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The vision of the journals is to provide an academic platform to scholars all over the world to publish their novel, original, empirical and high quality research work. It propose to encourage research relating to latest trends and practices in international business, finance, banking, service marketing, human resource management, corporate governance, social responsibility and emerging paradigms in allied areas of management. It intends to reach the researcher's with plethora of knowledge to generate a pool of research content and propose problem solving models to address the current and emerging issues at the national and international level. Further, it aims to share and disseminate the empirical research findings with academia, industry, policy makers, and consultants with an approach to incorporate the research recommendations for the benefit of one and all.

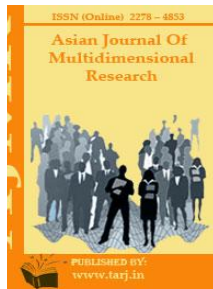
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SR. NO.	PARTICULAR	PAGE NO	DOI NUMBER
1.	BARRIERS TO CORPORATE ENTRE-PRE-NEURSHIP: CASE OF IRAN Mahdi Moradi, Mahdi Salehi	5-12	10.5958/2278-4853.2020.00323.7
2.	TREATMENT OF HYPERCOAGULABLE CON-DITIONS IN WOMEN WITH MISS-CARRIAGE IN EARLY GESTATION Sultonova N.A	13-16	10.5958/2278-4853.2020.00320.1
3.	PECULIARITIES OF SHAKHGARIB MIRZA - GARIBIY'S OEUVRE Khalimov Sulaymon Gulomovich	17-22	10.5958/2278-4853.2020.00321.3
4.	THE FIRST RESEARCHER OF AMIR TEMUR Burobiya Tangirovna Rajabova	23-28	10.5958/2278-4853.2020.00322.5
5.	CLASSIFICATION OF CHEMICAL ACCIDENTS REGARDING THE DAMAGING FACTORS OF STRONG POISONS AND THEIR DISTRI-BUTION Farida Abidova Anvarbekovna, Abdusattor Boymirzaev Egamshukurovich	29-35	10.5958/2278-4853.2020.00325.0
6.	ON THE MODERN WORD FORMATION METHODS IN CHINESE Khilola Sadullakizi Yusupova	36-42	10.5958/2278-4853.2020.00326.2
7.	IMPACT OF DAM-INDUCED DISPLACEMENT AND RESETTLEMENT: A CASE STUDY OF INDIRA SAGAR PROJECT POLAVARAM K. Anil Kumar, Nagaraju Chikkala	43-51	10.5958/2278-4853.2020.00324.9
8.	SOMATIC PHRASEOLOGICAL UNITS WITH THE COMPONENT "ME" / "KO'Z" (EYE) IN THE LINGUISTIC PICTURE OF THE WORLD OF THE JAPANESE AND UZBEKS Nargiza Akhmedovna Turapova	52-58	10.5958/2278-4853.2020.00329.8
9.	ON THE VIEWS OF YUSUF HAMADANI IN HIS TREATISE ON MAN AND THE UNIVERSE Nunnaova Gulzoda Bekpulatovna	59-63	10.5958/2278-4853.2020.00330.4

10.	BILINGUALISM AND NAVOI'S ATTITUDE TO OTHER LANGUAGES Berdak Yusufov	64-69	10.5958/2278-4853.2020.00331.6
11.	JAPAN'S APPROACH TO SETTLEMENT OF THE AFGHAN CONFLICT Gavkhar Murodjonkizi Karimova	70-74	10.5958/2278-4853.2020.00332.8
12.	AN HISTORIAN KOMYOB FROM KHIVA AND HIS WORKS Jamoliddin Aminjanovich Jurayev, Latofat Ibragimova	75-80	10.5958/2278-4853.2020.00333.X
13.	LEXICAL COMPETENCE OF FUTURE ENGLISH TEACHERS Jumanazarov U.U	81-86	10.5958/2278-4853.2020.00334.1
14.	IMPACT OF WORK FAMILY CONFLICTS ON EMPLOYEE PERFORMANCE WITH MODERATING ROLE OF SUPERVISOR SUPPORT IN BANKING SECTOR OF KPK, PAKISTAN Faryal Sultan, Dr. Sajjad Hayat Akhtar	87-93	10.5958/2278-4853.2020.00336.5
15.	PATIENTS WITH SLEEP APNEA SYNDROME ON THE BACKGROUND OF CHRONIC CEREBRAL VENOUS INSUFFICIENCY Janna Nazarova	94-98	10.5958/2278-4853.2020.00335.3
16.	NON-LINGUISTIC FACTORS IN THE FORMATION OF THE TOURISTIC TERMINOLOGY IN UZBEK LANGUAGE T.M. Ataxojayev, Y.M. Usmonov	99-102	10.5958/2278-4853.2020.00328.6
17.	HISTORICAL AND NATIONAL FOUNDATIONS OF THE EVOLUTION OF THE LITERARY PROCESS IN THE SECOND HALF OF THE XIX CENTURY AND THE BEGINNING OF THE XX CENTURY Khujaqulov Sirojiddin Kholmahmatovich	103-108	10.5958/2278-4853.2020.00327.4
18.	COPIES AND TRANSLATIONS OF THE COMMENTARY "MAWAHEB-E 'ALIYYA" Hamidillo Murodillaevich Lutfillaev	109-114	10.5958/2278-4853.2020.00337.7
19.	LINGUISTIC EXPERTISE LOGICAL AND LINGUISTIC BASES OF THE CONCEPTS "ABUSE" AND "INSULT" IN UZBEK SPEECH Bakhtiyor Rajabovich Mengliyev, Guljahon Solijonovna Khotamova	115-118	10.5958/2278-4853.2020.00338.9
20.	ENTREPRENEURSHIP EDUCATION AND NEED TO BE INDEPENDENT: A GENDER COMPARISON Dr. Dhruva Raj Pokharel, Ganesh Bhattarai	119-131	10.5958/2278-4853.2020.00339.0



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BARRIERS TO CORPORATE ENTREPRENEURSHIP: CASE OF IRAN

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ABSTRACT

There is no doubt that the development of any economic and social system is based, to a large extent, on the development of entrepreneurship. The results of current study highlighted five barriers of entrepreneurship in Iran namely; weak supporting of insurance institutions, difficulty of taking loans, lack of training, an inappropriate governmental support, and unnecessary bureaucracies. With regard to the findings of the study the authors strongly believe that the Iranian government has to take serious actions in order to reducing the barriers of entrepreneurship in Iran.

KEYWORDS: *Corporate Entrepreneurship, Barrier, Iran*

INTRODUCTION

Among all the necessary attributes required for successful entrepreneurship, corporate entrepreneurship, renewal, innovation, and proactivity, the individual entrepreneur or corporate entrepreneur is the most critical. Corporate entrepreneurship and the behavior associated with it are initiated in established organizations for such reasons as profitability, growth, development, venturing, renewal, and innovation. Since the mid-1980s, entrepreneurship has been increasingly considered an important tool for economic growth and innovation across economies, regardless of stage of economic development. The role of entrepreneurs in economic development may be understood by the contribution they make to the different sectors of economy. Entrepreneurs are the cost-effective agents as they utilize the last bit of resource available at their disposal. When they succeed, they do contribute to the development; otherwise disappear from the market because the market cannot tolerate miscalculation, lack of commitment and incompetencies. Further, in reality visualizes economic development to include increase in productivity, socio-economic equalization, improved institutions and attitudes, and a rationally coordinated system

of policy measures and removal of undesirable conditions and systems that perpetuate a state of development.

The spirit of enterprising makes man an entrepreneur. Such a spirit has transformed him from a nomad to a cattle herder, to a settled agriculturist, to a trader and to an industrialist. Now, entrepreneurs are persons who initiate, organize, manage and control the affairs of a business unit and they combine all factors of production to supply goods and services, whether the business pertains to agriculture, industry, trade or service. The entrepreneur is a central figure of economic activity and a propeller of development under free enterprise. The role of entrepreneurship in the economy has changed dramatically over the last half century. During the post-World War II era, the importance of entrepreneurship and small businesses seemed to be fading away (Audretsch and Thurik 2001). Giant corporations were seen as the most powerful engine of economic and technological progress in the early post-war period. Large firms were thought to have a competitive advantage over small and new ones, due to scale economies in the production of new economic and technological knowledge. The big importance of entrepreneurship for economic growth in modern 'entrepreneurial' economies is related to the increased importance of knowledge in the economic process. In the old, 'managed' economies, land, labor and capital were the main factors of production. However, globalization and the telecommunications and computer revolutions have drastically reduced the cost of shifting not just capital but also information out of the high-cost locations of Europe and into lower-cost locations around the world. This means that economic activity in high-cost locations is no longer compatible with routinized tasks. Rather, globalization has shifted the comparative advantage of high-cost locations to knowledge-based activities, and in particular search activities, which cannot be costless, transferred around the globe. Knowledge as an input into economic activity is inherently different from land, labor and capital. It is characterized by high uncertainty, high asymmetries across people and is costly to transact (Audretsch, Thurik and Wennekers, 2004).

Corporate entrepreneurship

Davidson and Klofsten (2003) describe a business platform of eight firm-level cornerstones; the business idea, the product, the market, the organization, core group expertise, core group drive/motivation, customer relations, and other relations. They explain that the cornerstones can be divided into the development process (idea, product, market, and organization), key persons and the flow of external resources. Kakati (2003) finds that entrepreneurial quality plays a critical role in gathering and applying resources.

Corporate entrepreneurship is defined as encompassing several types of phenomena and processes: innovation, venturing, and strategic renewal (Zahra, 1996). Innovation generally refers to the firm's commitment to introducing new products, production processes, and organizational systems, while venturing refers to the creation of new businesses. Strategic renewal refers to the creation of new wealth through new combinations of resources within an organization. Renewal involves revitalizing a firm's operations by changing the scope of business, competitive approach, and building and acquiring new capabilities. Thus, Zahra, Neubaum, and Huse (2000) treated strategic renewal as one kind of organizational innovation. At any rate, corporate entrepreneurship allows an incumbent firm to make full utilization of its resources and capture new opportunities.

Entrepreneurship in established firms is commonly referred to as corporate entrepreneurship (intrapreneurship) which is simply an extension of entrepreneurship and encompasses

entrepreneurial behavior exhibited by managers in larger organizations. The concept of entrepreneurial behavior has been defined in many ways, including by Miller (1983) who posited that an individual displays entrepreneurial behavior if he performs product-market innovations, takes risks, and behaves proactively. Numerous researchers have used Miller's conceptualization in their works, including Covin and Slevin (1989), and Naman and Slevin (1993). It is also valuable to consider Schumpeter's work (1936, 1950) when he argued that the driving forces of economic growth are the entrepreneurs (managers) who introduce new products, new methods of production, and other innovations that stimulate growth and economic activity. He described entrepreneurship as a process of -creative destruction, in which the entrepreneur continually displaces or destroys existing products, processes, or methods of production with new ones. In other words, Schumpeter was one of the first economists to emphasize the importance of business innovation.

Need for the study

To survive in today's turbulent and dynamic business environment, the need for managers to adopt entrepreneurship when formulating their strategies has become recognized, and many researchers argue that entrepreneurial attitudes and behaviors are necessary for firms of all sizes to prosper and grow (e.g. Dess and Lumpkin, 2005). Managers face an increasingly dynamic, complex, and unpredictable environment, where technology, globalization, resource shortages, wide swings in the business cycle, changing social values, competitors, customers, suppliers, and a multitude of other dynamic forces impact on overall performance (Ward and Lewandowska, 2005). The intensity and complexity of the current changing environment is forcing firms, both large and small, to seek new ways of conducting business to create wealth. So, they have to adopt him self with new adventures so called entrepreneurship. However, it should be identified that why in developing countries like Iran the managers do not have satisfactory entrepreneurship degree. In such condition it should be recognized entrepreneurship barriers. The aim of this study is to identify the major barriers of corporate entrepreneurship in Iran.

Research questions

The below questions are the research questions in this study:

Q1: do entrepreneurs serve various services by different insurance institution?

Q2: do entrepreneurs serve various training by own-state institutions?

Q3: do entrepreneurs take loan very easy?

Q4: does Iranian government support corporate entrepreneurs?

Q5: do entrepreneurs face various bureaucracies at the starting work?

REVIEW OF LITERATURE

There is no doubt that the development of any economic and social system is based, to a large extent, on the development of entrepreneurship (Startiene, Remeikiene, 2008), because small business plays a rather high role in ensuring the country's economic and social welfare (Mickaitis et.al, 2009). Low demand of capital, quick reaction to the market changes and flexibility while adapting to them, new markets or filling of niches, creating competition for state enterprises, servicing big enterprises, creating new and frequently higher quality products, services, manufacturing processes – these are the main advantages of small or medium size enterprises revealing their effectiveness and importance (Tamosiunas, Lukosius, 2009). Entrepreneurship

enhances competitiveness (Vorley, 2010) as it stimulates innovations, which are highlighted how the fundamental factor of the competitive ability by many authors (Melnikas, 2008).

The studies on firms' corporate entrepreneurship have grown rapidly in the last two decades. Increasing intensity of competitiveness in both local and global markets has revealed the significant role of entrepreneurship in established companies to develop a competitive advantage and sustain it (Zahra et al. 2000). One of the contemporary issues relates to the sources of entrepreneurship the issue lies in how the entrepreneurship emerges in an economy. Deolankar (1993) studied the profile of entrepreneurship development. He observed that the entrepreneurship among the weaker sections, tribal people, who constituted the large section, needed to be brought into the main stream of development. The only silver lining has acquired useful experiences in the field of small industries development over the years and with its knowledge, experience, perseverance and determination one can hopefully expect the predictable change in the coming years. The age-old theory the entrepreneurs are born and cannot be developed by human efforts is now falsified and they are made through suitable training programmes.

Bell, Moore, and Al-Shammari (2008) examine the listing of firms from emerging economies in mature equity markets. They find that firms that come from countries with higher economic freedom have lower under pricing, which generates more value for entrepreneurs. A firm can mitigate this negative impact by having higher levels of international operation prior to seeking to list.

Yiu and Lau's (2008) paper empirically examines the role of network-based resources and corporate entrepreneurship by firms in China. The authors show that the mediating effect of corporate entrepreneurship is of crucial importance in transforming network-generated resources into business results.

Research hypotheses

According to the objectives as well research questions the below hypotheses were postulated in this study.

H₁: weak supporting of insurance institutions leads inappropriate corporate entrepreneurship in Iran.

H₂: lack of training leads inappropriate corporate entrepreneurship in Iran.

H₃: difficulty of taking loans leads inappropriate corporate entrepreneurship in Iran.

H₄: An inappropriate governmental support leads inappropriate corporate entrepreneurship in Iran.

H₅: unnecessary bureaucracies lead inappropriate corporate entrepreneurship in Iran.

Research methodology

Data for the present study has been collected from both primary and secondary sources. Secondary data was collected from various textbooks, journals, reports, magazines, dailies and has also been collected from web sources using the popular search engines like Google, yahoo and powerful databases such as Emerald, Ebsco and Elsevier. Primary data on corporate barriers entrepreneurship was collected from participants of the study.

Five-point likert's scale questionnaire instrument was employed in this research while the questionnaire consisted of two sections. The first section contained data relating to demographic variables of the sample respondents and the second section contained the some technical questions. The respondents were required to tick their perceptual levels on five-point Likert's scale with '5' as strongly agree, '4' as agree, '3' as moderately agree, '2' as disagree and '1' as strongly disagree for both the actual level and the expected level. Sufficient space was provided for giving comments and suggestions at the end of the questionnaire.

The questionnaire was designed to ensure that the precise data required would be collected from respondents to achieve the objectives of the present study. The items in this questionnaire were essentially identified after having reviewed the literature on the problem. The items have face validity, as the concepts to be measured are clearly specified in each question. In this regard if the measure clearly measures another concept then obviously it does not have face validity. However, if the item does not seem to be measuring any recognizable concept other than the one it is supposed to be measuring, the instrument can be said to have face validity. In this study, the questions have high face validity in addition to being developed from the auditing literature and thereof are based on clear and familiar concepts. These pre-test steps for questionnaire were followed. A rough pilot questionnaire was developed. Concepts were discussed and debated and wordings were changed as necessary. The order of some of the statements was also changed. Some questions were eliminated because they appeared redundant. Consequently some additional statements were added. In reviewing the statements, some statements were felt to contain more than one concept. So in those cases the statements were revised into separate statements to allow for different responses to each concept. The second phase of the pre-test was the administration of the revised survey to respondents, who were informed that this was a pre-test and specifically asked about questionnaire. Feedback was revised on the effect of the original format. This revised survey was gone over carefully and revisions were made before the final administration of the final questionnaire. At last the final questionnaire was distributed among the Iranian managers.

180 respondents were completed the research questionnaire. According to Table 1 out of 180 participants 55 were male (30.60 percent) and 125 were female (69.40 percent). Further, 135 participants were younger than 40 (75.00 percent) and 45 participants elder than 40 (25 percent). Among these 52.50 percent had less than one year experience, 36 percent had experience between 10 to 20 years and 21.50 percent had more than 20 years experience.

As Table 1 reveals the majority of participant had sufficient academic degrees. Out of 180 participants 131 participant, were holding bachelor degrees in accounting or related subjects (62.50 percent) and 67 were holding M.A or PhD degrees (47.50 percent). Demographic characteristics of participants are summarized in Table 1.

TABLE 1. BIO- DATA OF PARTICIPANTS

Case	Item	Frequency	Percent
Gender	Male	55	30.60
	Female	125	69.40
Age	Less than 30	28	35.60
	30 to 45	98	54.60
	More than 45	18	9.80
Experience	Less than 10	75	42.50

Education	10 to 20	64	36.00
	More than 20	38	21.50
	Bachelor degree	113	62.80
	Master	58	32.20
	PhD	3	1.70

Testing of hypotheses

The results of hypotheses testing are summarized in Tale 2. As mentioned before the first hypothesis as following:

H₁: weak supporting of insurance institutions leads inappropriate corporate entrepreneurship in Iran.

According to the results of Table 2, the first hypothesis is confirmed; alternatively the null hypothesis is rejected. So, we can claim that the weak supporting of Iranian insurance institutions leads inappropriate corporate entrepreneurship.

The second hypothesis is postulated as below:

H₂: lack of training leads inappropriate corporate entrepreneurship in Iran.

According to the results of Table 2, the second hypothesis also confirmed and null hypothesis is rejected, in other word, lack of appropriate training leads inappropriate corporate entrepreneurship in Iran.

H₃: difficulty of taking loans leads inappropriate corporate entrepreneurship in Iran.

With regard to the results of Table 2, it is shown that the third research hypothesis is accepted and the null hypothesis is rejected, i.e. financing problem leads inappropriate corporate entrepreneurship in Iran.

H₄: An inappropriate governmental support leads inappropriate corporate entrepreneurship in Iran.

The results of below table shows that the fourth hypothesis is confirmed viz., the Iranian government is not supporting the corporate entrepreneurship in Iran.

H₅: unnecessary bureaucracies lead inappropriate corporate entrepreneurship in Iran.

Table 2 shows that the last hypothesis also confirmed and null hypothesis is rejected.

It can be said that unnecessary bureaucracies lead inappropriate corporate entrepreneurship in Iran, in several stages.

TABLE 2. THE RESULTS OF HYPOTHESES TESTING

Hypothese	D.f	Chi-Square	Asymp.sig.	Result
weak supporting of insurance institutions	4	63.333	0.000	Confirmed
lack of training	4	38.167	0.000	Confirmed
difficulty of taking loans	4	54.167	0.000	Confirmed
An inappropriate governmental support	4	34.167	0.000	Confirmed

Unnecessary bureaucracies	4	20.667	0.000	Confirmed
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In this stage after confirming the hypotheses we want to rank the hypotheses according to the importance in Iranian economy. So, in this part the Fireman Test is employed in order to ranking the research hypotheses. The results of this part are presented in Table 3.

TABLE 3. FRIEDMAN TEST RESULTS

Mean Rank	Independent Variables
4.33	weak supporting of insurance institutions
3.10	lack of training
4.11	difficulty of taking loans
2.91	An inappropriate governmental support
2.39	Unnecessary bureaucracies

According to above table the main barrier of corporate entrepreneurship is weak supporting of insurance institutions, followed by difficulty of taking loans. Lack of training stood at third stage and follows by lack of training and the last reason is unnecessary bureaucracies.

CONCLUSION

Understanding basic innovation barriers for entrepreneurs will be a very useful for Iranian environment. The role of entrepreneurship in the economy has changed dramatically over the last half century. During the post-World War II era, the importance of entrepreneurship and small businesses seemed to be fading away (Audretsch and Thurik 2001). Entrepreneurs are the king pin of any developing economy. More specifically, the technical entrepreneurs are responsible for socioeconomic improvements which in turn, play a crucial role in fostering the development of the developing countries. The results of current study highlighted five barriers of entrepreneurship in Iran namely; weak supporting of insurance institutions, difficulty of taking loans, lack of training, an inappropriate governmental support, and unnecessary bureaucracies. With regard to the findings of the study the authors strongly believe that the Iranian government has to take serious actions in order to reducing the barriers of entrepreneurship in Iran.

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TREATMENT OF HYPERCOAGULABLE CONDITIONS IN WOMEN WITH MISSCARRIAGE IN EARLY GESTATION

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ABSTRACT

The study involved 40 women with a history of recurrent early miscarriage. Laboratory criteria are: anti-cardiolipin antibodies IgG and / or IgM (on average or high titer 2 or more times in a row with an interval of 6 weeks); lupus anticoagulant (presence in plasma 2 or more times in a row with an interval of 6 weeks); beta2-glycoproteins-1. These patients were injected daily with LMWH subcutaneously in combination with aspirin at a daily dose of 100 mg and methylprednisolone at a daily dose of 4 mg under the control of a hemostasiogram (every two weeks). Perhaps this is due to the fact that all classic components of Virchow's triad are present even in uncomplicated pregnancy and childbirth.

KEYWORDS: *Anti-Cardiolipin, Hemostasiogram*

INTRODUCTION

Miscarriage is one of the most pressing topics in obstetric practice. Recently, one of the most discussed miscarriage problems are thrombophilia [1,8]. Under thrombophilia is understood as hereditary or acquired abnormalities in the hemostatic system, predisposing to the development of thrombosis [2,4]. Perhaps this is due to the fact that all classic components of Virchow's triad are present even in uncomplicated pregnancy and childbirth. Speed blood flow in the vessels of the lower extremities decreases almost 50%, there are changes in the hemostasis system (which are primarily manifested in tendency to hypercoagulability), and also takes place damage to the endothelium of the vascular wall [3,9].

Despite many modern technologies, the level of this state remains at a high level, since it is a consequence of several factors [5,7]. Bearing in mind that the inability to endure before the deadline is a cornerstone these days, physicians have to consider all the disorders that can become the basis of this condition[6]. To eliminate the argument that we all must use all the treatments available today.

Purpose of the study

Our aim was to compare the level of effectiveness of treatment for women with the hypercoagulable properties of blood that lead to spontaneous miscarriages before 10 weeks of pregnancy.

