in the following two directions:

- 1) use of information technologies in content preparation;
- 2) use of information technologies in content distribution.

Discussion

In order to gain a certain understanding of how journalists are aware of information technologies in obtaining and processing information and how they can use it during their work, a survey was conducted among several editorial journalists who are adapting to the convergence process in Uzbekistan. A total of 125 journalists from republican and regional publications took part in it. Most of the respondents, 33.6% were 23-35 years old, 26.9% were 35-45 years old, 24% were 45-55 years old, and the remaining 12.8% were over 55 years old.

The first question of the survey focused on determining the journalists' understanding of the process of media convergence. 74.4% of respondents marked the line "multi-platform integration". This shows that most journalists have an adequate understanding of this process. However, the fact that 16.8% did not have a clear answer in this regard indicates that some journalists should be given knowledge in this regard. The reason is that 7.2% of the respondents who answered this question marked the line where the process of media convergence is generally incorrectly defined. Also, among the answers, "Media convergence is opening new horizons for the media" and "Acquiring any skills related to the press" were also noted.

The next question of the questionnaire was about the ability to use computer technologies. More than half of the respondents said that this does not cause a problem. 17.6% stated that the editorial site does not work well and cannot post independent content on it, while 24.8% noted that the site is active and learning to post material on it. 0.8% stated that they do not have a site at all. In today's Internet and information age, it is not promising for any editorial office to not start a website. (2-пачм)

"Is the website of the publication you work for active?" Can you post an independent article on it yourself?"

(Responses in % calculation)

№	Choice of answers	General (in %)
1.	Yes, of course. This is not a problem	52,8
2.	It works, but we're just learning how to post to it	24,8
3.	It doesn't work well, we don't post the material ourselves	17,6
4.	Works well. But posting content on your own is difficult	0,8
5.	It doesn't work	0,8

6.	It works, but the material is placed on it by special personnel	0,8
7.	We don't have a website	0,8
8.	Doesn't work at all	0,8
9.	It works fine, but we can't install it ourselves	0,8

Figure 2 - about the activity of the editorial site.

The next skill is information acquisition. When asked if you can shoot with a professional camera, most journalists, 52%, said that they do it with their mobile phone. 25.6% said that they have this skill and use it during their career. The most interesting thing is that 20.8% of the respondents said that this skill is not necessary for a reporter and they have no desire to learn it. The rest wrote that they want to have this skill and will learn it whenever possible. (Figure 3)

Can you shoot using a professional camera?

(Responses in % calculation)

№	Choice of answers Total (in %)	Total (in %)
1.	I take pictures with my mobile phone and post them on platforms	52
2.	No, I have no need or desire for it.	20,8
3.	Yes, I do this a lot in my career	25, 6
4.	Not yet	0,8
5.	No, I can't	0,8
6.	I would like to learn if possible	0,8

Figure 3 — Professional camera skills.

Another skill that is becoming increasingly important in the production of converged material is the ability to edit video content. Until recently, this skill was considered to be unique only to the television industry, especially to a narrow circle of specialists in it. But today, the era itself has shown that the use of these tools is also necessary for the representatives of the press direction. As a result of the development of techniques and technologies, acquiring this skill has not become a complicated process. That is, not only information distributors, but also its consumers can take a photo with their mobile phone, manually edit it and post it on social network pages.

But the concept of professionalism is high in the type of journalistic activity. Unlike the audience, reporters have to handle the process from filming to editing in a professional manner. "Can you edit the video you recorded yourself?" only 36% of journalists gave the answer "Yes, I tried and learned". 44% of the respondents, i.e. almost half, said that they do not have enough time and energy to master this skill after writing articles. The most interesting thing is that among the editorial journalists who are adapting to the process of convergence, there are those who think that "this skill is not needed". The fact that 15.2% of the respondents chose the option "I don't think it is necessary for us to know this" proves our point. Among the answers, there are also answers such as "I have an employee who deals with this" (1.1%), "At the moment we have more time for other organizational work than writing articles (subscription)" (1.1%). This is where the problem of convergent editorials becomes apparent. That is, the issue of time and the wrong distribution of work. In addition, the outlook of journalists is not up to date. If almost half of the respondents say that they cannot learn professional editing because they do not have time to learn it, the work load is high for the employees of convergent editorial offices, while 15 percent of journalists say that they do not need to learn it, this is a backward worldview. (Figure 4)

**"Can you edit the video you recorded yourself?"
(Responses in % calculation)**

№	Choice of answers Total (in %)	Total (in %)
1.	No, I can't learn more than writing articles	44
2.	Yes, I learned by trying	36
3.	I don't think you need to know that	15,2
4.	I have an employee who works for me	1,1
5.	At the moment, we have more time for other organizational tasks than writing articles (subscription)	1,1

Figure 4 — assembly skills.

A number of computer programs and platforms are now available for creating journalistic material. When the respondents were asked about this issue in the next question, 56% of journalists specified more than 3 programs. 36.8% noted that they only use Microsoft Word. However, information technologies such as Crowdsourcing and Cloud are widely used in modern journalism. In today's rapidly developing Internet and computer technologies, it is very simple to create content using only Word. Unfortunately, only 4.8% of 100 respondents indicated that they can work in about 10 programs. 1.6% said that they could not give a clear answer, and 0.8% said that they do not use computer programs at all. (Figure 5)

**How many computer programs do you use to prepare converged material for print and online publication?
(Responses in % calculation)**

№	Choice of answers	total
1.	More than 3	56
2.	Microsoft WORD only	36,8
3.	About 10	4,8
4.	I didn't know	1,6
5.	I don't use it at all	0,8

Figure 5 - about the use of computer programs.

The use of multimedia tools is of great importance in preparing a journalistic work based on the audience's demand. Now, the ability to use these tools for a representative of the print media has become one of the urgent issues of modern journalism.

But the results of the polls are not satisfactory. "Can you make an infographic or timeline yourself?" 52.8% of journalists answered "I know what it is, but I can't prepare it myself." This means that most media representatives have an understanding of infographics, but lack the knowledge and experience to prepare them. Only 29.6% of the respondents noted that they are ready, and 17.6% asked "What are they?" marked the answer.

It is important to use modern technologies in the distribution of received and processed information. Such tools are very necessary, especially in the media market, where the abundance of information flows requires journalists to draw attention to their content. In the framework of the survey, information was collected about whether the respondents know what SEO optimization is and how they use it in their work. According to him, only 21.6% of journalists could tell what SEO is and how it is used on their site. The remaining 36% stated that they do not know what it is or how to use it, while more than 42.4% admitted that they often have ringing in their ears, but do not

know how to use it. These answers also prove that the media literacy of the convergent editorial staff is low.

**Do you know what SEO optimization is? How do you use it in your work?
(Responses in % calculation)**

№	Choice of answers	total
1.	I don't know, but it often rings in my ears	42,4
2.	I don't know what it is or how to use it	3,66
3.	I know we use it on our site	24

Figure 7 — The skill of using SEO optimization.

Conclusion

The analysis of this survey showed that most of the journalists in the republican and local convergent editorial offices do not have a satisfactory level of modern professional skills, knowledge of techniques and technologies. Journalists have an understanding of media convergence, but lack the skills to use platforms and technologies to create appropriate content in this context. Although the employee working in the convergent editorial office is at the initial level, it is necessary to acquire these skills and abilities, and today's era itself shows that it is necessary.

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