Material and methods of the study

The study involved 40 women with a history of recurrent early miscarriage. Laboratory criteria are: anti-cardiolipin antibodies IgG and / or IgM (on average or high titer 2 or more times in a row with an interval of 6 weeks); lupus anticoagulant (presence in plasma 2 or more times in a row with an interval of 6 weeks); beta2-glycoproteins-1 [4].

The main group consisted of 20 women with PRNL, after excluding anatomical, hormonal and genetic causes. From the day of conception, the patients of the main group were added to the conventional therapy for the treatment of miscarriage (protective regimen, synthetic progestins, and antispasmodics) drugs aimed at preventing hypercoagulation. These patients were injected daily with LMWH subcutaneously in combination with aspirin at a daily dose of 100 mg and methylprednisolone at a daily dose of 4 mg under the control of a hemostasiogram (every two weeks). The comparison group included 17 women with PRNL and a standard treatment regimen for threatened abortion.

The control group consisted of 13 pregnant women without a burdened history. Among LMWH, preference was given to sodium bemiparin, which is LMWH obtained by alkaline depolymerization and fractionation of commercial unfractionated heparin from the mucous membrane of the intestine of a pig. Bemiparin is the first representative of the second generation of LMWH and differs from the drugs of LMWH of the first generation by the best pharmacological profile.

Its anticoagulant ability as heparin is based on the presence of a specific sequence of pentasaccharides with high affinity for antithrombin and potentiates its antifactorial activity. Since the minimum chain length of bemiparin is required to inhibit thrombin, this drug is an LMWH with the highest ratio of anti-Xa / anti-II factor activity is 8: 1. Bemiparin sodium is rapidly absorbed after subcutaneous injection with a bioavailability of 96%.

Patients of the main group received bemiparin sodium at a dose of 0.2 daily by subcutaneous injection. Diagnosis of prolongation of pregnancy was carried out by determining the level of human chorionic gonadotropin (hCG) in the blood 14 days after the planned conception and ultrasound 3 weeks after the planned conception, followed by dynamic ultrasound with Doppler measurements every two weeks up to 12 weeks of gestation inclusive. Then the frequency of prolongation of pregnancy was calculated in both groups.

RESULTS AND DISCUSSION

The results of the study of hemostasis two weeks after treatment are presented in table 1.

TABLE 1. INDICATORS OF HEMOSTASIS IN THE STUDIED GROUPS

Groups	Main group n=20		Compare group n=17		Control group n=13	
Index						
Index 10x9	181±17,5	203±12,01	183±16,05	181±18,5	190±14,8	190±13,1

Start coagulation with	112,43±0,8	119,5±1,5	111±2,1	112,5±1,1	119,5±1,2	118,3±1,1
End coagulation with	205,43±2,01	216,42±2,14	204,36±1,99	205,48±2,01	220,5±1,9	214,2±2,3
Fibrinogen g/l	6,9±0,9	5,1±0,3	7,1±0,8	6,9±0,5	6,7±0,3	5,9±0,2
D-dimer	890,43±48	589,21±40,2	921±36	913±26	538±9	634±32
MNO	0,94±0,18	0,9±0,01	0,96±0,2	0,95±0,3	0,9±0,1	0,9±0,2
APTT with	39,1±2,9	41±3,6	36±3,5	37±2,8	39±0,23	40±2,8

$p \geq 0,01$

When studying the state of coagulation in the main group, a statistically significant increase in the level of platelets was found against the background of the prescribed course of treatment, which amounted to $203 \pm 12.01 \times 10^9$. In the comparison group, which received conventional treatment, a reduced level of platelets in the venous blood was determined throughout the treatment period $181 \pm 18.5 \times 10^9$. In the main group, a slight increase in blood clotting time was also stated 112.43 ± 1.08 s (onset of coagulation), 205.43 ± 2.11 s (end of coagulation), the onset and end of bleeding time almost did not change in the comparison group as a result of treatment, 112.5 ± 1.1 s, 205.48 ± 1.87 s, respectively.

In pregnant women who received antithrombotic therapy, the normalization of the level of fibrinogen and the molecular marker of thrombophilia - D-dimer, 5.1 ± 0.3 g / l and 589.9 ± 40.2 , respectively, was recorded. In pregnant women of the comparison group with the progression of pregnancy, this marker had a tendency to increase, 6.9 ± 0.5 g / L and 913 ± 28 , respectively. Other indicators of INR, APTT did not differ significantly before and after the start of treatment. A positive result in the form of prolongation of pregnancy was registered in 23 (79.3%) women in the main group.

In the control group, a positive result was recorded in 22 (88%) women. In women of the comparison group, prolongation of pregnancy was noted only in 4 (23.5%) cases, which is significantly lower than in the main and control groups.

CONCLUSIONS

1. Identification of thrombophilic conditions among patients with premature early miscarriage allows timely and individual prescribing of drug correction of hypercoagulability manifestations, in particular by comparing the level of D-dimer.

2. Prescription of low molecular weight heparins (sodium bemiparin) in combination with aspirin and metiprednisolone in addition to traditional therapy for miscarriage provides a significant increase in the frequency of prolongation of pregnancy in women with premature early miscarriage and manifestations of hypercoagulability.

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PECULIARITIES OF SHAKHGARIB MIRZA -GARIBIY'S OEUVRE

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ABSTRACT

Among the Timurid princes, Shakhgarib Mirzo Garibiy, foremost, plays an important role as a lyric poet. In his work, mystical ideas, real and figurative love, connection and separation, hope and frustration, love and complaint, friend and rival, trust and jealousy, supplication to the sweetheart, longing, fidelity and suffering, devotion to the sweetheart, heart, feast, wine are the main concepts. Shakhgarib Mirza Garibiy is a spiritual artist. In his work, human relationships, the spiritual world called the soul, and the human emotions that dominate it emerge in a unique way. The poet's work peculiarity is that it reflects the Eastern literature traditions, the images that have dominated the poets' work for centuries in a completely new way, and attracts the reader with its poetic impact, unique interpretation.

KEYWORDS: Heart, Shoxi Sukhandonim, Mystic, Khayratul Abror, Ghazal.

INTRODUCTION

Although Garibi was recognized by his contemporaries for his work, he created only in the ghazal genre of classical literature. His works, written in Uzbek and Persian, are written in the ghazal genre, except for five mukhammas (from poetic forms in oriental poetry, a poem composed in the order of rhyme, five verses) and one qit'a (a genre of lyrical type). This is evident not only in Gharibiy's work, but also in the work of his contemporaries as Babur. This can be explained by the fact that Garibiy's work was mainly inspired by the work of his father, Sultan Khussein Mirza. Sultan Khussein Mirza, as well as being a father to Gharibi, was also creative and wrote charming ghazals. This, of course, is reflected in the delicate Gharibiy's ghazals, who is prone to artistic creation. The strict adherence to the oriental etiquette rules in Gharibiy's work is evident in the following ghazal.

MAIN PART

The first verses of the poem are devoted to the sweetheart image, describing her beauty:

Qaysi bir gulchehra ul gulbargi xandonimcha bor?

Qaysi bir shamshod qad sarvi xiromonimcha bor?

Qaysi bir xurshid siymoni anga monande tay?

Qaysi mahva shorazi sham'i shabistonimcha bor?

The following verses describe the poet's mental state, his sufferings from love. At the same time, the fact that the flood of misfortune is not equal to the tears flowing from the lover eyes, that there are hundreds of stitches in the heart, and that the nightingale cannot moan like a lover has its own artistic image:

Qaysi bir damkim ko'zum hijronidin qon yig'lamas?

Qaysibir seli balobuchashmigiryonimcha bor?

Qaysi bir gul ko'niglaki ko'ksun kibi yuz chok erur?

Qaysi bulbul nolasi faryodu afg'onimcha bor?

In the ghazal, the image is amplified in this way. The beauty that hurts the poet's heart surpasses even the unbeliever with her sorrows. The groans of the lover's heart are stronger than the fire of hell:

Qaysidurkim men kibi ul g'amzadin majruhe mas?

Qaysikofir, qonqilurda nomusulmonimcha bor?

Qaysi bir anduho' tikim o'rta masonsiz meni?

Qaysi do'zax o'ti, so'zi hijronimcha bor?

At the end of the ghazal, the helpless lover sees his cure in shohi suxandon to correct his poem:

Gar parishon nazminga islohdin zebis tasang

Ey Garibiy, qaysibir, shohi suxandonimcha bor?

It is at this point that it becomes clear to whom Garibiy is referring by saying, "Shohi suxandonim" that is, by referring to his father, Khussein Baykara, who was a kind and a poet. This proves once again our opinion that Garibiy was influenced by the work of Khussein Boykaro.

Gharibi is a bilingual poet like other artists of his time. From an early age, he studied the works of Alisher Navoi and Jami with interest, was inspired by them, and this influence was reflected in his poems. Gharibi's poems are characterized by simplicity, closeness to the vernacular, free from high-sounding and intricacy sentences. This is evidenced of humility, simplicity in his personality. That is why Alisher Navoi, in his sokiynoma, emphasizes the important aspects of Garibiy's personality and the uniqueness of his human qualities:

Soqiyo, Boday mastonaketur,

Dayrdinbodaparastonaketur.

O'ylamaykim chu ko'rubbodaparast,
Ichkuchi atridin o'lg'ay sarmast.
Nash'a baxsh, o'ylaki ohangi Iroq,
Talxulnav'kixunobifiroq.
Mutribo, sen dog'i ohange tuz,
Rangida lahri Husayniy ko'rguz.
Ham Husayniy so'zidin rangi g'arib,
Hamgaribiydamidin baytiajib.
Sozaylab, menihamshodaylang,
Birnafasqayg'udin ozodaylang.
Shoxlarnodiri, atvorichra,
Nuktayudiqqatiash'or ichra.
Qildichuntangrimuloyim oni,
Asragay hifzida doim oni.
Ruxparvarso'zibo'lsuno'zidek,
Ruhgustar o'zi bo'lsun so'zidek¹.

His ghazals, written in Uzbek and Persian, are distinguished by a unique style of expression, freedom from verbal and spiritual defects, richness of artistic means, poetic melody.

At this point, another case should be noted. The image of the soul plays an important role in Garibiy's work. There are five ghazals written in the poet's office as an appeal to the heart. Almost all of these poems begin with verses that reflect the sufferings of a poet who suffered from people and wanted loyalty:

Bir zamonliq hajr, holing qildi darham, ey ko'ngul,
Hajr ko'proq bo'lsa vah, netkungdur ul dam, ey ko'ngul.

According to the poet, fidelity cannot be demanded from the human race by giving them life. The human race is not faithful anyway. He reprimands the heart as: What is the point of trying to be sympathetic to her, even if she doesn't want your sympathy? I have never seen joy:

Odam avlodig'ajon berma tama'aylabvafo,
Kim vafo qilmas kishiga nasli odam, ey ko'ngul.
Ul pariruxsorachunhamdamlig'ingniistamas,
Istamak ne sud o'zingni anga hamdam, ey ko'ngul.
Go'yi g'am chekmak uchun maxluk, o'lub senkim seni,
Ko'rmadim har zamone shodu xurram, ey ko'ngul.

In the following verses of the ghazal, the poet emphasizes that the beauty has become a stranger, that there is no sorrow for it, because there are many people of beauty among the atheists, and no matter how cruel the idol is, she has not left him:

*Tarkimehraylabagarbegonabo'ldiul pari,
Husn axli dahraroko'ptur, emag'am, ey ko'ngul.
Har nechazulm ayladi ulsho'x, tarkintutmading,
Ishqatvorisengabordurmusallam, ey ko'ngul.
Tinmadingishqichrabirdam to Garibiydekmeni,
Qilmading ushshoq, aro rasvoi olam, ey ko'ngul.*

The other poems of the poet, which reflect the soul image, are almost indistinguishable from each other in terms of the subject scope, the expression style. The poet's ghazal "The glamor heart was freed from love for a few days, Where did you get worries of peri, my heart" also depicts the inner feelings of the lover, his mood and the sweetheart image, which is the cause of this:

*Bediludevonabo'lsamdo'stlar, ne aybkim,
Oldimendinbirparipaykarmalaksiymo, ko'ngul.
Xo'blarg'aboqmayubermayko'ngulkim, ishq apo,
Munchakelturganbaloboshimg'ako'z dur, yoko'ngul.*

In the following verses, the poet describes his situation, which he fell into because of love, and urges the reader to be careful not to fall into this situation by setting an example:

*Desangizkimbo'lmag'aysiz men kibirasvoixalk,
Harvafosizdilrabog'abermangizasloko'ngul.
Mushk ila tengetmangizzulfinkihargizqilmag'ay,
Ikkiolamg'aaningbirtorinisavdo, ko'ngul.
Mehnatingdinqong'aevrulgayteshilib, la'ldin,
Garmenibedilg'abo'lsa, filmasal, xoro, ko'ngul.*

In the last verse of the ghazal, the poet addresses himself, stating that no matter how many troubles he faced in his life, they all happened because he obeyed the dictates of his heart, that he did not humiliate any lover in the way of love:

*Ey Garibiy, ne balolarkimko'nguldinko'rmading?
Hech oshiqni bu yanglig'qilmadi rasvo, ko'ngul.*

In general, the classical literature of the East cannot be imagined without the soul image. Alisher Navoi, in the 17th chapter of his epic "Khayratul abror" entitled "In the soul definition", emphasizes that only a person who lives in the memory of Allah can have a real heart and can only be considered as "people of the heart."

The soul image is a subject in our classical poetry that is the source of comprehensive, great research.²

In Garibiy's poems, in addition to the world, the poet's attitude to human relations is manifested in a strange but unique way. To understand the meaning of the symbols in Garibiy's poems, it is necessary to approach the issue from the point of view of that period. It is known that in addition to being a poet, Shakhgarib Mirza was well acquainted with the principles of Islam, scientific and theoretical sources on the teachings of mysticism. In particular, in Gharibi's ghazal, which begins with the verse "Do not be in a diet from wine, hey the prettiest, Don't make me sick in parties all the time", the poet's perception of reality, artistic thinking, unique philosophical worldview, attitude to the world and his beloved sweetheart, the true meaning of the symbols of sweetheart and wine are clearly reflected:

*Lolaruxsorim, kel, oltun jomdin gulgun may ich,
 Busarig'ruxsor uza ashkimmigulfomaylama.
 Senki kofirko'z bila torojqildingaqulu din,
 Boda ichmondeb, o'zungni ahli islomaylama.
 Tavbamaydinayladeb, har nechadesa ahlizuhd,
 Aylama zinhor, ey sarvi Gulandom, aylama.
 Juz g'amu anduh hosil yo'qturur Davron aro,
 Keluichkil jomu yodidavriayyomaylama.
 Nechadesam, boda ichmasvahnetaysweetheartabbunav',
 Ishq ahlin zoruhusn ahlinixudkomaylama.
 Ey Garibiyjahd qilkimbo'lg'ayul oy bodano'sh,
 Yo'qesa sen dog'ifikri bodayu jom aylama.*

In divan literature, words such as "may (wine)", "sharob (wine)", "boda (wine)", "wineglass", "goblet", "cup", "sweetheart", "lip" have their own mystical dictionary, their own figurative meaning. That is why Hazrat Navoi said: "There is another glass of wine than what you suspect". Also said: Do not doubt the world grief and grape wine to righteous people this meaning appears seven times But for truly people wine is vahdat". That is, to the people of truth is the thought, love, and passion of the oneness of God Almighty.³ It is well known that wine is a symbol of the joy of life and love in classical poetry.⁴ If the ideas expressed in the ghazal are understood in their own sense, it would seem illogical. Because Shakhgarib Mirza himself was a pious man and lived in the heyday of Islam. So, it was natural for him to say to his lover "Lolarukhsorim, come, drink a glass of golden wine, Do not turn my love into a yellow rose. Thou hast plundered the mind of a disbeliever, Do not convert to Islam by drinking wine," which did not meet the criteria and religious restrictions of the time. Therefore, if the interpretation of the ghazal is approached from a mystical point of view, its essence becomes sweetheartish. In mysticism, the cup is understood as the heart, the sweetheart as God, and the wine as divine love. Only through these explanations it will be possible to understand the essence of the verses in the ghazal. In the following poem, the definition of love, its anguish to the heart of the lover, is beautifully expressed:

*Qayda, ey badxo', vafo xurdig'a mendek topilur,
 Kim jafo ko'p chekkan el, ko'proq vafo qadrin bilur.*

Xalq bori aybetarlarbevafo durdeb seni,

Qaysi bir majlisda kim husn ahlidin so'z aytilur.

According to the poet, the more a lover who enters the path of love suffers, the more he realizes the value of fidelity. Beauty owners, on the other hand, deserve to be described as unfaithful because of the subject matter at meetings. The wails in the poet's heart are released only when they look at lover's faces. Sweetheart, on the other hand, does not accept or lose his bond in the path of love, and brings the heart to the madness:

Parda olg'ach orazingdin chiqti ko'nglum nolasi,

Bulbul afg'oni ne tong, har qaydakim, gul ochilur.

Jong'a etgim telba ko'nglum ilkidin kimish qaro,

Ne mening bandim qabul aylar, na mendin ayrilur.

Ne ko'ngul xushluq bila gash taylayin bog'ichrakim,

Ko'nglumabir gul firoqidin tikonlar sanchilur.

In the poet's description, he finds his artistic expression in the fact that instead of reducing the lover torture, she increased it, and as a result, the love seeds were scattered everywhere from the lover tears:

Hech bilmas men netay ul Sho'xi badxo' birlakim,

Har necha desam jafo ozqil, menga ko'proq qilur.

Juz giyohi g'ussa ko'yidin Garibiy butmagay,

Garchi ashkingdin muhabbat tuxmi har yon sochilur.

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THE FIRST RESEARCHER OF AMIR TEMUR

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ABSTRACT

“Baburnama” is encyclopedic work. Babur wrote extremely valuable information for all periods with the name of Temurbek in more than thirty historical headbands of this work about great ancestor Sakhbikiran Amir Temur. He introduced the events from explanation and descriptions which are associated the name of Amir Temur with his father Umarshaykh Mirzo in his work, to the events which are happened in Dehli and Agra cities. We learned information and descriptions according to significance and essence by classifying seven groups and evaluated that Babur was the first researcher and promoter of Amir Temur.

KEYWORDS: *Encyclopedic Work, Images, Historical Headbands, Descriptions, Tradition, Skill, Researcher.*

INTRODUCTION

The scientists of the world evaluated unitedly “Baburname” work of Babur as the encyclopedic work and together with this they considered that it was the perfect source for illuminating and motivating The Renaissance period of Temurids and the theme Babur.

One of the important aspects of the work is given clear information, comments, descriptions, reviews, overall, evidences at introductory nature at various levels about historical people, great images, rulers, hadiths, scientists, creators, historians, artists and ordinary people. For instance, it was mentioned more than ten great people who were left their mark in the history of city and gestured their activity in description of Samarkand.

The Main Part

It is extremely valuable that more than thirty description, headband, comments linked with the name, life, activity of Sakhbikiran Amir Temur (1336, Khoja Ilgar village near Kesh city – 1405, Utrar city; he was buried in Samarkand) who was the founder of Centralized state, great military and the sponsor of science, literature, art, culture, are given in “Baburname”. Our observations

show that Babur introduced the events from explanation and description which are associated the name of Amir Temur with his father Umarshaykh Mirza, to the events which are happened in Delhi and Agra cities. According to this, we have right to evaluate that Babur is the first researcher and promoter of his great ancestor, Amir Temur. It should be noted that writer Kh.Sultonov illuminated skillfully some aspects of mutual suitable sides of Amir Temur and Babur on the basis of more than thirty historical information, headbands, descriptions which we have been researching and interpreting, in his badea "Babur" [Zakhiriddin 2014: 118-133], also the information in 31A, 162B, 163A, 224B, 231B, 226B pages of "Baburname" are reflected partially in the article "Amir Temur" [Zakhiriddin 2014: 36-40] which is given in "Babur encyclopedia".

More than ten information with the name of Temurbek which as Babur wrote Temurbek in his work, in one of the seven indicators, namely, in "The names of people" [Babur 2002: 289] indicator which is given based on the scientific-critical text, at the 2002-year-publication of "Baburname" which is prepared republication based on the publications of Porso Shamsiev, Sodik Mirzaev, Eyje Mano by baburi scientist, Saidbek Khasanov [it was published by international public foundation named after Babur] are shown. We should consider separately claim such these services of our teachers in the science about Babur.

We can classify and interpreted all information and introductions linked with Sakhibkiran Amir Temur which are given in "Baburname" by Babur, with essences and attention under article the followings:

1. The descriptions which the name of Amir Temur is mentioned with high respect as the founder of dynasty and state at the headbands linked with ancestry and genealogy of Umarshaykh Mirza, Khusayn Baykaro and other Temurids. When Babur dwelled in ancestors and genealogy of his father at the beginning of the work, he wrote thoroughly this sentence with special spirit, particular opinion, homesickness and nostalgia, even, gave comment and explanation what son was he in the family, from whom elder, from whom little. Generally, he mentioned traditionally Sakhibkiran with the name Temurbek in all historical headbands of "Baburname" which Amir Temur was remembered. But Babur used "nasliddin", "avlodiddin", "zodi budi" ("descendant of Temurids") words skillfully in order to express brightly and effectually at the historical background that he and other princes were belonging to temurids family, in some headbands, also he wrote as "Temurbek nasliddin", "Temurbek avlodiddin", "Temurbekning zodi budi" ("The descendant of Temurbek") or "The great shah as Temurbek", "The land of Temurbek", "The disposal of descendant of Temurbek". We know, mention of Sakhibkiran Amir Temur with Temurbek name in his work with whole heart were seen in "Zafarnama" of Sharafiddin Ali Yazdiy [Ali Yazdiy: 1997: 171], the praise ode of poet (malik ul kalom) Lutfiy which was written for Shohrukh Mirzo who was the fourth son of Amir Temur, in Uzbek language, "Munshaot" of Alisher Navoi [Rajabova 2016: 42-48].
2. Certain beks, amirs are mentioned. In "Baburname" are existed many ideas about beks, amirs, clerks who took training, favor from Amir Temur. Babur recited credibly these opinions as the sentence form "Temurbek said" at the claim tone. For example, when he dwelled especially his mother, Kutlug Nigorkhanum in the information about "xavotun va sarori" of his father Umarshaykh Mirzo, he wrote about the relationship of Yunus Khan by mother interconnected to Shaykh Nuriddinbek "The mother of Yunus Khan was the girl or grandson of Shaykh Nuriddinbek who was the beks of kipchak from Turkistan as Temurbek

said” [Babur 2002: 39]. He wrote the same about Darveshbek who was the sixth amir of Sultan Akhmad Mirzo: “Another one is Darveshbek, he is the descendant of Egu Temurbek as Temurbek said. He has relationship to Khazrati Khoja” [Babur 2002: 46]. It is interesting that these claims of Babur about Darveshbek correspond the information which are written in sentence about Darveshbek “His descendant is visible to people of whole world” [Navoi 1997: 67] which is given in the second assembly of mukhtasar “Majolis un-nafois” of Alisher Navoi.

3. In the historical events are recited management of state, throne, crown. In the exposition of details of 1495-1496 years of “Baburname” when he wrote his state management system, he dwelled in the characterized information about order and principles called “Temuriya salotini dasturi” (“The management system of Timurids”). We can know management and ceremony methods by order and principles called “Temuriya salotini dasturi” (“The management system of Timurids”) written in information that Amir Temur and Timurids sometimes sat on throne, sometimes on the royal blankets, managed state, called council and accepted ambassadors. In particular, “In these times I am sitting on the royal blankets with “The management system of Timurids”. Khamza Sultan, Mahdiy Sultan and Mamoq Sultan come, I stand up in order to bow them and greet. The sultans sit on the right side. All Mongolians come at the leading of Muhammad Hisoriy. They will do all respect” [Babur 2002: 53]. Or as the leader at the history, when Babur said with inspiration about political reform which he disseminated himself, namely, announcing himself a king, the date, in this regard, he remembered Amir Temur: “Until this time (913 year) the descendant of Temurbek were called mirzo, I command that from this time all call me king (podshoh)” [Babur 2002: 160].
4. The descriptions linked with city, town and regions such as Kesh, Samarkand, Korakul (region), Dehkat (city), Khurasan (region), Multon, Hirat, Kandahor, Bihira (region), Dehli, Agra. Naturally, this situation was seen more in the region, homeland, city descriptions which were disposal to Amir Temur historically, later Babur ruled them. It is noted with satisfaction that we can aware impacts of Amir Temur, timurids and himself at the town-planning culture which was the integral part of East Renaissance culture and development of cities in their rule period in description of city, regions which were given in “Baburname” and in his activity which was done for wellbeing, prosperity, leadership potential. If we give attention description of Kesh which called sociable city in historical sources, we will aware that Kesh is the city linked with ancestry of Amir Temur from ancient by description and his knowledge, skill, decision at choice the capital city for the great centralized state which he tried to form himself: “Again Kesh region... it is called Shakhrisabz due to flourishing of city in the spring. Temur tried that it would be the capital city due to his descendant were from Kesh.... But the opportunity of Kesh is not as Samarkand to be the capital city. In the result Temurbek chose Samarkand city for capital” [Babur 2002: 31]. Babur these valuable information filled with another valuable information which wrote in his work “Samarkand was built by Iskandar. Mongolians and Turkish people called it Samarkand. Temurbek chose it as the capital. Before Temurbek nobody choose Samarkand as the capital as the great king (podshoh) Temurbek” [Babur 2002: 59]. Babur remembered skillfully again and again the holy name of great descendant who did the capital Samarkand one of the cultural and educational center throughout the world, in this short description, as he escaped his spiritual and external mists and gave his heart to the God, we can see his attention, unlimited respect to great genus. It should noted that, Babur used masterfully “zodi budi” expression for himself in information linked with Andijan. Or in description Korakul city, he introduced

Sakhibkiran with his pleasure and recognition as “Temurbek said...” with one of the familiar gardens which Amir Temur was built: “Again Korakul region.... It is so famous, Temurbek said: I have one garden, it has thirty yigach” [Babur 2002: 61].

5. When in “Baburnama” Babur wrote the history of jurisdiction, owning and managing, he began the story from ancient, namely, jurisdiction of Delhi city to Amir Temur and he concluded the description clearly as “Delhi is rule of Sultan Alauddin. This class is sayyid. When Temurbek conquered Delhi, he gave the government of Dehli to the father of Alauddin” [Babur 2002: 196].
6. At the comparative descriptions linked with his activity in military tactics and construction works. Let’s give attention to one of the historical descriptions which Babur compared himself with Khusayn Baykaro or other princes of Timurids. In the report of events of 1503-1504 years of “Baburnama”, namely, the messages which motivated to fight against Sheybanikhan from Sultan Khusayn Mirzo to Babur Mirzo who formed independent state in Kabul. In one of the messages Khusayn Mirza wrote to Babur Mirza to stand with military fortress in Kohmard and Ajar. But Babur Mirzo did not like the military tactics and plans of Khusayn Baykaro which were not thought the result of them, and he remembered with aware Amir Temur who was the founder of the state of Timurids. Namely, “These letters of Sultan Khusayn Mirzo are the unhelpless. Because, the homeland of Temurbek in this time there is not great king (podshoh) who is young, has regions and military”. Also he continued his ideas with “He gained the place of Temurbek”, he showed his protest from this battle which was not supplied the achievement, and explained: “The great king (podshoh) as Sultan Khusayn Mirzo who gained the place of Temurbek” does not battle, hides, how do the people hope him?” [Babur 2002: 103].
7. Let’s analyze another comparative description linked with construction works which were written in “Baburnama”. According to the description, when Babur compared the number and scale of craftsmen who hew the stone, attended in the construction of mosque which descendant was built, with craftsmen who hew the stone, involved to construct the building in Agra, he wrote his advantage aspects without doubt “All things are clear and unavoidable for each work and each thing, for their parents they do this works. That’s why, in “Zafarnama” mullo Sharif (Ali Yazdiy – B.R.) wrote in construction of “Masjidi sangin” (“Sangin mosque”) of Temurbek that every day more than two hundred craftsmen who hew the stone, from Azerbaijan, Persian and Indian also other countries, worked in this mosque. In Agra in my constructions every day six hundred eighty people worked from Agra” [Babur 2002: 209] and defied his children to do such construction works. There is another important aspect of this comparative description for us, namely, firstly, we admit that Babur is the expert of perfect historical work called “Zafarnama” of old writer Sharafiddan Ali Yazdiy which was written about his great descendant, Amir Temur in 1424-1425 years, secondly, we remember his didactic letter for Baduizzamon Mirzo who Alisher Navoi hoped, for often reading “Zafarnama” in order to learn the history of Amir Temur and political aware [Navoi 1998: 187].
8. At the historical and intensive processes which were commented, and counted one by one Timurids who ruled and managed in throne of Samarkand. Babur wrote about 12 rulers of Timurids name by name and with order from Amir Temur to him in throne of Samarkand, such as Temurbek, Jakhangir Mirzo, Muhammad Sultan, Ulugbek Mirzo, Abdullatif Mirzo, Abdulla Mirzo, Abusaid Mirzo, Sultan Akhmad Mirzo, Sultan makhmud Mirzo, Boysunkur Mirzo, Ali Mirzo, only he wrote himself with personal pronoun “I”, “I took from Boysunkur

Mirzo” in the clear events report linked with manage of throne of Samarkand and government system. In this historical information of dynasty, Babur ruled for five years only in throne of Samarkand and he did not mention and show Khalil Sultan who considered the property works than sole, in the dynasty. Showing such order, firstly, it is specific to the method of Babur, secondly, it is introduced reader with 120-year-history of the throne of Samarkand shortly and clearly.

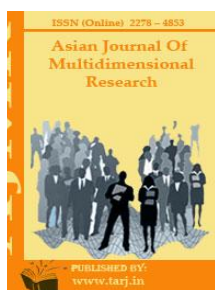
9. At the description of India linked with Amir Temur and him. In the description of Samarkand of this work, we can give information which Babur wrote based on observations about the picture which was drawn by unknown painter and craftsman who were brought from India, in the walls of kushk which was built in bogi Dilkusho: “The gardens and buildings of Temurbek and Ulugbek Mirzo are many in Samarkand.... Also, he was built juma mosque inside the fortress near the Ohanin gate, the craftsmen who were brought from India, worked here.... In Dilkusho was built great kushk, the images of battle of Temurbek in India in the wall of this kushk....”. Or let’s see interesting information given in the work “Dehkat is one of the beautiful cities of Uratapa, it is situated below the mountain, passed this mountain, it is Mascho.... I went to solder’shouse, he was old man, his age was sixty or seventy, but there was his mother. She was the old woman, she was 111 years old. When Temurbek came in to India, one of the her descendant attended the battle. She remembered it, she said about it” [Babur 2002: 87]. When Babur wrote about his outcasts days in Dehkat, he mentioned the comment about Amir Temur as the form story inside the story. Namely, when he wrote surprisingly about 111-year-old-woman, we can feel that he wrote about his memories based on the battle of Amir Temur in India and the relatives of 111-year-old-woman attended in this battle as the soldier, and with dream the authority of India. So, the old woman involved his attention with her story about military battle of Amir Temur in Northern India. In the descriptions of India which are given in “Baburname” he mentioned Amir Temur as the king who was disposal of northern India, giving new life it: “Temurbek came to India, Bhira, Hushob, Chanob and Chinivat are being ruled by temurids” [Babur 2002: 166]. Babur did not write causeless in this information “...are being ruled by Temurids”. Because he gestured with this information that he had his heir right to India and he wrote about official ambassadors who was send demands from them “I convey ambassadors with demands in order to take areas belong to turkish”. But in this description Babur wrote Amir Temur did not stay in throne as him and he expressed his aim skillfully with pairs of words “came and went” in text.

CONCLUSION

Generally, we can conclude from historical information, descriptions, headbands linked with Sakhibkiran Amir Temur which Babur wrote in “Baburname”, firstly, Babur proud with Amir Temur and learned widely history of Temurids, knew and expressed them in effectual way, secondly, because of proximity among the periods, as the great people feel each other spiritually and with heart, he felt completely Amir Temur despite there is the 100-year-history among the king and poet Babur and his great descendant Amir Temur. It is undoubtedly that the more than thirty historical information and descriptions of Babur cause to create scientific researches and creative works about Amir Temur and himself in the future.

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CLASSIFICATION OF CHEMICAL ACCIDENTS REGARDING THE DAMAGING FACTORS OF STRONG POISONS AND THEIR DISTRIBUTION

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ABSTRACT

The article examines the classification of highly toxic substances, types of chemical accidents and their striking factors. According to the toxic properties of highly toxic substances can be divided into 4 groups: non-toxic; substances of medium toxicity; highly toxic; toxic substances. According to the degree of impact on the human body, highly toxic substances are divided into the following groups: suffocating substances with cauterizing action; substances with General toxic tissue and hemoglobin effects; neutron-suffocating; substances with suffocating and General toxic effects. Accident at chemically hazardous facilities classified by the following factors: place of occurrence of an accident; source distribution of highly toxic substances; the scale of the use of chemical accidents; the scope of the occurrence of a chemical accident. Depending on the ratio of the critical temperature, ambient temperature, and storage conditions all of highly toxic substances can be divided into 4 main groups: substances having a critical temperature far below ambient temperature; substances whose critical temperature is higher and a boiling point below the ambient temperature; substances which have a critical temperature and boiling point above the ambient temperature, substances stored at atmospheric pressure in liquid or solid phase; substances that belong to group 3, but are at elevated temperature and pressure. The article contains recommendations on measures to protect the population from the damaging factors of chemical accidents.

KEYWORDS: *Chemically Dangerous Object, Chemical Accident, Types, Highly Toxic Substances, Infection Ability, Storage, Action.*

INTRODUCTION

In the chemical industry, chemically hazardous objects (CHOs) play an important role in the production of essential chemicals, compounds. Such enterprises not only bring great benefits to the economy of the Republic, but also pose a number of risks to the population.

There are 279 economic facilities in Uzbekistan with large reserves of hazardous chemicals such as ammonia, chlorophyll, sulfuric acid, nitric acid, and the total amount of chemical reserves in Uzbekistan is about 400 thousand tons [1].

Currently, about a thousand chemical accidents occur on Earth every year, resulting in poisoning and death of the population. Therefore, the study of the properties of HTS used in hazardous chemical facilities, as well as its negative impact on the population and the region remains relevant.

THE MAIN PART

Chemically hazardous object is a technosphere object, which causes mass poisoning of people, farm animals, plants, the release of chemical toxins into the environment due to the destruction that can occur during operation [2].

We all know that the use, storage and processing of highly toxic substances (HTS) in chemically hazardous objects allows to perfectly determine the measures to protect against them by studying their effects on the human body, their physical and chemical properties.

In the development of measures to protect the population from chemical accidents, it is necessary to take into account the possibility of the release of toxic and HTS substances in the form of vapors or aerosols, leading to mass poisoning of the population in large areas [8].

HTSs are widely used in production, including in the following areas [3]:

- In ferrous and nonferrous metallurgy - chlorine, ammonia, hydrochloric acid, acetone cyanide, hydrogen fluoride, acrylic acid nitrile;
- In the pulp and paper industry - chlorine, ammonia, sulfur dioxide, hydrogen sulfide, hydrochloric acid;
- In the machine-building industry - chlorine, ammonia, hydrochloric acid, hydrogen fluoride;
- Utilities - chlorine and ammonia;
- In medicine - ammonia, chlorine, phosgene, acrylic acid nitrile, nitrile acrylic acid, hydrochloric acid;
- In agriculture - ammonia, chloropicrin, chlorocyanine, sulfur dioxide.

Taking into account the need to protect the population from the effects of HTS, the list includes 9 different substances that are widely used in the national economy: chlorine, ammonia, phosgene, hydrogen cyanide, sulfur dioxide, hydrogen sulfide, hydrogen fluoride. Given the physical properties of such substances, research on the determination of their toxic properties poses some difficulties. HTSs are divided into four groups according to their toxic properties [4]:

The first group is non-toxic - for example nitrogen under normal pressure conditions.

The second group includes substances with low toxicity - ammonia, SO.

The third group includes substances with high toxicity - for example, chlorine.

The fourth group includes strong toxins that paralyze nerve fibers - for example, phosgene gas.

Given that they enter the human body in different ways, it is very difficult to systematically describe the effects of toxins that are released in a short period of time.

In order to assess the impact of HTSs on the human body, they are divided into the following groups [4]:

1. Substances with astringent effect - chlorine, phosgene, etc.
2. Common toxic substances that affect hemoglobin in tissues and blood - cyanic acid, SO and others.
3. Neutrotropic-suffocating properties - ammonia and others.
4. Burning effect suffocating - general toxic properties - hydrogen sulfide, NO₂ and others.

Chemical accidents related to the release of HTSs into the environment often occur at chemically hazardous facilities, causing factors such as poisoning of humans, animals, and flora.

A chemical accident is an accident that results in the poisoning or death of people, food, livestock, plants, and the environment as a result of the release or release of a highly toxic substance into the air [3].

As a result of a chemical accident, a zone of chemical poisoning is formed around the object, which is the area where toxic substances are released in concentrations and concentrations that endanger the health and life of the population as a result of damage to technological equipment, storage volumes HTS [9].

Accidents at hazardous chemical facilities are classified as follows: [5]:

1. There are 2 types of accidents depending on the location:

- Industrial accidents;

- Traffic accidents. In them, mainly HTSs, there is a violation of the existing volumes and tightness of pipes.

2. HTS is divided into 4 types according to the source of distribution:

- Accidents related to the spread of HTS during production, processing and storage;

- Accidents related to the spread of HTS in transport;

- Formation and spread of vapors and aerosols of HTS as a result of chemical reactions caused by the accident;

- Chemical weapons - accidents related to weapons;

3. According to the scale of the spread of chemical accidents are divided into:

- Local (furnace), the consequences of the accident are limited to one workshop or section of the CHO;

- Territorial, the consequences of the accident are limited to the production area of the CHO or its sanitary protection zone;

- In general, as a result of the accident, there is an outflow of the SCO from the sanitary protection zone.

4. Chemical accidents are divided according to the area of occurrence:

- Accidents in warehouses for storage of HTS;
- Accidents in the process of production technologies in the CIS;
- Accidents on the territory of the object during the transportation of HTS in pipes and railway tanks and other containers.

Sanitary protection zone is an area around a chemically hazardous object where the level of chemical poisoning of citizens may exceed the basic limits established for the population under the conditions of normal use of this source [6]:

In addition, when studying the hazards in the technosphere, chemical hazardous objects are divided into stationary and non-stationary types [2]. Chemical technology facilities - KTF - play an important role among stationary CHO. Toxic chemicals are used in the technological process at such facilities, and their release into the environment leads to mass poisoning of humans, wildlife and plants. KTF is a chemically hazardous object that carries out the processing of chemical substances. They are also included in this category because they usually pose a fire and explosion hazard.

From a large number of different chemical technological processes, a group of processes can be distinguished, which in certain conditions, as a result of violation of regulatory requirements, lead to the transition to an emergency system with different levels of consequences. Such processes are called potentially dangerous processes in chemical technology and they are divided into 4 groups:

- Production and processing of toxic substances;
- Production and processing of explosive substances and mixtures;
- High-speed processes;
- Mixture processes.

In chemical technologies, a large proportion of potentially hazardous processes are mixed processes, i.e. they can be included simultaneously in two or three types of groups listed. They contain all or part of the following hazards: toxicity, explosion, mechanical damage to equipment and devices, spillage of the reaction mixture, technologically unsuitable product.

On the causes of the spread of HTSs in the environment.

These are the main causes of leakage due to leaks, cracked lids at high pressures, incomplete closing or opening of lids at pressurized volumes, faults and shortcomings in the preparation of volumes and cisterns, volume repair and adjustment process, cracks in weld seams, erosion of walls, lack of technological protection, overturning of tanks. Therefore, the spread of HTSs to the environment is usually observed during transportation, storage in shops or factories.

Most of the potential risks associated with the spread of HTS are in production areas, such as warehouses and filling stations, where there are hundreds, thousands of tons of toxic substances. The risk of spread remains high even during the transportation of HTSs. For example, in Russia,

liquid chlorine is transported by rail in 700 tanks at a time, each tank containing about 60 tons of liquefied gas [4].

The critical temperature of all HTS is divided into 4 main groups according to the ambient temperature and storage conditions [7].

Group #1. Substances with a critical temperature much lower than the ambient temperature (methane, oxygen, ethylene, etc.) Substances belonging to this group are stored in objects in large quantities at temperatures below the critical temperature. In this case, in case of violation of the tightness of the volumes of HTS stored in the gaseous state, virtually all the substance in the volume forms a primary cloud. The risk of primary cloud damage in this case depends not only on the type, amount, physicochemical and toxicity properties of HTS, but also on the degree of volume disturbance and meteorological conditions. In this case, the most dangerous damaging factor is the primary cloud of HTSs, specifically, their steam, and in some cases fires and explosions.

Group #2 includes substances (ammonia, chlorine, etc.) with a critical critical temperature and a boiling point below the ambient temperature. In the event that the hermeticity of the volumes of substances stored in the liquid state belonging to this group is violated, the formation of gas clouds will depend on the storage conditions of the HTS.

If the HTS is liquefied under high pressure and stored at a temperature above the boiling point, but below the ambient temperature, when a violation of volume hermeticity is observed, 10-40% of the HTS evaporates rapidly, forming a primary cloud of matter. The rest evaporates constantly under the influence of ambient temperature to form a secondary cloud. The most dangerous process in this case is the very intense formation of the primary cloud. At the same time, a certain part of HTS forms a primary heavy cloud by scattering it in the form of drops and foam for 5-10 minutes. In this process, the risk of explosion of flammable aerosols is high.

If the HTS is stored in isothermal warehouses at temperatures below the boiling point, the primary evaporation of a certain part of the liquid is not observed if the hermeticity of the volume is violated. 3-5% of the total amount of HTS forms the primary cloud. The rest goes into stationary boiling mode. In this case, the greatest danger is posed by a secondary cloud of HTS vapor, which in some cases can also cause fires and explosions.

Group 3 includes substances whose critical temperature and boiling point are higher than ambient temperature. Such substances (tetraethylsvinets, dioxins, acids) are stored in solid or liquid state under atmospheric pressure. In this case, the violation of the volumes leads to the spillage or spillage of HTSs around. In this case, the primary cloud is not formed, but the secondary cloud (dust cloud) poses a threat to the population and leads to pollution of land and water resources in the environment.

Group 4 includes group 3 substances stored at high temperatures and pressures. When the hermeticity of the volumes of the stored substances is violated, gaseous clouds are formed accordingly as they are stored at high pressures and temperatures above the boiling point but below the ambient temperature, as in Group 2 substances. Also, due to the transition of the temperature of the primary cloud to the environment, taking into account the physicochemical properties of HTS, they are constantly condensed, released into the atmosphere and spread to the regions as spots. In the future, they can be observed to evaporate again and spread to other places at a certain distance from the place of primary fall.

The fact that the second and third groups of substances mentioned above in the CHO go with fires and explosions during chemical accidents makes it difficult to carry out emergency rescue operations and complicates the situation.

In order to optimize the process of emergency response to chemical poisoning and to conduct analytical research, modeling of the process of formation of primary and secondary poisonous air clouds has also been carried out [10]. We believe that such models should be developed taking into account the internal characteristics of the object, rather than in general.

CONCLUSION

The storage and processing of HTSs used in chemically hazardous facilities, taking into account their physicochemical properties, the study of their impact on the human body, the planning and implementation of measures to protect them are important in preventing accidents and their negative consequences.

SUGGESTIONS AND RECOMMENDATIONS

Therefore, we recommend the following measures to protect the population from the damaging factors of chemical accidents:

- Timely implementation of measures to train the staff of the IAEA and the population living in the vicinity of the facility to act properly in the event of chemical accidents, taking into account the nature of the HTS and its impact on the human body;
- Paying special attention to the implementation of protective measures in the SSC and control over the sustainable operation of facilities, monitoring and forecasting the risk of accidents;
- The use of special computer programs in the development and forecasting of processes by modeling the process of identifying potential areas of poisoning in MFA;
- This can be achieved through the implementation of comprehensive measures at the facilities to protect the population from the negative consequences of accidents in the CHO and reduce potential losses. Some of these measures are carried out in advance, some are permanent, and some are carried out when there is a risk of accidents or occurrences.

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ON THE MODERN WORD FORMATION METHODS IN CHINESE

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ABSTRACT

This article provides some insights into the methods of word formation available in modern Chinese. In particular, detailed information on syntactic, morphological and phonetic methods of word formation is given. It also analyzes the views of various linguists on the methods of word formation available in modern Chinese and draws relevant conclusions on the subject.

KEYWORDS: Syntax, Morphology, Phonetics, Semantics, Affixation, Prefixation, Reduplication, Conversion, Hyperbole, Metaphor, Alliteration, Transliteration, Morpheme, Initial, Final, Lexical-Semantic Method, Verb-Object Method, Subject-Predicative Method.

INTRODUCTION

THE MAIN FINDINGS AND RESULTS

Specific methods of word formation are mentioned in the works of Russian linguists. In particular, I.Oshanin [1, p. 125], A.Dragunov [2, p. 270], N.Korotkov [3, p. 400], S.Yakhontov [4, p. 181], V.Solntsev [5, p. 340], A.Khamatova [6, p. 223] gave information about the methods of word formation, such as convection, word addition, and affixation. V. Gorelov [7, p. 321] distinguishes lexical-semantic, lexical-morphological, morphological, morphological-syntactic, morphological-phonetic, lexical-semantic, reduplication and contraction in Chinese. Considering the issues of word formation of terms, O.P. Frolova [8, p. 132] singled out morphological, syntactic, phonetic methods and conversion. I. Klenin and V. Shchichko [9, p. 191] provided detailed information on morphological, semantic, phonetic, affixation, and morpheme contraction. In Uzbek Chinese studies A.Karimov [10, p. 119] makes calculations, S.Nosirova [11, p. 150] features of construction of diplomatic terms, S.Khashimova [12, p. 150] reduplication in different word groups, described in detail the problem of affixation and

conversion. Of course, there are many articles written by foreign and Chinese scholars of our country on the issue of word formation in Chinese.

RESULTS AND DISCUSSIONS

There is no single opinion on the methods of word formation by Chinese linguists. Different Chinese linguists cite different classifications of word formation. In particular, Li Jingchi and Liu Shiju [13, p.71] distinguish three main methods of word formation: 1) syntactic -成分结构 or 句法构词法; 2) morphological -形态结构 or 邢台构词法; 3) phonetic -语音结构 or 语音构词法. According to these authors, the syntactic method of word formation is the creation of complex or compound words by adding words or bases.

Connected (联合式 or 并立格), follower (附加式 or 偏正格), verb-object (支配式 or 动宾格), subject-predicative (述说式 or 主谓格). By morphological method, Li Jinsi and Liu Shiju understand word formation through affixation and reduplication. The authors of the classification believe that phonetic processes resulted in the formation of complex words with a single morpheme.

Sun Chansyuy [14, p. 78] distinguishes the methods of word formation as follows: a) phonetic - 语音造词方法; b) semantic - 语义造词方法; c) structural - 结构造词方法. Structure 结构造词方法 is divided into lexical-structural 词汇机构方法 and morphological-structural 形态机构方法 groups, respectively.

Sun Chansyuy adds imitation words to words made using the phonetic method.

In the semantic method of word formation, the main word-forming tool is a change in the lexical meaning of the word that forms it. In the linguistics of our country, this method is also called the lexical-semantic method. "The lexical-semantic method of word-formation consists in the transformation of different meanings of a word into different words, which are understood as etymologically independent, or in the attachment of a word to a word that exists in the language, not related to its original character." As one example, Sun Chansyuy cites the words 日 - sun and 日 - day. The second word is derived from the fragmentation of polysemy. In this, the word 太阳 - sun is used more to denote the light of the sky.

Sun Chansyuy introduces word addition (core addition) and reduplication to the lexical-structural method. Sun Chansyuy says that words formed in this way can have a phrase structure or a sentence structure. There may be the following relationships between word components that have a phrase structure: 1) attributive 修饰关系, 2) connected 并列关系, 3) cause-and-effect 因果关系, 4) management 支配关系.

The morphological-structural method, according to Sun Chansyuy, involves word formation using affixation and phonetic changes.

Jen Xuelyan [15, p. 151] distinguishes five ways of word formation: morphological -词法学造词法; syntactic -据法学造词法; stylistic -修辞学造词法; phonetic -语音学造词法; synthetic -综合式造词法.

Jen Xuelyan introduces the *morphological* method of word formation: affixation, reduplication, phonetic changes, and conversion. Jen Xuelyan divides affixal word formation into prefixes, suffixes, and infixes, as well as making words using multiple suffixes (多重词尾) and number words (加量词).

In reduplication, a new word is formed as a result of two repetitions of morphemes. Jen Xuelyan distinguishes reduplication from complete (全部重叠) in which all morphemes are repeated and partial reduplication in which only one morpheme is repeated (部分重叠). Describing this word-forming method, Jen Xuelyan said that reduplication cannot be confused with form-formation in which grammatical changes occur.

Jen Xuelyan divides word formation using phonetic changes into two types: 1. Tone change (改变声调). For example, 好 - good, kind, and 好 - loving. 2. Changes in joint structure (改变音节结构). For example, 还- return and 还- still, both; 长- long and 长- chief, leader.

Jen Xuelyan also introduces conversion into morphological word formation, citing the following words as an example: 锁- lock, 锁- to lock; 丰富- rich, 丰富- enrich.

As a *syntactic method* of word formation, Jen Xuelyan refers to the formation of a new word by adding words or stems according to syntactic models. In doing so, it distinguishes five additional and five basic models.

As a *syntactic method* of word formation, Jen Xuelyan refers to the formation of a new word by adding words or stems according to syntactic models. In doing so, it distinguishes five additional and five basic models.

The main models include: 1) subject-predicative 主谓式:毛病- avoidance; 2) predicative-object 谓宾式: 关心- to take care of; 3) additional 补充式: 缩小- reduce; 4) connected 主从式- folk; 5) Subordinate 主从式:黑板- class board. According to the author, the five models shown are basic and in terms of structure correspond to parts of speech or the whole sentence. In addition to the models, he cites five models, stating that they correspond to separate syntactic constructions of the Chinese language: 1) 承接式- receiver (continuing), for example, 查办- prosecution; 2) 兼语式- addition, for example, 诱降- encouragement to capitulate; 3) 代替式- substitution, for example, 代表- representative; 4) 以...为- to look at someone as someone else [16]. For example, 认为- calculation; 5. 变序式- change the order of arrival of components, for example, 网球- tennis 球网- grid.

By *stylistic word* creation, the author understands that new words are formed using stylistic methods. He distinguishes eight specific stylistic methods involved in the creation of new words

in Chinese. 1. 比喻- comparison, metaphor. For example, 佛手(literally meaning “Buddha’s hand”) is a clawed citron, a plant; 2. 借代- mastery (metonymy). For example, 会计(literally meaning “accounting”, “accounting”) - accountant, bookkeeper; 3. 夸张 - hyperbola, exaggeration. For example, 万能- strong, powerful (literally means “ten thousand chances”); 4. 万分- extreme, extreme (literally means “right thousand parts”). For example, 敬称- respectful address, 您- You, 阁下- Your Excellency; 5. 谦称- discriminatory title, appeal. For example, 拙笔- my work, 刍议 - my humble opinion. 6. 婉言 wanyan- to address with sense. For example, 解手- to go and wash hands, urinate, 寿衣- wash clothes. 7. 对比- comparison, parallelism. For example, 主人- boss, 客人- guest, 胜利- win, 失败- lose. 8. 仿词- imitation. For example, 文人 - writer and 武人 -military men.

As a *phonetic method*, a Chinese scholar refers to a method of word formation in which the pronunciation is important, rather than the main content (as in morphological, syntactic, and stylistic methods) [17, p. 122]. The morphemes that make up such words do not represent content, while hieroglyphs are only phonograms.

6. 合音- replace sounds (add) - make a word by adding two single-stemmed words, for example, 不+用- 甬- nothing, worthless, unnecessary, 你+新-您- you.

7. 音译 - transliteration, transcription - the formation of a new word by transcription of a word in a foreign language. This method of word formation reflects phonetic mastery. For example: 吉普(jeep) - jeep, 夹克(jacket) - jacket. The phonetic method of generating new words is diverse, reflecting the microsystem and enriching the word formation of modern Chinese.

Synthetic or complex word formation refers to the way words are made in two or more word-forming ways. Synthetic word making is divided by the author into several types:

1. 词法内部综合式- a combination of different methods of morphological word formation; a) prefix-suffix method: 反革命分子- counterrevolutionary; b) suffix-reduplicative method: 佼佼者- great man.

2. 句法内部综合式 is a combination of several methods of syntactic word formation. Jen Xuelyan distinguishes the following relationships between the components of words made in one way: a) subject-predicative - follower: 地震仪- seismograph; b) verb-object - follower: 发电厂- power plant; c) connected-trailer: 寒暑表 hanshubiao- thermometer; g) trailer-trailer: 假面具- mask; d) trailer-connector: 暴风雨- thunder; e) filler-binder: 说明书- explanation, libretto; j) verb-object, connected-follower: 无产阶级- proletariat; z) verb-object, trailer-trailer: 无轨电车 - trolleybus; i) trailer, link-trailer: 工人阶级 - working class; k) connecting, connecting-following: 资产阶级- bourgeoisie;

3. 词法-句法综合式- morphological-syntactic method - means the creation of new words using both morphological and syntactic methods.

4. 语音-句法综合式- phonetic-syntactic method - it is understood that words are formed simultaneously using phonetic and syntactic methods. The author divides phonetic-syntactic word formation into several types, depending on the phonetic processes that led to the formation of the new word and the relationship between the parts of speech: a) imitation of sound - following: 呱呱叫- excellent, very good; b) verb-object - imitation of sound: 打哈哈- to joke; c) follow - rhyme the joint (repeat the finals twice): 西葫芦- zucchini, simple pumpkin; g) transliteration - transcription: 逻辑学- logic;

5. 修辞-句法综合式- stylistic-syntactic method - means making words using both stylistic and synthetic methods at the same time. This method has three types: a) metaphor - tracking: 板鸭- dried duck, 木耳- fungus growing on a tree; b) hyperbola - follow: 万事通- all-knowing, moving encyclopedia; 千层底- multi-layered leather; c) mastering-following: 跳蚤- flea, 大头针- pin;

Abbreviations or abbreviations are not included in word formation techniques by Jen Xuelyan so she studies the phenomenon outside the scope of word formation.

Analyzing the above classification of word-formation methods in Chinese, it should be noted that the authors also distinguished phonetic and morphological word-formation (in Sun Chansyu - morphological-structural). But these terms have different meanings. In the concept of Li Jinsi and Liu Shiju, morphological word formation involves affixation and reduplication. Sun Chansyuy introduces affixation and phonetic changes in morphological-structural word formation. Jen Xuelyan, on the other hand, introduces affixation, reduplication, phonetic changes, and conversion.

The concept of phonetic word formation is also interpreted differently. Jen Xuelyan distinguishes the phonetic method of word formation and introduces some phonetic processes into the morphological method of word formation. As a result, new words are formed. The classification proposed by Li Jinsi and Liu Shiju does not have a semantic method that is important in terms of diachrony.

Jen Xuelyan does not separate the semantic method of word formation, but adds it to the stylistic method. Of course, of the three classifications described above, the classification proposed by Jen Xuelyan is clear. Its important advantage is that it takes into account the richness of word formation in Chinese, its complexity and versatility. However, it cannot be completely added to it. This applies to its following features. Distinguishing stylistic word formation, the author introduces to it such methods as respectful address, discriminatory naming, thoughtful address. However, this cannot be incorporated into word-formation methods. Metaphor is one of the ways to develop the lexical meaning of words, in which the fragmentation of the polysemous meaning of words and homonyms does not always occur. Jen Xuelyan does not take into account the concept of a derivative step, as a result of which, as Zhang Shoukan points out, she unreasonably expands the synthetic or complex concept of word formation.

Clearly, in a number of cases, diachronic methods of word formation are represented by a set of basic word-forming tools, such as adding prefixed or suffixal morphemes to the base. However, it is incorrect to assume that 佼佼者 is a combination of two word-forming methods - reduplication and affixation. Consequently, it reflects a word formed by affixation, while its base - 佼佼- reflects a word formed by reduplication. The same can be said of the word 说明文- explanatory text. According to Jen Xuelyan, it was formed as a result of a complex syntactic method. In fact, adding words is used here: 说明- description and 文- text; the relationship between the two bases is an attribute, one of which is a complex word.

CONCLUSION

Lexical materials, as well as analysis of different views of Chinese and domestic linguists show that there are the following ways of making diachronic words in Chinese: make the main word-forming tool in word-addition is the addition of words or bases. This method is the main effective way to create a new lexicon of modern Chinese. 2. Morphological - the formation of new words on the basis of existing bases or word-forming affixes in the language, in other words, this method is called affixation. In Chinese, it primarily includes prefixes and suffixes. Affixal word formation also includes a mixed, combined method - the prefix-suffix method - to create a new word by adding both prefixal and suffixal morphemes to the resulting word or base at the same time. The morphological method of word formation has been playing an increasingly important role in Chinese in recent times. The number of affixes is increasing, their effectiveness is increasing, and the field of application of affixal words is expanding. 3. Semi-affixes - create new words by adding semifixes to existing words or bases in the language. This method of word formation has taken place between the word addition and the affixal method, and its importance in the Chinese language has increased significantly in recent times. 4. Morpheme contraction is the formation of new words from the fall of one or another important component (morpheme) from complex words or terminological phrases. 5. Lexical-semantic - the formation of a new word as a result of changes in its content by breaking down this or that word into homonyms. 6. Conversion or morphological-syntactic method of word formation, in which only the paradigm serves as a word-forming tool. The words formed as a result of the conversion have a similar basis, but differ in the system of form. 7. Phonetic word formation - the formation of a new word as a result of various phonetic processes.

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IMPACT OF DAM-INDUCED DISPLACEMENT AND RESETTLEMENT: A CASE STUDY OF INDIRA SAGAR PROJECT POLAVARAM

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ABSTRACT

Involuntary displacement from one's land and habitat carries with it the risk of the migrant becoming poorer than before displacement, since a significant number of migrants do not receive adequate compensation for loss of their assets nor effective assistance to re-establish them and make them productive. Unless the local government puts special attention to proper rehabilitation and resettlement of displaced families, especially tribes, they will continue to be victims of such programs and be drawn into pathetic situations. In this backdrop, the present study has made an attempt to find out the impact of involuntary displacement and rehabilitation of Indira Sagar Project on the tribal community in the State of Andhra Pradesh. An ethnographic method has been adopted to carry out this study. The fieldwork of research was conducted in December 2015. To collect primary data anthropological tools and techniques were used to study the various aspects of displacement, and rehabilitation. Secondary data has been collected from books, articles, reports and available literature. The study finds that the impact of dam-induced displacement and resettlement brought change among the families resettled in the rehabilitation colony.

KEYWORDS: Development Projects, Dam Construction, Displacement, Community Resettlement, Andhra Pradesh

INTRODUCTION

Economic development tends to on the creation of new infrastructure in order to cater to the increasing needs of growing population. It often involves acquisition of land and other assets, which can adversely affect the socioeconomic well being of the people as well as the communities they live in. The impacts of development projects include physical relocation, disruption of livelihood and potential breakdown of communities (WB, 2004). The number of people displaced by development programs and projects intended to promote national, regional, and local development are substantial, accounting for nearly 10 million people per year throughout the world; over the last 20 years this would mean 200 million people already displaced (McDowell 1996, Cernea 2000, Mathur, H.M 2006).

In India it is largely the tribal group that is paying for the development of nation. Because most of the development projects are being constructed in mountain valleys, forest and remote areas where many of the tribal groups have been living for generations together for their survival and sustenance. Many tribal pockets are crammed with natural resources such as minerals, making tribals vulnerable to displacement.

Involuntary displacement from one's land and habitat carries with it the risk of the migrant becoming poorer than before displacement, since a significant number of migrants do not receive adequate compensation for loss of their assets nor effective assistance to re-establish them and make them productive. Unless the local government puts special attention to proper rehabilitation and resettlement of displaced families, especially tribes, they will continue to be victims of such programs and be drawn into pathetic situations. Due to large development projects in tribal areas, millions of tribal people have been uprooted from their lands and homes. Thus, affected people face a broad range of impoverishment risks (Cernea, 2000). In this backdrop, the present study has made an attempt to find out the impact of involuntary displacement and rehabilitation of Indira Sagar Project on the tribal community in the State of Andhra Pradesh.

Anthropology of Displacement

Studies of development-induced displacement had already emerged in the mid-fifties and early sixties, in the context of development projects such as the Great Dam of Aswan, the Kariba Dam on the Zambezi and the Akosombo Dam on Lake Volta in Ghana. Research on displacement and rehabilitation in the anthropological domain began in the 1950s, that is, post World War II, after mass population was displaced after country borders were redrawn. This was studied in 1945 by Alexander Leightons in his popular monograph 'The governing of men: general principles and recommendation based on experiences at Japanese Refugee camp (Smith 2009). Anthropologists Colson & Scudder in 1982 studied the psycho- social impact on the people displaced by the construction of Kariba dam, which later caught the attention of anthropologists living in other parts of the world as well.

In India the studies on displacement and rehabilitation began in the early 1960s. Anthropologists Roy, Burman (1961) studied the displacement of tribes due to Rourkela Steel Plant. He highlighted various factors affecting the process of displacement. Another study by Karve and Nimbker in 1969 of the Koyna Dam Project dealt with the impact of displacement and rehabilitation on the family and kinship system of the uprooted communities of Maharashtra. The concern of anthropological studies after the 1970s and the early 1980s was the issue of economic

versus social cost, the antagonism towards big dam, the state policies on displacement and rehabilitation, and macro-level evaluation of large dams in India.

Major research studies in the areas of involuntary displacement and resettlement has started in early 1970s by anthropologists and researchers from diverse academic disciplines. These studies developed theoretical models on displacement to explain the complex and dynamic processes involved in displacement. Chamber (Chambers, R, 1969) in his study in Africa developed three stage-general model in the evolution of land settlement schemes in Africa:

1. Recruitment,
2. Transition
3. Development

Soon after, Nelson confirmed this pattern in a synthesis of many experiences with new land settlement in Latin America. Both Chambers' and Nelson's models generalized the experiences of voluntary settlers and conceptualized the institutional or organizational dimensions of managed land settlement programs (Colson E., 1999; Cernea M.M, 2000).

Scudder's four-stage framework, initially formulated in the late 1970s and refined in subsequent years, represents one of the earliest attempts in social science to formulate a coherent analytical framework for involuntary resettlement (Scudder 1981, 1991, 1993, 1997; Scudder and Colson 1982). Scudder and Colsons (1982) in their model focused on the settlers stress and specific behavioral reactions to various stages post-displacement and resettlement. This framework considers how the majority of resettlers can be expected to behave during a successful resettlement process. Scudder defined success as development that was environmentally, economically, institutionally and culturally sustainable into the second generation. Scudder (2005) divided the process of resettlement into four graded stages:

1. Planning and recruitment,
2. Adjustment and coping,
3. Community formulation and economic development, and
4. Handing over and incorporation.

Scudder and Colson's theory has greatly affected resettlement theory and policy across many countries. His theory emphasizes two different but interrelated factors: stress and process. And this theory says that displacement or relocation, whether voluntary or involuntary is a stressful experience. This theory deals with how resettlers will respond to the actions of project authorities. This framework is very instructive, enabling resettlement institutions to work out objectives and to plan resettlement with a temporal dimension. However, as Scudder (2005) recognized, some concerns have been raised when it is applied to the real-world cases of development. One key concern is the impact and role of gender in the resettlement process (De Wet 1993).

Development-induced displacement studies flourished dynamically in the 1980s and 1990s. This was the result of large and controversial development projects undertaken in China (the Three Gorges Dam) and India (the Sardar Sarovar dam on the Narmada River). The research report entitled Putting People First: Sociological Variables in Rural Development (edited by Cernea, M.M), published by the World Bank in 1985, is considered one of the first attempts to

conceptualize the issues of development, displacement and resettlement (Terminski, Bogumil, 2013). The study published by Cernea & Guggenheim (1993) through what they called 'anthropological approaches to resettlement'. This volume comprises of various case studies and offers some theoretical insights to resettlement. It focuses on development-induced displacement whereby the authors pointed out the important differences between displacement caused by development projects and other categories of population movement. Involuntary resettlement due to civil strife is unplanned and people can still return to their homelands when the conflict is resolved. In the contrary, resettlement due to development projects is a result of planned political decision embedded in national ideologies which makes the displacement permanent.

Cernea, M.M (1993) pointed out that these differences also induced the emergence of two branches in social science research on resettlement, one dealing with development-induced resettlement and the other with conflict-induced resettlement. He deplored that "the two bodies of social science research do not speak to each other" (p.375). Therefore, the author pleaded for more collaboration between researchers involved in involuntary resettlement as they can help each other and share some common tools.

Many anthropological and sociological field studies have documented the qualitative consequences of forced displacement in vivid detail (Scudder 1966, 1994; Guggenheim 1989; Baboo, 1992; Mathur, H.M 1994; Fernandes 1989, 1991; Salem-Murdock, M. 1989). These consequences vary with local circumstances, but there are basic features these cases share. Comparing the empirical findings of many field monographs, Cernea found that the common factor underlying the broad spectrum of reported displacement effects is the onset of impoverishment (Cernea, M.M, 1995).

The above studies have shown that involuntary displacement force people into new physical settings, which are alien social worlds, functioning on unfamiliar lines, and they enter at a structural disadvantage, having little educational, cultural or financial capital. The most outstanding study on involuntary displacement and its socio-economic impacts was carried out by Cernea, M.M. His model, Impoverishment Risks and Reconstruction Model, shows how impoverishment can occur as a result of displacement. Cernea risk model says that displacement or relocation leave people worse off and leads to the social exclusion of certain social groups of people. It culminates in physical exclusion from a geographic territory, and economic and social exclusion from a set of functioning social networks.

METHODOLOGY AND METHODS

The present study has made an attempt to find out the impact of involuntary displacement and rehabilitation of Indira Sagar Project (Polavaram Dam) on the tribal community in Andhra Pradesh. An ethnographic method has been adopted to carry out this study. An empirical study conducted in west Godavari district Andhra Pradesh. The fieldwork of research was conducted in February 2015 during the year 2015. For the collection of primary data and to reach the objectives of the study, six months of fieldwork conducted in the project-affected area. The present study is empirical, analytical and is based on qualitative and quantitative data. Anthropological tools and techniques used to collect data and the study collected both primary and secondary data.

Indira Sagar Project and Displacement of Population

The Indira Sagar project (also known as Polavaram project/dam) is a major multipurpose irrigation project which is constructed on Godavari River, close to Ramayyapeta village of Polavaram mandal in West Godavari district, Andhra Pradesh. The Indira Sagar Project is the most awaited major irrigation project for many decades. Most Central and state-based political parties have given priority to construction of this project across the Godavari River. The construction of Indira Sagar dam is a political and controversial issue involving political parties, civil society organizations, independent researchers and NGOs. Though, many people are agitating against it and there is much opposition but finally work on the project has gained momentum in the year 2004. The Andhra Pradesh State Re-organization Act, 2014 declared the project as a national project in March 2014 (Government of India, 2014)

According to the official figures, 371 villages will be directly affected by the Indira Sagar project. The project will displace 1,05,601 families, of which tribal families are 55,113 (52.2%). In the project area, 4,069 families from 15 villages have been rehabilitated in new villages; the remaining 101,532 families from 356 villages are yet to be rehabilitated. Official government reports and studies by bodies such as research institutes, individuals, NGOs, agencies and civil society organizations show different figures on human displacement and submergence of human habitations due to Indira Sagar project. According to the Reddy, N.S (1996), total 276 villages are affected by the project housing 1, 77,275 people consisting 44,574 households. The project involves submerging 28,336 cattle sheds, 69,255 productive trees. Of these project-affected people, 47% are scheduled tribes and 14.4% are scheduled castes. And the IEA, 2005 mentioned based on the information extrapolated from the 2001 Census of India, total affected population is 1,70,000. Of the total, scheduled tribes (47%) and scheduled castes (14.4%) and the total affected villages are 157. It is reported that over 276 villages in the state of Andhra Pradesh are likely to be submerged. In Odisha 10 villages and in Chhattisgarh 7 villages are going to be submerged. The total submerging villages in this project are 293 (Reddy, N.S, 1996).

The Adivasis are the main victims of the Indira Sagar project as they constitute 52% of the population impacted by the project. Among them, the predominant group is that of Konda Reddy, a particular vulnerable tribal groups (PVTGs). According to official sources, around 7,445 Konda Reddi tribal people belonging to 2,446 households have been living in as many as 83 habitations comprising more than 20 hilltop habitations in Kunavaram, Chintur, V R Puram, Velerupadu, Aswaraopet and Dammipeta mandals in the Bhadrachalam Agency (The Hindu, 2014). The Konda Reddy tribes in the project affected area have formed an Adivasi Konda Reddi Sangham (Association) and resisted the project to protect their traditional livelihoods and distinct cultural heritage alive. The adivasis are afraid of being evicted from their place of origin to unknown areas.

RESULTS AND DISCUSSION

The Schedule tribe population in the state of Andhra Pradesh is 27.40 lakhs as per 2011 Census. They constitute 5.53% of the total population of the state. There are 34 scheduled tribes out of which six tribal groups are categorized as Particularly Vulnerable Tribal Groups (PVTGs). An ethnographic study conducted in the tribal village Devaragondi, which is a resettlement site for 116 households that have been displaced by the Indira Sagar Project. The study focused on issues relating to the land acquisition, R&R compensation scenario, impact of displacement and emerging changes in lifestyle among households and developmental interventions.

The village Devaragondi is a newly established R&R colony, constructed close to the Polavaram mandal headquarters which is 2 km from the village. The village is submerged by the Polavaram dam and it is the first village as a model village shifted from the old village which was located in the dam site. The Devaragondi village is a tribal village, inhabited Koya community. The villagers shifted from the old village to new R&R colony in 2012. The total population in the village is 316 of which males constitutes 133 and females are 183. The Devaragondi village comprises 104 households (Actually, there were 115 households including newly married households but after shifting to the new R&R colony, 11 households, who were single, died due to ill health and displacement trauma). The 104 houses are pucca houses (buildings) constructed under R&R scheme.

The primary occupation of most Koya households (95) in the newly settled village is casual wage labour both agriculture and non-agriculture works, engaged in dam construction works, agriculture and other allied works. Five households have started petty business/ self-employed and two households are settled in government jobs. The secondary occupation is agriculture. Although, the villagers have received land-to-land compensation under R&R package for their loss of agriculture land in old village, the compensation land which they received is located nearly 20 km from the newly settled village. The villagers are facing difficulties for cultivation so most of the households have given their agriculture lands on lease to local farmers. For lease, the farmers will pay Rs. 15,000 to 20,000 per acre per a year. In the village, of 58 households who received agriculture land under R&R in new location:

- 38 households have leased out their fields to the outside farmers.
- 18 households cultivate fields on their own,
- One household is not cultivating his fields because it is submerged by the right canal.

The major crops are maize, paddy, pulses and vegetables. The compensation lands which the villagers received under R&R is totally rain-fed cultivation and very recently, the farmers have received bore-wells under land development schemes but the bore-wells are not functioning due to rocky soil. Creation of basic infrastructural facilities is the key for the displaced population to settle down in the new habitations cohesively without being disintegrated. In the absence of such facilities, the affected population faced severe difficulties and may disperse as per their choice of place.

The term ‘sacrificing people’ is applicable to the inhabitants of Devaragondi village which is submerged by the Polavaram Project. The Devaragondi villagers have had bitter experience and dislocated twice in their lifetime from their original places to new locations. The forefathers of the people had lived at the river bank of Godavari for many years. Later outsiders had come from the plain areas to the Godavari river banks and settled close to the tribal habitations. The tribal people were scared of the new people who looked different, spoke a different language and behavior differently than the tribal people. The tribals left their rich lands and habitation place and moved to inside the forest and settled in two places at the hill slopes. Subsequently, the places where they settled became Devaragondi and Mamidigondi villages. Now, again these habitants were the main victims of the Polavaram project and evicted from their rich lands and resources. The word ‘*Devara*’ means inside and ‘*Gondi*’ means the place located between two hills. The Koya people called their habitation Devaragondi because it was between the hills. The place was also registered in government records as Devaragondi.

The consequences of displacement have driven the tribals into vulnerable conditions altering their traditional livelihoods. In the old village, the tribals had many resources and they could manage them skillfully. They were happy with their environment and they had never thought that they would be dislocated from their habitation and settle in new location. The Devaragondi village was the main submerged village. The displacement wave hit the village first among all submerged villages in the project area. A major proportion of income which households used to get from podu cultivation (shifting cultivation) is lost because they don't have access to podu lands in the new resettled village. This has upset the household income. After relocation of the village, the traditional livelihoods of the village is disturbed. The tribals now don't have access to forest for collection of non-timber forest produces and podu cultivation is stopped as no podu land is available in the new village. No collective work has been initiated in the new village because common property resources is inaccessible. The livestock is decreasing because there is scanty land for grazing. Employment opportunities are limited; the villagers are engaged in casual wage labour work both agriculture and non-agriculture and around 10 to 15 households are engaged in dam construction works for unskilled labour work.

A women group said in a FGD that in the old habitation they had kitchen gardens on their house premises where they grew vegetables such as brinjals, bendi, beans, pumpkin, ridge gourd, drumsticks for household needs but in new village they don't have enough space for kitchen proper gardens. However, in the limited space they have on their premises, they have small kitchen gardens with few varieties for their consumption. Among Koya community, woman plays an important role in decision making at household and community level. In the old village, the women were empowered and their economic contribution to the household income was very significant. They collected NTFP (such as broom sticks, seasonal fruits, vegetables, Kovelva Giguru (gum), soap nuts, tubers and roots, vegetable leaves etc) in the forest and CPR for household consumption and for sale. The Girijana Cooperative Corporation (GCC) and local traders often visited the village for purchasing these productions. In addition, both men and women were engaged in fetching of fuel wood for sale to the local traders. The women were also engaged in VSS work and Forest Department work on daily wage basis. In the old village, women had adequate employment resources and the major portion of household expenditure was borne by them. In the new village, employment opportunities were limited and the condition of women was vulnerable. They were deprived of self-sustainable livelihoods and had to depend on wage labour work.

CONCLUSION

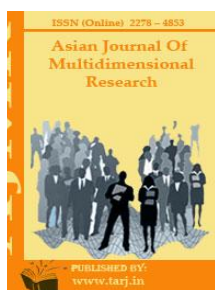
The Indira Sagar Project (Polavaram) brings misery to more than 2.0 lakh people, by submerging and displacing 276 villages - predominantly tribal villages in an area of about one lakh acres including forest land. The displaced will be forced to become migrant labourers and urban slum dwellers to which they will not be able to adjust in their lifetime. The people likely to be affected by the submergence, mostly tribal people, have not been informed about details of the project since the executive summary of the Environment Impact Assessment (EIA) report has not been made available to them in their local language. They are also not aware of the rehabilitation packages being offered, and in short the State administration has totally failed to make the affected people in remote villages understand the implications of the project. The people are by and large kept in dark about the project.

During the research work, several issues and concerns of the Project Displaced Families in the study village and other affected villages in the project were noticed. The Government should rely and take necessary actions to address those problems of displaced population immediately and further, the Government should enhance the monitoring mechanism to fulfill lacuna in implementation of R&R policy in the project-affected area. Due to improper implementation of the policy, the affected population especially tribes are not fully compensated.

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SOMATIC PHRASEOLOGICAL UNITS WITH THE COMPONENT “ME” / “KO‘Z” (EYE) IN THE LINGUISTIC PICTURE OF THE WORLD OF THE JAPANESE AND UZBEKS

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ABSTRACT

Somatic phraseological units are vivid exponents of national and cultural semantics. The figurative content of somatic phraseological units reflects the value standards or stereotypes of the national and cultural vision of the world: the originality of national culture, customs, traditions of the people, details of everyday life, historical events, mythological ideas and religious beliefs, ideas about the plant and animal world. The article examines somatic phraseological units with the “me”/“ko‘z”(eye) component of the Japanese and Uzbek languages in the linguocultural aspect, their role in the formation of the linguistic picture of the world. A comparative analysis of Japanese and Uzbek somatic phraseological units is carried out, identification of properties and differences in them, disclosure of national and cultural characteristics. In the process of the analysis, the linguistic and cultural research method was used, and a component analysis of the phraseological units of this thematic group was carried out in the aspect of a comparative study, their similar and equivalent variants were revealed, as well as the linguoculturological properties of phraseological units of both languages. The analysis allows us to draw the following conclusions that in all compared languages the phraseological unit “me” - “eyes” is actively involved in the formation of clichéd units filled with rich connotations and carrying both positive and negative emotional semantic charge.

KEYWORDS: *Linguistic Picture Of The World, Somatic Phraseological Unit, National And Cultural Peculiarities, Component Of Phraseological Unit.*

INTRODUCTION

The picture of the world is a set of ideas about the world in the minds of one person (individual picture of the world) or of an entire people in a certain historical period. Different peoples have a different picture of the world, it is formed in people's minds through the prism of language and depends on the living conditions of the language community, on the surrounding nature, climate and other factors. It is believed that each national language has a unique linguistic picture of the world. The linguistic picture of the world is extremely important in the study of a foreign language. Because it consolidates the knowledge of the people about the world around them and the results of the people's knowledge of reality, expressed in language.

Among the verbal means that influence the formation of a picture of the world of a certain people, phraseological units occupy a special place as figurative expressions that are consistently reproduced in the language. Traditionally, in phraseology, the component composition of which includes somatisms - words denoting one or another part of the body, from the Greek soma, somatos - "body", has been and is receiving great interest in different languages. The human body is indeed widely represented by the inclusion of somatic names in the component composition of phraseological units in many languages. Somatic phraseological units are vivid exponents of national and cultural semantics. The figurative content of somatic phraseological units reflects the value standards or stereotypes of the national and cultural vision of the world: the originality of national culture, customs, traditions of the people, details of everyday life, historical events, mythological ideas and religious beliefs, ideas about the plant and animal world. Somatic phraseological units are a linguistic universal: there are no languages without phraseological expressions. On the other hand, it is impossible to study phraseological units without knowledge and understanding of the linguistic picture of the world. As noted by the American linguist M. Swadesh, the basic vocabulary is words that have their own concept and experience of a native speaker, and are often used in everyday life. Of the two hundred words of the basic composition, twenty two chosen by him are the names of parts of the human body.

The wide similarity of the imagery of somatic phraseological units is primarily due to the unity of the functions of body parts, the uniformity of connections and relationships, as well as the commonality of such extralinguistic factors in the genesis of somatic phraseology. The similarities of somatic phraseology testifies to a certain commonality of associative-figurative thinking of the speakers of the languages involved" (5, 29). Also, a characteristic feature of somatic phraseology is a large number of figurative metaphorical turns of speech, which are based on observations of the behavior of a person or animal, as well as the emotional state of a person. This fact is noted by V.P. Shubina: "Emotions and mental states of a person are expressed mostly through somatic phraseological units, the possibilities of which in this regard are truly enormous" (9, 86).

Phraseologisms are characteristic of all languages of the world, but they have their own special forms of expression. They reflect the character traits, perception of the world, the way of life of representatives of a particular people. In the Japanese and Uzbek languages, there are many phraseological units that are not translated verbatim, but are perceived rethought and enhance the aesthetic aspect of the language. National and cultural characteristics have a great influence on the formation of the language. Learning a foreign language always means also getting to know the new culture that underlies the given language.

THE MAIN FINDINGS AND RESULTS

This article examines the semantic properties of somatic phraseological units with the “me”/“ko‘z”(eye) component of the Japanese and Uzbek languages and their role in the formation of the national linguistic picture of the world. This involves identifying the similarities and differences between the two languages, revealing the universal and national-cultural characteristics of each nation.

Each of these languages is characterized by the formation and use of certain phraseological units, the Japanese language is no exception, having a huge potential for the formation of phraseological units with the “me”/“ko‘z”(eye) component. The Japanese attach importance to the nuances in the expression of the eyes, which can be judged by their number, which are actively used in the Japanese language. It can be argued that of the somatic phraseological units of the Japanese and Uzbek languages, few can compete with phraseological units with the “me”/“ko‘z”(eye) component in terms of frequency of use.

In the Japanese language there are somatic phraseological units with the “me” component, which are similar to the Uzbek “kuz” in semantic and component composition: 驚いて目を開く *odoroite me-o hiraku* - open your eyes wide in surprise - kŷzini katta ochmok; 目を輝かす *me-o kagayakasu* (lit. to illuminate with eyes) - to sparkle with eyes -ko‘zlari chaqnamoq. For example, 私はこの目でそれを見た- I saw it with my own eyes -O‘z ko‘zim bilan ko‘rdim; 彼は幸福そうに目を輝かせていた- His eyes were shining (shining) with happiness - Baxtdan uning ko‘zlari porlardi.

The following are the main meanings of somatic phraseological units with the “me” component, in comparison with the Uzbek “ko‘z”:

1. look, sight, supervision and supervision: 目を向ける *me-o muku* (literally, to turn the eyes) - to throw a glance - kŷz kirini tashlamok; 目を側める//目をそらす *me-o sobameru* = *me-o sorasu* (literally, turn your eyes to the side) - turn your gaze - kŷzini olib kchmok. The meaning of the eyes (eyes) “to pay attention to smb/smith” clearly manifests itself in the following two phraseological units. For example, 先ず目に止まったのは一幅の絵だった- First of all, one painting caught my eye - bir surat diqqatimni tortdi; その家には女性の目と配慮が欠けている- This house lacks a woman's eye and care - *Bu uyda ayol ko‘zi va mehri etishmasdi*; 目障りになる *mezavari* - *nor naru* (literally, to become a thorn in the eye) - to throw (throw) into the eyes of someone - kŷzga tashlanmok; 目に物言わせる *me-ni mono ivaseru* (lit. to make the eyes say things) - to cast a meaningful look - kŷp manoni ifodalamo. These two phraseological units mean that in the communication of the Japanese, a significant part of the information is conveyed not by words, but by hints, facial and eye expressions, restrained gestures [8, 142]. The essence of the conversation is captured on the basis of understanding the situation, and it is the ability to read by the eyes that plays an important role in the conversation. For example, 疑問があったので発言しようとしたら、前の席から課長がしきりに目で物を言っているのだから差し控えた- I had doubts, but I refrained, because the head of the department sitting in front asked with a glance (literally speaking with eyes).

We often hear “look into my eyes” -ko‘zimga qara; assuming that they will be able to understand by their eyes what not to tell them about, learn about the true intentions of the interlocutor. It is not for nothing that the Japanese believe that 目は口ほどにものを言う *me-*

wa kuchi-hodo mono-o yu - the eyes speak the same way as the tongue (lit. mouth), which fosters caution and prudence in the Japanese in words and expressions. Following this advice with a few words, the Japanese have developed the ability to read a person's thoughts in the eyes, which helps them silently, without saying anything to understand each other.

2. psychological, emotional state of a person: 目を怒らせる *me-o ikaraseru* (lit. to make the eyes angry) - look angrily - řazab bilan řaramoř, eb řuigudek řaramoř. The following phraseological unit expresses a strong degree of under-weathering: 目を三角にする *me-o sankaku-ni suru* (lit. to make the eyes triangular) - to look maliciously, angrily at smb. - řřzini olaytirmoř. For example, 隣のおじいさんが、近所の子供たちを目を三角して怒っていた - The old man frowned at the children who raised the disorder - *Qo'shni chol to'polon qilgan bolalarga ko'zini olaytirib garadi*;

3. distance, space: 目と鼻の先 *me-to hana-no saki* (literally between the eye and the nose) - under someone's nose - *ko'z bilan qovoq o'rtasida*; 目の届く限り *me-no todoku kagiri* (lit. up to where the eyes reach) - where the eye reaches - *ko'zi yetkuncha*. For example, 職場の目と鼻の先に、スーパーがある - There is a supermarket near the place of work - *Ish joyi yonida supermarket bor*.

4. deceit, impudence: 目を晦ます *me-o kuramasu* (lit. to hide the eye) - avert smb's eyes, rub smb's glasses. - “*chalg'itmoř, ko'z bo'yamoř*”; 目から鼻へ抜けるような *me-kara khana-e nukeru yo: na* (literally pulling out of eyes to nose) - quick-witted, perceptive - *juda ayyor, engingdan kirib, yoqangdan chiqadi*.

5. shame and embarrassment: 目を伏せる *me-o fuseru* (literally, turn your eyes down) - lower your eyes - *ko'zini erga qaratmoř*; 目をそらす *me-o sorasu* // 目をそばめる *me-o sobameru* (lit. to look away) - hide eyes from smth. - *ko'zini olib qochmoř*. In these expressions, examples are given when a person feels his guilt, realizes the insincerity of his actions.

6. life, health and the concept of “death”: 目の黒いうちは *me-no kuroy uchi va* (literally, while the eyes are black) - while he is alive - “*xali ko'zim ochiq*”; 目をつぶす *me-o tsuburu* (lit. to crush the eye) - 1) close your eyes, die - “*o'lmoř, ko'z yummoř*”; 2) pretends that they do not pay attention to this or that phenomenon or event - “*o'zini ko'rmaganga olmoř*”.

7. action, supervision, attention: 目を掠めて *me-o kasumete* - (literally robbing the eyes) - secretly (from) - *yashirinja qaramoř*, 目を配る *me-o kubaru* - (lit. to distribute eyes) - observe - *yashirinja kuzatmoř*. Example: 僕たちの目を掠めて客をとりやがって - secretly receiving guests from us; (人の) 目を盗む (*hito no me-o nusumu* - lit. steal (people's) eyes - do smth. secretly from others, stealthily. For example, 親の目を盗んではその子はよく遊びに来た - Secretly from his father, the son often ran away for a walk - *Otasidan yashirinja, o'g'il ora-chora o'ynagani qochib ketardi*.

“Me” (eye) is actively represented by magical and metaphysical symbolism, the phraseological units of this group are associated with religious beliefs. The idea of the magical power of the gaze is one of the oldest and is reflected in various myths, legends, and literary texts. This ancient symbolism is captured in the concepts of the evil eye, which, in turn, are reflected in phraseological units. It can be imagined that the magical function of the gaze is reflected in such phraseological units as 呪いの目で見ると、目で呪う - *no ma de miru, ma de norou* - gaze,

bringing misfortune - the evil eye, to jinx. There is a belief that if someone looks with an envious glance at a person, then the person will get sick. The expression of the Uzbek language “kǝziga kǝrinmok” (literally, to be shown in the eyes) is associated with the religious belief that an evil spirit can appear to a person's eyes as different objects and if a person is attracted by them, an evil spirit can harm him.

Magical ideas about the eye are universal for the European worldview and are reflected in other languages, including the Turkic languages. For example: *german*: Bose Auge haben - *letters*: have an evil eye; *Spanish*: mal de ojo; *English*: an evil eye; *French*: mauvais oeil; *Estonian*: kuri silm; *Tatarian*: yaman kuz; *Uzbek*: “ko‘zi yomon, suq ko‘z ” –bad eyes. For example, He fell from the evil eye; he was jinxed (sui.) – “ko‘zi tegib yiqildi, uning ko‘zi tegdi”.

It should be noted that the phraseological units of each language have their own special forms of expression, their own national flavor. In one language there may be phraseological units, the meanings of which are not represented in the phraseological system of another language. For example, to designate a long and tedious wait in the Uzbek language, there are several phraseological phrases: ko‘zlari nigoron bo‘ldi, ko‘zlari yo‘lda, ko‘zi to‘rt bo‘ldi. While in the Japanese language there is only one phraseological unit that expresses the meaning of expectation from one - me: 目を光らせる 目を見張る (lit. to make the eyes shine) - to carefully monitor and supervise. 目を見張る *me-o miharu* (lit. to guard the eyes) - to look with all eyes.

In the linguocultures of both languages, there are specific somatic phraseological units that are not found in the linguocultures of the Japanese and Uzbek languages.

Japanese: 目が高い *me-ga takai* (lit. high eye) –to have good taste, understand smth., *narsalarning farqiga borish, didi baland*; 目が低い *me-ga hikuy* (literally, the eye is low) - do not understand smth. - didi paste (yo‘q); 目を掛ける *me-o kakeru* (lit. to hang an eye) - to look after smb., To care, to help –g‘amxo‘rlik qilmoq.

Uzbek: bir kuz bilan bokmok - to raise (children) alone (without a husband); kǝz ochib mound khotin (er) - the first wife (husband); kǝzdai kǝsni - the closest neighbor; kǝzi yoridi / kǝzi ochiq ketdi - died without reaching his cherished dream; kǝzim uchib turgandi - (ironic) is very necessary; kǝz-ulok bǝlib turmoq - to keep an eye on, keep your ears open; kǝzi etdi - he hopes (for the performance of smth.); kǝzining yo‘rini emoq - to be a freeloader; kǝzi yoridi - she gave birth.

Uzbekskogo yazika: bir ko‘z bilan boqmoq – to raise (children) alone (without a husband); ko‘z ochib kurgan xotin(er) – the first wife (husband); ko‘zday qo‘shni – the closest neighbor; ko‘zi yoridi/ko‘zi ochiq ketdi – U died without reaching his cherished dream; ko‘zim uchib turgandi – (ironic) is very necessary; ko‘z-quloq bo‘lib turmoq – to keep a sharp eye, to keep your ears open; ko‘zi etdi – he hopes (for the performance of smth.); ko‘zining yog‘ini emoq – to be a freeloader; ko‘zi yoridi – she gave birth.

In the examples below, in the structure of phraseological units, there are words-realities of national-cultural units: *ko‘zlari moshdek ochildi* - he received his sight, began to understand; *seni kutaverib ko‘zlarim nigoron bo‘ldi* - my eyes are pounded in anticipation of you; *ko‘zini yog‘ (shira) bosib qolibdi* - iron. he confessed, became proud; (mosh - a plant from the legume family, nigoron - waiting with fatigue, shira - like glue).

When analyzing phraseological units, we found phraseological units that have similar components, but different semantics. Example: 目が涼しい *me-ga suzushi* (literally cool eye), in Russian and Uzbek we can say “cold - *sovuy*” about eyes, which implies a not entirely positive characteristic of a person. In Japanese, the meaning of “clear eyes” has a positive connotation: そして一瞬、眼の涼しい美津の顔をあり思い浮かべた - For a moment, Mitsu's clear eyes clearly surfaced in front of him - *Bir onda ko'zim oldida Misuni tinik ko'zlari oldimga keldi*.

You should be especially careful about phrases that, it would seem, word for word coincide with those that we speak in our native language, but have different meanings, for example, the phrase 黒い目 *kuroi me* - black eyes - calling this the color of the eye, but expression 目の黒いうち *me - no kuroi uchi* - letters. while the eyes are black - it means “while alive, until the end of life”.

CONCLUSION

Based on the above analysis of the semantic properties of somatic phraseological units with the component “*me*” – *ko'z*” (eye), the following conclusions can be drawn. Summing up, let us point out the main meanings of the somatic component of the “eyes”:

- symbolizes sight, sight, gaze, attention;
- reflects the psychological state of a person, such emotions as fear, shame, surprise, humiliation, anger, etc .;
- has magical powers.

These properties are inherent in both Japanese and Uzbek linguoculture. The study of the material showed that somatic phraseological units with the “*me*” – *ko'z*” component simultaneously carry the common humanity, ie. characteristic of all nations and at the same time specifically national, which is characteristic only of this nation.

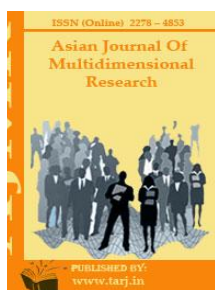
The analysis also allows us to draw the following conclusions that in all compared languages the phraseological unit “*me*” – *ko'z*” “eye” is actively involved in the formation of clichéd units filled with rich connotations and carrying both positive and negative emotional semantic charge. In these languages, there are similar options for using phraseological units, which can serve as a good material when translating texts from one language to another.

Quite an important conclusion of this study is the identification of features of similarity and difference in phraseological units of these languages and to reveal their role in the formation of the national picture of the world. This is important in the practice of teaching the Japanese language to the Uzbek audience, in the formation of the language and cultural competence of the Uzbek-speaking students in the Japanese language, contributes to successful communication between speakers of different languages and cultures.

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ON THE VIEWS OF YUSUF HAMADANI IN HIS TREATISE ON MAN AND THE UNIVERSE

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ABSTRACT

In this article, the teachings of Sheikh Yusuf Hamadani (1048-1141), a great representative of mysticism, a famous Sufi scholar, who played an important role in the formation and development of Khojagan-Naqshbandiyya, Yassaviya sects in Central Asia, in particular, the relationship between man and the universe, human property their attitudes and place among beings, as well as their views on the observance of the norm in the use of the blessings of existence, are analyzed.

KEYWORDS: *Existence, Man, Universe, the Relationship between Man and the Universe, the Norm.*

INTRODUCTION

Sufism is the most meaningful circle of the spiritual world of mankind and emerged as a religious and philosophical doctrine that reflects a certain system of high moral rules, spiritual qualities, norms of behavior. Sheikh Yusuf Hamadani, who had a special influence on the formation and development of the mysticism of Khorasan and Movarounnahr, along with carrying out important activities such as walking among the people and teaching them knowledge, guidance, education of murids, as well as scientific-enlightenment, mysticism. He also created works of philosophical content. Sheikh Yusuf Hamadani's works of great enlightenment, he is the author of such works as "Rutbat-ul-Hayat", "Risala dar odobi tariqat", "Kashf", "Risola fi annal-kavna musaxharun lil inson" and "Risola dar akhlaq va munajat". As we study the spiritual heritage of Yusuf Hamadani from a philosophical point of view, we gain a deeper understanding of the significance and relevance of the advanced ideas analyzed by the mystic in his works. Although this article does not cover all the mystical and philosophical

teachings of Sheikh Yusuf Hamadani, it is important to get acquainted with the "Treatise on Man and the Universe" ("Risala fi annal-kavna musaxharun lil-inson" - "The treatise on the subordination of the universe to man")[1]. We hope it helps you have a clear idea of Hamadani's teachings. (Note: The analysis was based on the Uzbek translation of the booklet). Throughout the development of human society, human research in various disciplines and teachings, and the works that have come down to us, testify to man's desire to understand, comprehend, and find his place in the world around him. Because no matter what period a person lives in, his activity is related to the existence of knowledge in one way or another, to the extent that he understands that he is an integral part of that existence, as well as his place in existence. "There are different interpretations of existence,"[2] he said. Some researchers interpret it as a specific material body, a material being, while others understand it as an ideological, spiritual, spiritual, divine essence. Philosophers have always had sharp debates, debates, debates around the concept of being, and these debates continue to this day.

Alternatively as we study Yusuf Hamadani's Treatise on Man and the Universe, we see that the question of being and its existence, the interdependence of man and being, is also extensively analyzed in mystical teachings. Sayfiddin Sayfulloh and Nodirkhan Hasan prepared the work "Maqomoti Yusuf Hamadani" dedicated to Sheikh Yusuf Hamadani, the teacher of Khoja Abdulkhaliq Gijduvani, for publication in Uzbek language. The translation of the pamphlets is also attached. Based on the Manuscript on Man and the Universe, Yusuf Hamadani's views on the relationship between man and the universe, man's relation to property, his place among creatures, and man's responsibility for the use and care of nature are analyzed and set our goals. In fact, the universe (Greek cosmos) is a term used to describe the system of celestial bodies that surround the human planet. It should be noted that in the interpretation of Sheikh Yusuf Hamadani, "universe" refers to being. Being is a philosophical category that represents the universe and all kinds of beings, and encompasses the world around us and all things and events in it, as well as the existence of man, society, plant and animal world. Man is superior to all other beings and is an integral part of the entire universe. In his treatise on Man and the Universe, Sheikh Arif emphasizes that all beings are in a dialectical relationship. Indeed, the law of dialectical unity is embodied in the existence of man and the universe. The Sufi Yusuf Hamadani also states that man and the universe need each other, that the universe was created for man: "Indeed, the universe (being) is weak because it is entrusted to your service. You are also helpless and needy. The world has been subjugated to you because you need benefits and useful things. The dignity and supremacy of the universe are clear. After all, it is useful to you. Your superiority in the universe is also evident. Because you can take advantage of its useful and enjoyable aspects.[3] Therefore, the universe is weak on the one hand and a master on the other. You, on the one hand, are the ruler of the being, and on the other hand, you are helpless and needy[4]. The weakness of the universe is because it needs you. The advantage is that you can live because of the universe and its service. Your weakness is that you can't live without the universe." [5] The above-mentioned views emphasize the existence of an integral connection between man and being, and the superiority of man in the enjoyment of the blessings of being at the same time, which is at the same time an integral part of the universe (being). According to Yusuf Hamadani, it is important for everyone to have a deep understanding of the relationship between man and the universe that interpreted on the basis of evidence. It shows the levels and ways of effective use of the available resources (blessings) of each person in the universe, without forgetting the norm. Yusuf Hamadani also emphasizes in his work that the universe is under man's control and that man is in control of its use. On the other hand, it

explains that man is also a slave in the universe. "The universe seems to be waiting for your command. And you obey the command of the spiritual universe. Because the universe is a food. You eat it and you digest it. The universe is a drink. You finish drinking it. The universe is a garment. You wear it and wear it out. The universe is home. You live in it. You repair it sometimes. Sometimes you break it." [6] We know that man has a special place in existence. Although man is distinguished from other living beings in nature by his socio-psychological features and qualities, we cannot deny that he is first and foremost a part of living nature. But over time, man, who has consciously realized that he belongs to nature, has become an active force that resists it (the universe-existence), that is, ignores the norm in the management of the blessings and resources of existence. As a result, the balance in the part of nature, which is the most important basis for human existence, was disturbed. While emphasizing that man is an integral part of being, the above idea seems very sharp, of course. The scale of today's environmental problems, the record of ecological crisis in the natural being, which is the first factor in the survival of mankind, is the result of the degree to which man has a relationship with nature, with the being in which he lives. Yusuf Hamadoni, in his treatise on Man and the Universe, analyzes the nature of man's impact on the environment and its dependence on nature, emphasizing the need for man to be careful in managing the universe. It is natural for a person to have needs such as eating, drinking, and dressing, which are necessary for him to live and function. Yusuf Hamadoni states in his book "Criteria of Life": "It is necessary for everyone not to go to extremes in the accumulation of worldly goods, to eat and drink as needed, to make a living, to start a family, and so on." Necessity, on the other hand, has its limits. He is not absolute and infinite." [7] The value and relevance of these ideas of Yusuf Hamadoni can be seen in the ecological situation that humanity is facing today. During the development of human society, the achievements in science and technology, the rise of theoretical knowledge about existence, the discovery of various laws, strengthened the belief in the infinite superiority of man over nature. Man's overconfidence in nature and his "barbaric" attitude toward nature in the pursuit of his own interests have cost humanity dearly. Because over the last hundred years, the effects of man's increasing influence on the universe have become such that the degradation of the natural environment is approaching an irreversible level. Today's environmental pollution (water, air and soil), chemical waste from various factories, the desertification of once green areas, rising global warming, the "Aral Sea crisis" in Central Asia, many sunsets. The origin of so many environmental problems, such as the accumulation of odorous plastic containers in water bodies, is one of the biggest mistakes man has made in managing the universe (being). That is why Yusuf Hamadani argues that man must abide by the norm in the relationship between man and the universe: "The universe is heat and cold. You can use both depending on your needs. You take what is in your best interest and leave the rest." Knowing that there is heat and cold on the basis of all things and events in existence is very important, first of all, in man's understanding of the nature of things, and at the same time in determining the normative level of space management. Mankind has subjugated nature through the development of science and technology, and has acted with extreme carelessness in managing the universe, which has resulted in a wide range of environmental problems. "The universe is water and earth. They both deal with your confidence as you choose to embark on your play activities. If they exceed the level of profitability, you will leave more than that." [8] This means that the basis of all existence, even human existence, consists of a number of elements such as water and soil. In the formation of the cosmic system, water and soil are the basis of human, plant, animal and all natural life in the universe. This dialectical process can be explained very simply, that a plant cannot grow

without soil and water. The lack of vegetation means that all living things do not have the air they need to live. Understanding the role of water and soil in life and preventing waste in managing it is one of the responsibilities of man to maintain the balance of life.

"The universe is marriage. If you use it in the pattern you need, it will be beneficial, enjoyable and delicious for you. But if you go too far in this work, you will damage your body, your heart and your mind. You have the right to use these benefits according to your needs, you leave more than you need." [9] The family is a small country, a unique social expression of the human unit in which the human person is formed. The family is the sacred place of human life. The correct assessment of the role of this sacred place in human life, the establishment of a healthy system of relations in it is one of the criteria for the development of any society and nation. The Sufis emphasized that every human being should have good manners in marriage and marriage, and that the normative level of these human needs is pleasurable and pleasurable to man, otherwise harmful and soul-killing. Marriage gives a person the opportunity to procreate and have children. The human family is also involved in the process of providing the society with a harmoniously developed generation, which is the most important task before the society. This means that one should use the opportunity to get married only for the sake of goodness. "The universe is meditation on contemplation and inner work." [10] Being intelligent and thinking is one of the main criteria for determining the superiority of man over all living beings in the universe. The ability to observe in a person helps him to determine the essence of every event and process in reality, to understand the world and himself. One must always think in a way that is worthy of humanity, and direct one's thoughts and actions in the right direction. One of the most important aspects of human perfection is the ability to control one's inner experiences and to reflect on the negative or positive meaning of each thought. Possessing the capacity for contemplation leads to the realization that the true meaning of life is to love the world on the basis of inner beauty.

"The universe is a will and a desire. Because it benefits you. If you manage it with the amount of intelligence, vigilance, and manage it to the extent that nature and creation enjoy it, the benefits will be immense if they are within the limits of your creation and nature. But when patience transcends the limits of patience, it destroys man and destroys everything, large and small. The only way to do that is to keep the balance, to act within the measure, not to overdo it." [11] This means that one must form one's will and desire correctly. Will and desire play an important role in human life and social activity, as well as in maintaining the stability of society. Because the level of will and desire of people determines the negative or positive appearance of the processes that take place in the reality of society. If a person's will and desires are directed to goodness, it will bring society to a stage of progressive change. On the contrary, the serving of human will and desires in the path of evil harms the entire universe system, especially human society. So, from the above observations, it is clear that the whole universe is in the service of man. However, adherence to the norms in their use is important in the life of society and man, in his spiritual maturity, as well as in maintaining the balance of the cosmic system. The study of Yusuf Hamadani's views in Manuscripts on Man and the Universe shows that in his short time Sufi teachings also included views on existence, ecology, the relationship between man and nature, and man's responsibility for the preservation of nature. The purpose of analyzing Yusuf Hamadani's views on man and the universe is to remind people once again that man must be responsible in relation to the universe (being).

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BILINGUALISM AND NAVOI'S ATTITUDE TO OTHER LANGUAGES

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ABSTRACT

In this article, Navoi's approach to other languages, more precisely Persian and Arabic were analyzed. The reason for the frequent use of Arabic and Persian words, the problems of bilingualism at that time and its impact on the Uzbek language are also discussed.

KEYWORDS: *History Of Language, Turkology, Navoi Language, Bilingualism, Arabic.*

INTRODUCTION

In the past, Turkic languages, including Uzbek, were closely related to languages belonging to other language families. In particular, Persian and Arabic have left a significant mark on the history of our language. The study of the influence of Arabic and Persian on the Uzbek language is one of the current issues. Academician N.Karimov writes: "One of the unexplored issues of the Uzbek language is the role and place of Arabic and Persian languages on the one hand, dialects and dialects on the other, and the Uzbek (Turkish) language on Russian and other languages is a matter of influence" [Karimov, 2019].

The relationship between Turkish and Persian has a long history. The great Turkologist KM Musaev writes about this: "The linguistic relations between the Turks and the Persians-Tajiks began several thousand years ago" [Musaev, 1989: 26].

THE MAIN FINDINGS AND RESULTS

The languages of the Sogdians, Saks, and Massagets, who lived in Central Asia in ancient times, belonged to the group of Iranian languages. The fact that peoples such as Bactrians, Parthians, Parikans, Khorezmians, Turkic and Persian peoples lived in the same region, in the same territory, caused their languages to influence each other.

In the eighth century, Central Asia was conquered by the Arabs. From then until the ninth century, that is, until the Samanid period, Arabic was the dominant language, the state language.

Public affairs were conducted in this language. During the Samanid period, Arabic was gradually replaced by Tajik. Arabic has been preserved as the language of religion, the language of science, for many centuries.

During the Karakhanid, Seljuk, and Ghaznavid periods, the number of Turkic peoples in Central Asia was greater than that of other peoples, so that the language situation in the region was also resolved in favor of the Turks.

Both oral and written speech played an important role in obtaining words from foreign languages. For example, oral speech played a greater role in the acquisition of words from the Tajik language, as Uzbeks and Tajiks in the past lived together in the same town or village, in close proximity to each other. M. Kashgari writes about it: "Balasoguns speak Sogdian and Turkish; the peoples of Tiraz and Madinatulbayzo speak both Sogdian and Turkish" [Kashgari, 1960: 66].

Our language has learned words from Persian both orally and in writing.

In Movarounnahr and Khorasan, as a result of coexistence and closeness of the Uzbek (Turkish) and Persian-Tajik peoples, Zullisonayn, that is, bilingualism is formed.

In Movarounnahr and Khorasan, the Uzbek and Tajik peoples had good relations with each other, mutual relations and neighborliness. A. Navoi writes about it: "The conflict between the young and the old of these two categories, but also between the older and the younger, is alasavi. As long as one of them has sucking and talking with the other, and the other has the same conversation with the other" [Navoi, 2000: 11-12].

The fact that all Turks (Uzbeks) know Persian and can even write poems in that language means: "However, the Turks, from the greatest to the youngest, and from the Navkardin to the Beg, enjoy the language of sorts. Even the Turkish poets express their colorful poetry and sweet speech in Persian" [Navoi, 2000: 12].

However, in the context of this bilingualism, the representatives of both peoples do not know each other's languages equally, and the varieties (Persians) do not speak Uzbek: "But they will not be able to speak in any Turkish language until they know the meaning of what they are talking about, until they know the meaning of what they are talking about" - he says. [Navoi, 2000: 12].

This means that Uzbeks are bilingual and Persians are not bilingual. Navoi, in his Majolisun-Nafois, gives information about 459 poets (461 in the Turkish edition of this work), noting that only sixteen of them are written in Uzbek. He writes that the rest will create in Persian.

In his book Muhokamatul-lughatayn, Navoi expresses his attitude to Arabic, Persian, Hindi and Turkish. For example, he writes about the Arabic language: "All of them are miraculous, knowing the Arabic language, the month of eloquence, the classic and the adulthood; the people of Takallum have no claim in this, and their words are truthful and their deeds are submissive". [Navoi, 2000: 9]. Navoi writes here that the Qur'an was revealed in Arabic and that the hadiths of the Prophet (peace and blessings of Allaah be upon him) were also narrated in that language. He emphasizes that Arabic is a classic of all languages, in which no one has a claim.

After proving the superiority of the Turkic language over the Persian language in "Muhokamatul-Lugatayn", Navoi writes: "I do not know the meaning of these words, and I do not think that this is the case. I am exaggerating in my description because my nature is gentle

with the Turkish alphabet, and I insist on denying and benefiting my attitude towards the Persian language for a little while; saloh and fasodin do not know me better than I am free..." [Navoi, 2000: 24].

It should be noted that E.N. Najib's opinion about bilingualism in Central Asia in the 15th century is not very true. He writes: "Bilingualism remains a common occurrence among both Turks and Tajiks, as well as among the uneducated and educated. For example, the 15th-century Turkish poets Lutfi and Navoi were bilingual, they wrote in Persian and Turkish. Bilingualism has not become commonplace among Turks and Persians. In the 15th century, none of the Persian-Tajik poets wrote in Uzbek (Turkish) as Navoi and Lutfi wrote in Persian. Also, Sh. Shoabdurahmanov's statement that "the decisive factor in the interaction of two languages is the mutual necessity of their centuries-old cultural ties" is not true [Shoabdurahmonov, 1962: 222]. If interaction is understood to mean that two languages have the same effect on each other, then, as mentioned above, it can be seen that this has not been the case in history, that one language has had a much stronger influence on another. So the need was not on both sides, but only on one side, that is, in the Turks.

Farsi-Turkish bilingualism began long ago. It developed during the Navoi period. This process lasted until the early twentieth century. Examples of this are writers such as S. Ayni and A. Fitrat, who wrote in both languages.

The influence of Arabic and Persian, the scale of word acquisition from them, was not the same in all periods. For example, there are no Arabic words in the monuments of the common monument of the Turkic peoples "Orhun-Enasoy" [Abdurahmonov G., Rustamov A, 1981: 80].

In the context of bilingualism, especially in the XV-XVI centuries, the number of Arabic and Persian elements in the works of our classical writers has increased. Examples of this are the works of Navoi.

There are such sentences in Navoi's works that only verbs are Uzbek. For example, "In the field of the world, society has sown the seeds of grains, the source of the pearl of peace, and the time of the direct mind has given rise to the subhani, the people of the word, and the development of the word" [Muhakamat Al-Lughatain, 1966: 35]. One word in the following byte is in Uzbek, the rest are in Persian, and in the second byte one word is in Uzbek and the rest are in Arabic.

Osudacharandavuparanda,

Uyqudagazandavudaranda. ("Layli and Majnun" IX -247)

The following twenty-four long sentence from Muhokamatul-lughatayn consists of only Arabic and Persian elements: "And sultan us-salotinki, mazharilutfi is divine and mazharianwari is truly incomparable, and the river of Farkhundazamiriulum is the river of the pearl of knowledge and the memory of Khujasta is the chemistry of the humble slaves". Muhokamatul-lug'atayn, XVI-34). In Navoi there are also verses with the first verse in Arabic:

Ashraqat min aksishamsilka'sianvorul-hudo,

Lover, on the contrary, said that he was a little blind.

("Badoyi'ul-bidoya", I-29)

Bihamdikfathiabvobil-maoniy,

Give me a moment to conquer and die.

(Alı-şırNevauı. Ferhad u Şırın, Ankara, 1994, s. 77.)

In Navoi's poetry, an entire byte is entirely in Persian or Arabic:

Diloromu Diloroyu Diloso,

Gulandomu Sumanboyu Sumanso.

(“Farhod and Shirin, VIII-272)

Bosirausomiaulomisa,

Zoyiqashommabilaxomisa.

(Hayrat Ul-Abror, VII-94)

Arabic and Persian words began to be used in the 11th century monument Qutadg'u Bilig. The influence of Arabic and Persian on the Turkic language was not strong during this period. M. Kashgari considers the Turkic language of that time as a language that can compete with the Arabic language. He writes: "This order was also good in terms of a fuller coverage of the Turkish language, which was running on an equal footing with the Arabic language like two young horses" [Kashgari, 1960: 46].

From the 13th century onwards, the number of Arabic-Persian words in the Turkic languages gradually increased. For example, Arabic and Persian words are used more in Qutadg'u Bilig than in Hibat al-Haqqiq, which was created in the twelfth century. Thus, the number of Arabic and Persian lexical units gradually increased in our written monuments.

During the Timurids, literature in the old Uzbek language developed. In the XV-XVI centuries, especially in the works of Navoi, this process reached its culmination. VV Bartold calls this period, more precisely the second half of the XV century, “the heyday of Turkish poetry” [Bartold, 1963: 162]. Alisher Navoi lived and worked in the same period. Scholars who have studied the poet's language have noted that Arabic and Persian words are often used in his works. G. Blagova: “This period is characterized by a high number of Arabicisms for the Chigatoy language (especially in Navoi, where he also widely used Arabic grammatical elements)”. [Blagova, 1997: 149-150]. In another work, the scholar writes: “More than two-thirds of Navoi's lexicon consists of Arabic and Persian” [Blagova, 1986: 50].

F. Abdullaev cites the exact number of Arabic and Persian words in Navoi: “As a result of certain historical reasons, the language of Alisher Navoi's works had more words and phrases than Arabic and Persian-Tajik. In particular, about 30-33 percent of the vocabulary in the language of the poet's poetic and scientific works is words from the Arabic language, and the Persian-Tajik lexical elements are 18-20 percent. [Abdullaev, 1968: 254]. According to Bafoev, “35.7 percent of the words recorded in Navoi are all-Turkish, 64.59 percent are mastered words”. He notes that 30.62% of the words learned are Arabic and 21.08% are Persian.

It should be noted that the number of words derived from Arabic and Persian-Tajik in the language of Navoi's works mentioned above is approximate, as this information is based on the fifteen-volume works of Alisher Navoi. It is well known that the poet's fifteen-volume works are incomplete. Navoi's complete works in twenty volumes were published in 1987-2003. In addition, most researchers have published previous estimates based on data provided by others. Some scholars have limited themselves to vague statements such as “In the lexicon of Navoi's works, Arabic and Persian-Tajik words make up the majority” [Bafoev, 1981: 120]. In addition,

it is not known on what basis the Arabic; Persian-Tajik words in the language of Navoi's works were counted and considered appropriate.

Due to the above reasons, as well as some inaccuracies in the etymological definition of Arabic-Persian words, some scholars are skeptical of such a large number of Arabic, Persian lexical units in Turkic languages. For example, the great Turkologist K. Musaev writes: "Until recently, the importance of the Arab-Persian influence on the Turks was traditionally exaggerated. If lexical parallels were found in Turkic languages on the one hand, and in Arabic and Persian on the other, if they were difficult to interpret in Turkish material, they would be considered as words borrowed from Arabic or Persian [Musaev, 1978: 39].

A similar view was expressed by Uyghur linguists: "In the Uyghur language, Arabic and Iranian elements are widespread among the lexicon of foreign languages. Some researchers have even exaggerated their importance" [Structure of the Uygur language, 1989: 67]. It's hard to agree with these views. For some reason, due to certain historical circumstances, we have quoted above the opinions of old Uzbek language experts. Now let's take a look at the disadvantages in this area in other Turkic languages. I.B.Stebleva writes: "Later, in the heyday of classical Turkish literature (late 15th and early 16th centuries), Arabic-Persian assimilation in poetic speech reached 90% in both Central Asia and Asia Minor" [Stebleva, 1971: 18]. "Turkish-language literature is enriched on the one hand, and on the other hand, it is full of Arabic and Persian elements", Najib said.

It should be noted that bilingualism prevailed in the XV-XVI centuries and beyond. As L.V. Sherba points out, "bilingualism essentially leads to a common language". [Sherba, 1958: 48-52]. Herat was bilingual. In the following centuries, Persian supplanted Uzbek, and the bilingualism there became monolingual. No one speaks Uzbek in present-day Hirot.

CONCLUSION

During the bilingual period, Persian was considered a donor language. Turkish (Uzbek) language is derived from it. During the long period of bilingualism, Arabic and Persian had a strong influence on the phonetic, grammatical and lexical system of the Uzbek language. As a result, some changes have taken place in the Uzbek language. For example, in the Uzbek literary language, syn-harmonism is weakened. Such a negative effect can be seen in the example of other Turkic languages. Over the years, under the influence of languages in other families, syn-harmonism in the Turkish Pristina dialect has completely disappeared. However, syn-harmonism is well preserved in the Turkish literary language. In addition, the phoneme "o" appeared in Uzbek under the influence of Persian. This phoneme does not exist in other Turkic languages.

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JAPAN'S APPROACH TO SETTLEMENT OF THE AFGHAN CONFLICT

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ABSTRACT

Instability in Afghanistan, which lasted for over 40 years, is one of the most acute problems in ensuring regional security in Central Asia. This is a problem not only for one country or the Middle East / Central Asia, but also for peace and security around the world.

KEYWORDS: *Central Asia, Regional Security, Crossroads Of Cultures, Taliban Movement, Terrorist Acts, Counter-Terrorism Operation Invincible Freedom, Japan Mine Action Service, ISAF, Defense Minister Toshimi Kitazawa, Omar Zahilwal, Hamid Karzai, Asian Development Bank , Tokyo Mechanism.*

INTRODUCTION

Instability in Afghanistan, which has lasted for more than 40 years, is one of the most pressing issues in ensuring regional security in Central Asia. The world community, including the Japanese government, has been providing comprehensive assistance to Afghanistan in various areas - security, strengthening government agencies, and achieving development.

Throughout history, Afghanistan has been the “Crossroads of Cultures” connecting the East with the West and has been part of a number of kingdoms.

THE MAIN FINDINGS AND RESULTS

The security situation in Afghanistan has worsened over the past 20 years. The Taliban movement and other militarized groups continued their activities in the border areas with Pakistan. In 2008, the death toll among the population peaked at 2,118, an increase of 40% over 2007 [1].

Japan and the international community have been supporting the Afghan government and providing all possible assistance. This instability in Afghanistan is not just a problem of one country or the Middle East / Central Asia region, but a problem of world peace and security.

After 9/11, terrorist attacks took place in other parts of the world, such as Bali (October 2002), London (July 2005), and Mumbai (November 2008). The international community has launched

Operation Enduring Freedom, led by the International Security Assistance Force (ISAF), to ensure security in Afghanistan.

The Japanese government supported the U.S. proposal to prevent the negative situation in Afghanistan in 2001, but refused to send its armed forces to the territory of this country, citing the country's Constitution [2, p. 46]. However, because of the strong U.S. factor in Japan's foreign policy, "in order to protect trade routes from robbers" sent Japan's naval forces into the Indian Ocean to help other countries' warships, which in practice prevented terrorists from entering the sea. To do this, the country's parliament had to pass law "About the fight against terrorism and amendments to Japanese legislation" [3].

Therefore, instead of participating in military operations in Afghanistan, Japan focused on political and economic mechanisms to address the problem. One such mechanism is the International Conference on the Reconstruction of Afghanistan, the first meeting of which was held in 2002 in Tokyo. At the meeting, Japan pledged \$ 2 billion to the country. It was agreed to provide assistance in the amount of USD (third after the US and UK). Of this amount, 1.5 billion the US dollar was spent on humanitarian aid, democratization, security, human resource development and economic infrastructure rehabilitation [4].

Also in 2002, as part of the security sector reform, Japan was responsible for a disarmament, military demobilization and reintegration program with the United Nations for 2002-2005. According to the document, Japan will seize 8 million weapons from the Afghan population[5].

On May 15, 2002, the Japan Mine Action Service, an organization involved in demining Afghanistan, was launched in Tokyo as part of a project by the United Nations Department of Peacekeeping Operations [6].

As of January 15, 2010, Japan has completed its backup assistance in the Indian Ocean to the International Security Assistance Force (ISAF) [7]. At a press conference on the occasion, Japanese Defense Minister Toshimi Kitazawa [8] (北澤俊美) said that the backup aid provided to the Allies had caused a lot of controversy in Japan: "Assistance to the Allies has ceased due to declining demand for resources, and practical assistance will now be strengthened in the humanitarian direction" [9].

Over the nine years, the allies were reportedly supplied with 24.4 billion yen worth of diesel fuel, 71.5 billion yen worth of helicopter fuel and 11,000 tons of drinking water [10].

Japan contributes to these processes by providing humanitarian assistance and security assistance.

According to Hitoshi Tanaka, director of the Japan Institute for International Strategic Studies, terrorism cannot be eradicated by force of arms alone. As the second largest donor country after the United States, Japan has a key role to play in ensuring security, reintegrating anti-social forces and improving infrastructure in Afghanistan. Today, the withdrawal strategy of U.S. troops depends on the results of the civilian assistance to be provided by Japan [11].

Since 2009, Japan has provided funding to strengthen the Afghan police in areas such as: financial assistance for the payment of salaries, the construction of training centers.

The Japanese government has provided \$ 5 billion to the Afghan government in this regard. He said the allocation of funds in the amount of USD. These funds will be directed primarily to the

financing of the national police, training and retraining of personnel, health and other important services [12].

Since 2011, Japanese instructors have been assisting the Turkish government in training Afghan police officers in Sivash [13].

After a meeting of the Asian Development Bank in Tashkent, Afghan Finance Minister Omar Zahilwal said that Japan plans to allocate \$ 1 billion for the construction of railways in Afghanistan [14]. Japan, whose economic interests are a priority in Central Asia, is seeking to acquire Afghan raw materials. On June 21, 2010, Afghan President Hamid Karzai announced that Japan would also be given the right to develop minerals.

Today, there are four major sections of roads in Afghanistan that are being rehabilitated. The Asian Development Bank estimates that only 17 percent of the 6,000 km of national roads are in average condition. According to the bank's experts, it will spend \$ 650 million in the first 2012-2013 period for the reconstruction and reconstruction of roads in Afghanistan, and \$ 660 million over the next five years.

-The first part: Kandahar-Kabul (about 480 km, worth 110.2 million US dollars) is funded by the United States, Japan, Saudi Arabia;

- Part Two: Herat-Kandahar (approximately 560 km, worth \$ 80.6 million) is funded by the United States, Japan, and Saudi Arabia;

-Part Three: Kabul-Puli Khumri-Mazar-e-Sharif-Shiberghan-Andkhoy (approximately 546 km, worth \$ 84.2 million) is financed by the Asian Development Bank;

-Part Four: Shiberghan-Maymana-Herat (approximately 615 km, worth \$ 177.1 million) is funded by the Asian Development Bank.

In 2012, the Tokyo Mechanism was introduced to support Afghanistan's transition and provide financial assistance from Japan for 2015-2025. In addition, Japan spent \$ 4.9 billion in 2001-2013. It allocated funds in the amount of USD and ranked second among financial donors after the USA [15].

Former Japanese Ambassador to Uzbekistan A. Kawato noted that Japan is the second largest donor country in the development of social infrastructure in Afghanistan after the United States, and therefore Japan should be in this dialogue group.

Speaking at the Japan Institute of International Affairs, Japanese Foreign Minister Taro Aso said: "First of all, we need to meet regularly with the countries concerned and hold talks with them. Only then will they (meetings) become permanent, and their permanent ones will be enriched. "We started this process in Afghanistan" [16].

Negotiations between the Afghan government and the Taliban began on September 12, 2020 in Doha, Qatar. Tadamiti Yamamoto (山本忠通), the UN special envoy to Afghanistan, who attended the meeting, said Japan could play a key role in helping the national recovery process in Afghanistan. "The Afghan people, including the Taliban, have a lot of confidence in Japan, which is not biased against Afghanistan", said Tadamiti Yamamoto. Rarely can states deserve such attention. That is why, even after peace is restored, Japan will continue to help the Afghan people strengthen their national statehood" [17].

Japan is interested in establishing cooperation with the Republic of Uzbekistan on the peaceful settlement of the Afghan conflict. On July 21, 2020, the Special Representative of the President of the Republic of Uzbekistan for Afghanistan Ismatulla Irgashev held online talks with the Special Representative of Japan for Afghanistan Katsuhito Takahashi. During the meeting, the sides discussed the efforts of Uzbekistan and Japan to resolve the Afghan conflict peacefully, as well as the need to start direct inter-Afghan internal negotiations. Taking into account the high prestige and role of Uzbekistan in the economic sphere, as well as the promotion of inter-Afghan peace talks, Katsuhito Takahashi proposed to establish a tripartite consultation form “Japan - Uzbekistan – Afghanistan” [18].

CONCLUSION

In conclusion, Japan's involvement in resolving the Afghan problem lies within the framework of a strategic partnership signed with the United States. However, there is also an aspect related to the balance of internal forces. In particular, the military-political situation enshrined in the Constitution of Japan hinders active foreign policy. Participation in the Afghan problem creates favorable conditions for Japan's foreign policy to demonstrate its independence.

While Japan's involvement in Afghanistan has been non-military, it has been the Afghan problem that has led to the lifting of the ban on the country's participation in military operations abroad and the acquisition of the right to collective defense. In this way, Japan was able to remove the restrictions on the status of “defeated state in World War II”.

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AN HISTORIAN KOMYOB FROM KHIVA AND HIS WORKS

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ABSTRACT

From this article, you can learn the life and creative path of the brother of Sayyid Muhammad khan sani (Feruz) Sayyid Hamid toura-Komyob who lived at the end of the 19th and beginning of the 20th century. And his two historical works "Tavorikh ul-havonin" (History of the Khans) about the history of Khorezm and records of natural changes in Khorezm at the end of the 19th and beginning of the 20th centuries have come down to us. The second book "Muntakhab ul-vokeat" (Selected stories) is also about the history of Khorezm. Sayyid Hamid Tura in both his books, rich in information, based on reliable sources of such sources of Khiva as Abulgazi Bakhadirkhan, Shermuhammad Munis, Muhammadrizza Ogakhi, Muhammad Yusuf Bayoniy filled in the gaps in the history of Khiva, supplementing them in the study of his prose and Uzbek heritage.

KEYWORDS: *Turkic Peoples, Kipchaks, Khan, History, Sufi, Madrasah, Mosque.*

INTRODUCTION

The modern scientific world appreciates the work of local historians of the past, who left a rich legacy of the history of Uzbek statement, its origin and development. Unfortunately, before the establishment of the independence, many works for various reasons were either not investigated or are available a small circle of academic specialists. There were a very scarce in biographical information about these historians. One of them was a son of Khiva's khan Sayyid Muhammad Syed Hamid.

The life and career of Sayyid Hamid was inextricably linked to Khiva (1861-1930 years). On his works, he signed by pseudonym Komyob. He was the fifth son of Saiyd Muhammad Khan. His brothers, Muhammad Rahimkhan Feruz, Syed Ahmad turah (the torah - lord), Turamurad turah, Ollohyor turah, Davlatyar tourah. According to Bobojon Tarrah, Muhammad Rahimkhan had a

daughter named Chinizhon-bekah [Abdullaev, 1988.,pp 54-58; Ahmedov, 2003. pp 87-88; Bayoniy, p.431b; Komyob.p.191;A Madrakhimov, 1991.p 4; Ogahi, pp 236a-b, ., Raheem D., Matrasulov Sh. 1991. P.70; Tarroh, 1994. p 42; Manuscripts of Khorazm, 1997. P.20]

After the death of Sayyid Muhammadkhan, his elder son, Muhammad Rahimkhan Soniy (Feruz) became a khan. He was the ruler and paid much attention to upbringing and education of his family members and close relatives. He paid a special attention to education of Sayyid Hamid.

Under the tutelage of Muhammad gets education in madrassah Arabmuhammadkhan from the outstanding scientists of his time. He studied Arabic and Persian languages.. His regular attendance at literary evenings with the participation of government officials, famous musicians and poets has played a major role in shaping his outlook and expand the circle of knowledge.

Sayyid Hamid-turah was the son of the khan, but he lived through a small plot of land he inherited. In those days, by the traditions from the period of rule Feruz every rich man had to build a madrasah, a mosque or other building, necessary for the people for own expences. Komyob, following this tradition, built a mosque and madrasah near his home. Near Khwaja Aloiddin he built a mosque and korankhona (a place where reading the Koran). In the place of Halimbay quarter he built a mosque, where training was conducted educated tutors. All expences paid Sayyed Hamid [Komyob. 7717 / I. pp.196b-197a].

We have Komyob's collection of poems, works of "Tavorikh ul -havonin" and "Muntahab ul-vokeat" about the history of Khorezm and writing about natural changes in Khorezm in the late of XIX - early XX centuries.

It should be noted that besides these books Komyob had a plan to write another historical book, as evidenced by the record in the book "Muntahab ul-vokeat:" If God give me strength, I'll write a book like "Ravzat us-Safo". But till today we have no information that he has embodied his ideas [Komyob. 3730/II /.p. 282a].

His work "The Tavor ul -havonin" is devoted to the history of the Khanate of Khiva. Its manuscript is stored at the Institute of Oriental Studies, named after Abu Rayhan Biruni, Academy of Sciences of the Republic of Uzbekistan and numbered 7717 / I, 853/III, 3730 / I.

According to Sayyid Hamid, before starting to write this book, he turned to Muhammad Rahimkhan: "Under your protection I want to create such a good book." [Komyob. 7717 / I.p. 11b].

So metaphorically, he expressed a desire to write historical works of Khiva. Khan has supported his idea and asked to pay particular attention to those historical events that have not been described Shermuhammad Munis and Muhammad Rizo Ogahiy, who also wrote the history of the Khanate of Khiva.

The book "Tavor ul-havonin consists of preface and five chapters (Chapter 1: describes the period from Adam to Nuh (Noah), Chapter 2: from Efasa till before the events Kungrad kind, Chapter 3: information about the rulers of that came from a dynasty Kurlas. Chapter 4- Information about Kungrad sultan and his descendants; Chapter 5: Information about the descendants of Muhammad Amin-inaka who ruled Khorezm, and in this chapter there is a special information the life of the author and the social structure of that period.

The first four chapters are a kind of "teams" (data selected from other historical sources). Here the author used the works of scholars such as Shahobiddin Nasaviy (Siyrati Sulton Jaloliddin

Manguberdi), Nasiriddin Rabguzi (Kissai Rabguzi), Amir Temur (Tuzuks), Sharafiddinov Ali Yazdi ("Zafarnama"), Mirkhand ("Ravzat us Safo ") Abulgazi Bahadirhan (Shajarai Turk" and "Shajarai tarokima) - sources that give information about the Turkic peoples and stories Kungrad Khanate, as well as a rich folklore material.

The fifth chapter of "Tavor ul-havonin" contains the most valuable information about the life of the author. It also provides information on how representatives Kungrad reached the pinnacle of power and waged continuous with Bukhara and with the peoples of Aral and the yamuts who sought to secede from the central government and the formation of a separate state. The same chapter also contains information about how Russian troops were gradually conquered Khanate of Khiva. These data are of particular value also because the author was a direct witness to these events.

In "Tavor ul-havonin" a lot of information about the reasons for the decline and rise of diplomatic, military and economic relations with Khiva, Bokhara, Afghanistan, Iran and Russia.

In this book also valuable information about ishans and sheikhs that existed Sufi teachings, reveal their essence, the ethical rules of conduct.

The second historical work Komyob "Muntahab ul-vokeat at present is stored in the foundation of the Institute of Oriental Studies of Uzbekistan named after Abu Rayhan Beruni numbered 3730/II.

Some information here were used from the book "Tavor ul-havonin" and other historical works devoted to the Khiva Khanate. According to the author, to save many valuable information that he had, but not included in the book "Tavor ul-havonin". He picked them and placed in the proper order, so the book is called "Muntahab ul vokeat". It consists of three chapters. The first chapter deals with the events occurring during the period from Adam to Prophet Nuh. The second chapter covered events from Efasa to Kungrad kind. Here the author gives details about the appearance of the Turk and his kind. In particular, speaking about Kiyot, Kipchak, about the etymology of these names, Komyob speaks about the sources that confirm this information. In this chapter, as in "Tavor ul-havonin", focuses on the history of Kungrad kind and of explains the meaning of the word "Kungrad.

The third chapter consists of two parts. The first part refers to the establishment Eltuzarhan's Khorezm Khanate and the time of his reign. The second part describes the life of famous people who lived in different historical periods, as well as the author of poems on various topics. After a description of each historical event, Sayyed Hamid gives his own opinion.

For example, the book tells how after the death of Uguzhan revived genus Kungrad, about the fate of Kayon, the son of Elkhon and Nikuz, the son of Holin. Both families have suffered a lot of suffering. Within four hundred years the people Kungrad formed, and the two surviving members of the family again to win ancestral land and eventually restore justice. These events are described in prose, poetry and conclusion. These lines are highly appreciated by the action of freedom fighters Homeland:

Again triumphed freedom

The State has to thrive,
People reunited and
the triumph of justice

[Komeb. 3730/II /. P.132a].

In the third chapter of "Muntahab ul-vokeat" the author writes with the pain of the attack of Genghis Khan to Khorezm and brought them to destruction as a result of irresponsibility Muhammad Khorezmshah. Who last years spent in space, and was not even awarded a proper burial. According to legend, Genghis Khan before he died called all sons and commanded to bring three arrows, which easily broke separately. He then took three arrows together and showed how difficult it is to break them. This Genghis Khan commanded his sons to be concerted and united, as these arrows. Komeb encourages his readers to draw the appropriate conclusions from this story.

Sayyed Hamid turah, describing the many historical events that took place at that time, indicates the need for unity and brotherhood. In his work "Muntahab ul-vokeat" describes how Unghan fighting with the enemy and how important mutual support, the value of timely assistance from side Turkomilkhan, in particular, the author of these words once again emphasizes the need for support: "A beggar who has the support will be ruler, Sultan, having no support, will become a beggar." Speaking about the fate of yet another Khan of Khorezm Berdibek, he writes. After the death Zhanibek his son Berdibek became a khan. He was a tyrant and an evil man, unjustly executed his closest and relatives. But he did not realize that power is not eternal. In 1762 he died. This suggests that the heir of Batukhan Berdibek was the latter Komyob follows expresses his attitude to this:

Berdibek was a tyrant

Destroyed their home,

Death came imminent

And could not leave behind

neither wealth nor heir

[Komeb. 3730/II /. P.141b].

Along with this, says Syyed Hamid turah , Sultan Jash and Elbars fought for the throne, the wealth, as a consequence have been killed their fathers and brothers, alittle boy of one and half old son of Isfandiar. The author says several historical events similar to this, and argues that the government will not last parricide and six months. Subsequently, the Sultan and jash Elbars killed by Isfandiyarkhan:

These two dishonest person

Which covered the darkness of the earth,

Not survive and seven months,

Having gone into a dark underworld.

[Komyob. 3730/II/p..143a].

Komeb supportes a fair government. For example, in the work "Muntahab ul-vokeat" Muhammad Rahimkhan after deahth Sayyed Muhammadhan takes over the management of the state and spoke about the need to be fair.

Developing the idea of citizens' loyalty to the state, Komyob closely linked it with a fair rule. He says it this way: "If there is not just politics in management, the bulwark of the state collapse, and the life of its citizens would be hard" [Komyob. 3730/II/p.1546].

The fuller development of the idea of justice is observed in the second chapter of "Tavor ul - havonin. Komeb, giving information about the Turkic rulers, their activities, history of the state, he shows the originality of each, says that where there is justice, there is a prosperous state. Komeb also believes that ruler should have his knowledge in all areas of the management of government. The develops his views in "Muntahab ul-vokeat", whehe refers to Turamurade-Sufi, who won Kungrad short-term and separated it from Khiva. In his work he writes how a Sufi lost vigilance after capturing city, and as a result of binge and defeated. About this he writes: "Turamurad-Sufi indulged in a feast with women of easy virtue and he was located in a drunken stupor." From this Komyob concludes:

Emir, staying in drinking and idleness,

Lose his government.

Leave from his wealth and power.

The result of it - the death or escape.

[Komyob. 3730/II/p.182a]

Sayyed Hamid turah, speaking about human dignity, is not limited to this, he also reveals the negative side of one too. Conversely, trying to be objective, he believes that there would be no the very bad people. In everybody should be something positive. In his work "Muntahab ul-vokeat" about Ismail mirokhour (mirokhour-) he says the following:

Being a traitor and dishonest man

He was both proud and fearless.

Komeb remembered with emotion how once during a trip his companion mired in a swamp, which was ready to devour him, but he saves his friend. He says that every traveler should have a reliable companion, who in difficult times, comes to help. About this he says:

"Every man must be fearless companion,
and then you will not fear the road long "

[Komeb. 3730/II /p. 271b].

It can be concluded that Sayyed Hamid-turah fills gaps of the history of Khiva Khanate and Central Asia in his two books with referring to the writings of historians of Khiva, as Abulgazi Bahadirhan, Shermuhammad Muniz, Muhammadriza Ogahi, Muhammad Yusuf Bayoniy. You can also add that his works are a valuable source in studying the traditions of the Uzbek prose and historical writings.

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LEXICAL COMPETENCE OF FUTURE ENGLISH TEACHERS

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ABSTRACT

The article discusses lexical competence and the process of its formation. It also reveals the features of cognitive, operational, procedural and socio-cultural competence of lexical competence, identifies the structural bases of lexical competence.

KEYWORDS: *Lexical Competence, Lexical Competence, Lexical Unit, Lexical Knowledge, Lexical Ability, Cognitive, Work Experience, Methods Of Activity.*

INTRODUCTION

Lexical competence and the process of its formation have been studied by many foreign scholars, in particular, A.Shamov, A.E.Sizemina, A.A.Fetisova, S.V.Kozlov, K.V.Aleksandrov, I.Brize, I.E.Zueva, In the researches of G.A. Kruchinina, P.Bogarads, A.Hunt, D.Beglar, B.Laufer, J.H.Hulstijn and others, the importance of lexicon as a means of communicative communication has been studied to a certain extent. In the dissertation of N.E. Lapteva the role of students' vocabulary in the formation of CC in a foreign language, the hidden nature of the lexical system in this process, the diversity of words, the abundance of its spiritual relations, the problems directly related to extracurricular activities defining the national identity of linguocultural society [1, p. 4]. The lexical word refers to the fact that it contains a variety of information (phonetic, grammatical, syntactic, socio-cultural, ethnographic, etc.) and is considered a "building material, brick" to construct a verbal expression (K. Lomb, A.B. Vitol). Unlike grammar, which expresses and always generalizes the relationships between word groups, lexicon gives a clear meaning to an idea and individualizes it.

THE MAIN FINDINGS AND RESULTS

The concept of lexicon is understood as a set of words of a certain linguistic richness and words similar to them in terms of the task of combining lexical units. The next reflects stable word combinations or other language units capable of digitizing an object, event, or their sign [2, pp. 127-131]. For example, *das Wirtschaftis system* "economic construction", *aufeingene Fausthandelt* "act at will", *schwarzer Markt* "black market" and so on.

According to the Council of Europe report, the lexical competence of “Common European Competences in Foreign Language Learning: Learning, Teaching Assessment” means “the lexical structure, knowledge, including lexical and grammatical elements of a language and their ability to use it in speech” [3, p. 259].

A.N. Shamov defines lexical competence as "determining the contextual meaning of a person's word, comparing the volume of its meaning in two languages, determining the structure of the meaning of the word, determining the national identity in the sense of the word [4. pp. 386-391].

According to A.E. Sizemina, “lexical competence reflects multi-level systematic learning; lexical knowledge, skills and competencies, as well as the complex influence of the personal qualities of a student with personal language and speech experience” [4. P. 84].

In her research, AA Fetisova studied lexical competence as “... ability and readiness, communication in interpersonal and intercultural foreign language in accordance with stylistic and socio-cultural norms of language” based on acquired knowledge, skills and abilities, language and speech experience [6, p. 186].

IP Korotkova gives a detailed description of lexical competence: “Separation of lexical units in oral and written text, work with textual materials in accordance with the learning task, use of vocabulary learned in communication, separation of simple, word-forming elements, reading and reading in complex text situations the ability of language to use interstitial and complex vocabulary terms, which ensures successful mastery of all types of speech activity [7, p. 26].

Based on the above considerations, in our view, *lexical competence is a set of knowledge, skills, and competencies required for a range of communication; personality traits required in the implementation of specific activities; it is a system of education with a complex structure, which includes the ability of an individual to perform various tasks, that is, to know how to solve problems, experience and achieve goals in a particular activity.*

Hence, lexical competence is an integral part of communication and a component of linguistic competence, the formation of which continues as a completed process, in which several levels can be conditionally distinguished. By the level of formation of lexical competence, we mean the ability of students to solve problems related to the study of foreign words, as they use it in speech based on the knowledge and relevant skills they have acquired.

Lexical competence consists of a number of components according to its content. A.N. Shamov distinguishes such components of lexical competence as follows: 1) motivational component; 2) a component that serves to acquire knowledge; 3) practical; a component that characterizes behavior. We also agree with this opinion of the scientist and accept it as a theoretical basis. However, we also note that each component has specific, unique functions.

There are many well-founded scientific comments, practical suggestions and recommendations on the content and structure of lexical competence in the scientific and methodological literature. We refer here to the scientific work of AM Shamov, GA Kruchinina, EV Yataeva, EI Passov, SA Trofimenko and other Methodist scientists.

In the structure of lexical competence G.A. Kruchinina identifies the following components: 1) lexical knowledge (LB); 2) lexical skills and abilities; 3) lexical ability, i.e. predicting the meaning of words, guessing, classifying and conceptualizing the significance of a word; 4) language and speech experience; 5) personal qualities of students [8].

In her dissertation, Methodist E.V. Yataeva lists the components of lexical competence and scientifically substantiates them in a consistent sequence: 1) cognitive; 2) operational activities; 3) importance-motivation [9, p. 282].

The cognitive component of lexical competence is classified into five components in some authoritative sources: a) linguistic component (lexical unit, their structure, meaning, morphological and syntactic significance, verbal and written knowledge of commonly used contexts); b) discursive component (knowledge of word combinations, together with other lexical units formed by logical-semantic connection in accordance with the rules of discourse); c) reference component (knowledge of the ratio of world objects that allow to read and understand ideas at the level of a sequence of lexical units, corresponding to previous experience and stereotypical social behavior of students); g) socio-cultural component (knowledge of the stylistic significance of the word, the cultural burden, the conditions of their use based on the parameters of communication); d) strategic component (knowing how to use words related to associative chains to avoid difficulties in communication, as well as overcoming ignorance of words using contextual assumptions or approximate editing of word meaning) [10, p. 312].

The operational-activity component of lexical competence E.V. Yataeva defines the acquisition of knowledge and skills of subjects, lexical units in individual foreign languages (LB) and methods of teaching and learning activities in the motivational direction, at the level of use and control-evaluation, working on lexical materials. The value-motivational component of lexical competence is knowledge of the foreign language lexicon of values that allow the student to apply his / her goals, needs, knowledge and skills acquired mentally and literately; transfer of skills and experience acquired in situations that are new to the student, demonstration of activity, initiative and independence in assessing the results of their study and learning activities [11, p. 34].

We have studied the views on the various components of lexical competence in the scientific and methodological literature and adopted them as a theoretical basis. By summarizing them and finding that they differ from each other in terms of their specific function, we found it necessary to recommend the following types of competency-based components based on the author's approach:

- 1) *The cognitive component of lexical competence*. It is characterized by lexical knowledge. Lexical knowledge means to cover the lexical unit of a particular language, to know the meaning of a particular lexico-semantic variant, to know the word form, in particular, phonetic, graphic, grammatical, morphological, word-building, lexical, semantic, syntactic layers of language;
- 2) *operational-activity component of lexical competence*. Ready to convey the content of communicative content as a means of communication, and it has the ability and skills to convey words in accordance with the lexical norms of the language;
- 3) *An effective-practical or procedural component of lexical competence* includes a word acquisition strategy that involves specific actions on the word. These strategies reflect a model of secondary linguistic identity, a model of non-native language and cultural system mastery. These strategies, according to their content and function, are semantic, linguistic systematizing, cognitive-conceptual (linguistic and cultural), continuous search for meaning in a broad socio-cultural context, selection and collection of language tools, expanding the language base, systematizing the studied language into a personal system collecting, constantly replenishing and updating it using their own language, language and speech experience, including the system of

relevant concepts in the mother tongue, penetration into the culture of the mother tongue, understanding of national and cultural identity at the level of intercultural communication.

4) *socio-cultural component of lexical competence*. This component, in turn, implies knowledge of the cultural diversity of word combinations or lexical units, and lexical patterns of formal and informal style.

5) *the reflexive component of lexical competence*. This component includes specific-practical strategies that enable the acquisition of language tools in a particular language learning environment, independent learning and speech practice, participation in different speech communication situations, and use of the studied language as a means of performing a variety of linguistic tasks. The reflexive component is related to self-control, in which we mean the quality of personality associated with the manifestation of its activity and independence.

Based on the above observations, we tried to express the general content and content of the lexical component in the following table on the basis of the author's approach:

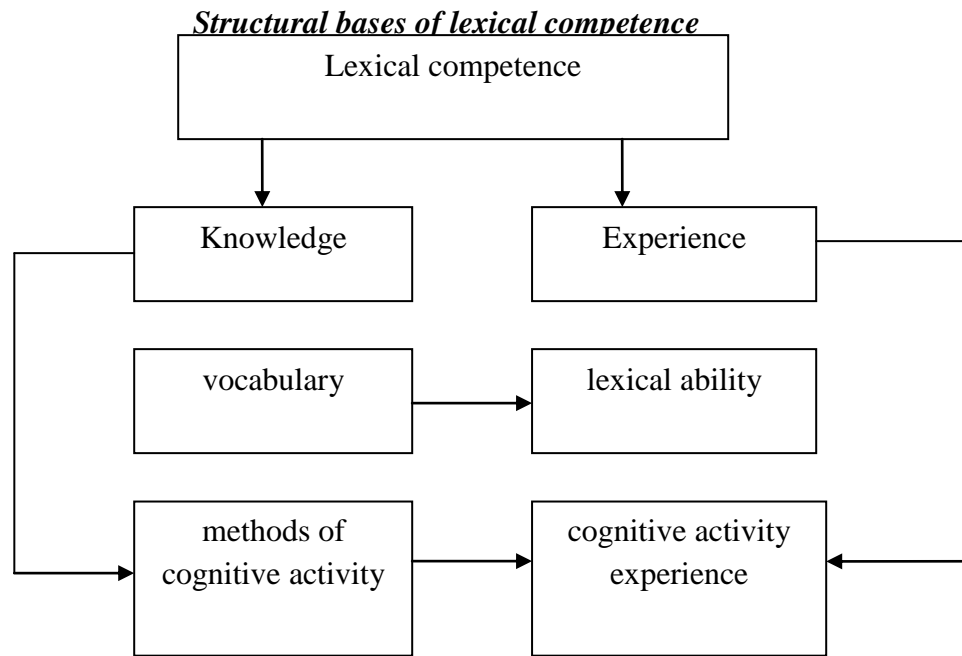
Types of lexical competence

<i>Cognitive component.</i>	<i>Operational active component.</i>	<i>Reflexive component.</i>	<i>Socio-cultural component.</i>
Mastering a meaningful topic of goal-communication. Includes: Knowledge of the lexical structure of a language. Use of lexical knowledge, skills and abilities to solve communicative problems.	Objective: To pass the task of communication in accordance with the lexical norms of the language. Includes: Lexical strategies for speech recognition.	The purpose of thinking is the acquisition of knowledge, the ability to relate the information obtained to the emotional-valuable relationship	The goal is to acquire and master vocabulary of knowledge, skills, and competencies to understand speech in accordance with the culture of language learning norms

Thus, based on the fact that lexical competence is a multi-component linguistic education system, the methodology of its formation should be based on the holistic formation of knowledge, skills and abilities of students of the “English” direction.

Based on the findings of the analysis of the concept of lexical competence and its components in our study, we use lexical competence based on LB and using effective methods in the implementation of appropriate cognitive activities, understanding of LB, lexical we aimed to learn as a skill ability and preparation. Thus, in the course of the research, we identified the components of competence in this area on the basis of the author's approach: 1) lexical knowledge, 2) lexical skills and experience of their application; 3) experience of cognitive activity; 4) ways of carrying out cognitive activity.

The main components of lexical competence are knowledge and experience in the application of knowledge. LB and cognitive activities include knowledge, which includes knowledge, through the experience of applying knowledge in practice. LB is based on lexical ability accordingly, while methods of performing cognitive activity are based on the application of these methods, i.e., the process of experiencing cognitive activity. Based on the author's approach, we found it necessary to express our views in the following table.



CONCLUSION

It should be noted here that linguistic knowledge (phonetic, lexical, morphological, syntactic, etymological knowledge, etc.) has specific functions that are not repeated in each other. For example, phonetic knowledge includes knowledge of sound and graphic form; morphological knowledge represents variation, plural formation, conjugation, control; know the rules of lexical unit word formation; correspondence (syntactic application); etymology of individual words, knowing their origin; such as knowing different concepts and meanings that are expressed differently in different languages.

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IMPACT OF WORK FAMILY CONFLICTS ON EMPLOYEE PERFORMANCE WITH MODERATING ROLE OF SUPERVISOR SUPPORT IN BANKING SECTOR OF KPK, PAKISTAN

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ABSTRACT

The main objectives of this study were to investigate and examine the impact of work family conflict on organization performance with the moderating role of supervisor support in the banking sector of KPK. At the end of our study, it is concluded that WFC does impact the employees' performance and commitment with the organization which ultimately leads to adversely affecting the overall organization performance. However, the mediating role of supervisor support has a positive impact on the employees and their performance which helps to reduce the WFC. Thus it is proved that there is a relationship between WFC and organization performance in the banking sector of KPK. With the supporting role of the employees' supervisor, the relationship between the employee performance and the SR is significantly positive and this maintains a balance between the WFC and the organization performance. We therefore accept our hypothesis H3 which says that Supervisor support moderates the relationship between work family conflicts and organizational performance.

KEYWORDS: *Work Family Conflict, Organization Performance, Employees' Performance, Banking Sector Of KPK And Strain-Based Conflict*

1. INTRODUCTION

Striking changes in the nature of families and the workforce, such as more dual career couples and rising numbers of working mothers with young children have increased the likelihood that employees of both genders have substantial household responsibilities. In today's growing world, the issue relating to work life and its impact on job performance has been considered as a very important topic to deal with. Every individual is faced with a number of problems which he

has to accept and solve. Time is considered as money because it never stops for any one. Similarly, if an individual stops and feels that he cannot deal with the problems then he has to face a lot of hardships in his life. The time he had wasted on thinking can never come back. Every individual is fighting for his right in today's scenario in order to achieve a reputable position and to spend his life comfortably by increasing his standard of living. A lot of compromises are made during the journey of struggle. What an individual is doing to earn his livelihood is not just for his personal prosperity and success, but he has to do a lot for his family life and his own safety and privacy along with theirs.

Work Family Conflict is the term often used to characterize the conflict between the work and family domains. Work Family Conflict is a type of inter role conflict in which demands from the work role conflict with demands from the family role. Work Family Conflict is a result of the interaction between stress in the family and work domains. Work Family Conflict is defined as "a form of inter role conflict in which the role pressures from the work and family domains are mutually incompatible in some respect". There are three different dimensions of Work Family Conflict. *Time-based* conflict is defined as occurring when time spent on activities in one role impedes the fulfillment of responsibilities in another role. *Behavior based* conflict occurs when behavior in one role cannot be adjusted to be compatible with behavior patterns in another role. The third form of Work Family Conflict is *strain-based* conflict. This form of conflict occurs when pressures from one role interferes with fulfilling the requirements of another role.

2. RIEW LITERATURE

Motivation for the choice of the Topic

According to Fouche and De Vos (1998a:55), mere curiosity as the motivation for researcher, is a delicate subject, as very few researchers would have the nerve to state that they were stimulated by mere inquisitiveness to undertake a research project. Other considerations such as usefulness and feasibility had to be the part of the picture. Yet it remained a very basic truth that the real researcher and all of the really great researchers of the past were driven by a certain "informed inquisitiveness". In this particular research, the researcher's interest in the topic was inspired to know what conflicts are being faced by the people working in the banking sector of Pakistan during their work life and what influence it has on organizational performance and what role can be played by the supervisor in order to overcome the work family conflicts.

Problem Formulation

Work family conflict is measured to be an increasing concern in many organizations in Pakistan. Banking sector of Pakistan is facing a higher rate of work family conflicts and work overload which is affecting employee's performance and family life simultaneously. The basic purpose of conducting this research on the topic Work Family Conflict and its impact on employee performance is to determine what conflicts are being faced by the people working in the banking sector during their work life and what influence it has on organizational performance and what role can be played by the supervisor in order to overcome the work family conflicts.

As Frone (2000) suggested, the definition of work family conflict is a relationship between work life and family life. Therefore, usually two types of work family conflicts are distinguished: work interfering with family (referred to as work family conflict, WFC) and family interfering with work life (related to as family work conflict, FWC). Work Family Conflict occurs when work related demands interfere with home responsibilities, such as bringing work into the home

domain and trying to complete it at the cost of family time. On the other hand, FWC conflict arises when family responsibilities interfere work activities, such as having to cancel an important meeting because a child is suddenly got ill (Frone et al.,1992a). It has been shown by studies that these two types of conflicts have important and adverse consequences on employees' health and well being.

Pakistan is a developing country and in banking sector there is prolong working hours that's why employees are facing work family conflict. Work family conflict and work overload is affecting employees' performance, supportive supervisor care about his employees' career goals, give credit for work well done, and help employees develop job relevant skills and competencies. A supervisor like this makes all the difference in employees' everyday work experience. Strong supervisor support improves the quality of employees and is associated with increased job satisfaction, perception of a better fit between the employee and the organization and reduce turnover.

Supervisor support is defined as the extent to which leaders value their employees' contributions and care about their well being. Supervisors are the agents of the organization. They are responsible monitoring the performance of their subordinates, and giving feedback to enhance their subordinates contributions and commitment to the organization. It is evident that employees who have supportive supervisors tend to experience greater job satisfaction, strong job commitment, more loyalty to the organization and a better balance between work and family life.

3. OBJECTIVES OF THE STUDY:

- To study the work family conflict and its impact on employee performance.
- How diverse situations of work family conflicts are assessed and organized between organizations and their employees with context to banking institutions.
- To improve features of staff performance and manage to resolve the work life conflict in different banking organizations.
- To correlate incompatible work family conflicts with organizational performance.
- To find out how work family conflict is moderated by supervisor support.

4. Hypotheses

The hypotheses of the study are as follow:

H₁: Work Family Conflicts have negative impact on employee performance

H₂: Work Family Conflicts management has positive impact on organizational performance

H₃: Supervisor support moderates the relationship between work family conflicts and organizational performance

5. Delimitations of the study

Due to time constrain, this study was delimited to the following areas:

Allied Bank Ltd (ABL), United Bank Limited (UBL), Habib Bank Limited (HBL), Muslim commercial Bank Limited (MCB) and National Bank of Pakistan (NBP) in KPK.

6. RESEARCH METHODOLOGY

This research study is a descriptive analysis of the Impact of Work Family Conflicts on Employee Performance With Moderating Role of Supervisor Support. Close ended questions were used in the questionnaire. With regard to the closed ended questions, care was taken to furnish all the possible options from which respondents could indicate their choices. The researcher utilized a total sample of 100 employees working in the branches of Allied Bank Ltd (ABL), United Bank Limited (UBL), Habib Bank Limited (HBL), MCB Bank Limited (MCB) and National Bank of Pakistan (NBP) in KPK.

7. Data Analysis and Discussions

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Gender	99	1	2	1.06	.240
Exp	99	1	4	3.45	.773
Wfc	97	1.50	4.60	3.0072	.66336
Performance	99	1.00	3.40	2.3152	.63122
SR	98	1.14	4.29	2.2711	.57198
Valid N (listwise)	95				

The result of table 01 showed that the variables have been found significantly in the studied area. The mean value of WFC, organization performance and supervisor role were 3.0072, 2.3152 and 2.2711 respectively which signifies the relationship between work family conflict and organization performance through supervisor role.

Correlation Analysis

Correlations

		Gender	Exp	wfc	performance	SR
Gender	Pearson Correlation	1				
	Sig. (2-tailed)					
	N	99				
Exp	Pearson Correlation	.015	1			
	Sig. (2-tailed)	.883				
	N	99	99			
Wfc	Pearson Correlation	.125	-.186	1		
	Sig. (2-tailed)	.226	.070			
	N	96	96	97		
performance	Pearson Correlation	-.103	.318**	-.570**	1	
	Sig. (2-tailed)	.313	.001	.000		
	N	98	98	97	99	
SR	Pearson Correlation	-.198	-.038	-.311**	.374**	1
	Sig. (2-tailed)	.052	.710	.002	.000	
	N	97	97	96	98	98

**. Correlation is significant at the 0.01 level (2-tailed).

The correlation between work family conflict and organization performance is $r = -0.570$. Hence this shows that there is a negative significant relationship between the two variables i.e WFC and organization performance. This shows that when there exists a conflict between work life and family life, it will affect the organization's performance negatively.

However on the other hand the correlation between the supervisor role and the organization performance is $r = 0.374$ which shows that a supervisor role has a positive impact on the employee performance which leads to a positive impact on the organization performance OR we can say that supervisor role and organization performance are positively related to each other.

ANOVA

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	12.520	1	12.520	45.821	.000 ^b
	Residual	25.958	95	.273		
	Total	38.478	96			

a. Dependent Variable: performance

b. Predictors: (Constant), wfc

DISCUSSION

The model shows the outcome of the ANOVA analysis whether we have a statistically significant difference between our group means. The table clearly shows that the significance is .000 ($p = .000$) which is less than 0.05 so there is a significant difference in the duration of time to complete the spreadsheet problem between the different courses taken.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13.873	2	6.936	26.738	.000 ^b
	Residual	24.126	93	.259		
	Total	37.998	95			

a. Dependent Variable: performance

b. Predictors: (Constant), SR, wfc

DISCUSSION

The F test is used to test the hypothesis that it confirm or does not confirm the null hypothesis. If the F value is greater than 4, it means the model is fit. Here the calculated value of F is 26.738 which show the model is fit. The regression checked it at 0.05 level of significance. The Sig value is .000 which shows the probability of committing type-1 error so the null hypothesis is rejected and we say that the model is valid and is accepted.

8. Recommendations

The outcomes and the results of the research are important for the researchers to research in the same area. It is also important for the top level management of the banks, Multinational Organizations, Public sector Organizations, Private Sector Organizations and all other organizations that the supporting role of supervisor leads to reduce the work family conflict of

the employees and as such it results in satisfied and productive employees which are the strength of an organization.

The organizations may be adopted work family balance practices in order to realize that they are not just profit conscious but they are also concerned with other activities such as involving families of the employees in various activities, taking care of them etc. male and females both have to manage their personal lives as well as perform their duties but the organization is also responsible to provide the employees' with the environment in which they can perform their level best and increase their output which is the success of the bank. Banks in Pakistan may ben implemented work family balance policies in order to respect the employees, organization and its customers.

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PATIENTS WITH SLEEP APNEA SYNDROME ON THE BACKGROUND OF CHRONIC CEREBRAL VENOUS INSUFFICIENCY

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ABSTRACT

A clinical instrumental examination and polysomnographic examination were performed in 94 patients with chronic cerebral ischemia against the background of cerebral venous dysfunction with concomitant pathology - chronic obstructive pulmonary disease. 21 (22.3%) patients from the survey had clinical manifestations of obstructive sleep apnea/hypopnea sleep: mild - 3, moderate - 11, severe - 7. A significant correlation was shown between body mass index, the number of apnea episodes and the level of hemoglobin saturation with oxygen, symptoms of cerebral venous dysfunction. No correlation was found between forced expiratory volume indicator and for the 1st second. It should be assumed that in the pathogenesis of obstructive sleep apnea/hypopnea syndrome in chronic obstructive pulmonary disease, the degree of obesity and cerebral venous dysfunction are more important, and not the severity of obstruction of the lower respiratory tract.

KEYWORDS: *Obstructive Sleep Apnea/Hypopnea Syndrome, Polysomnography, Cerebral Venous Dysfunction*

I. INTRODUCTION

Cerebral venous discirculation (CVD) often occurs with congestion in the system of the superior vena cava, right ventricular failure, impaired blood circulation in the pulmonary circulation. Moreover, in this category of patients, along with hemodynamic factors, in the development of this pathology, individual neuro-reflex mechanisms and primary pathological conditions leading to the development of discirculation in the venous system of the brain matter.

In patients with CVD on the background of chronic obstructive pulmonary disease (COPD), obstructive sleep apnea/hypopnea syndrome (OSA/HS) significantly aggravates the course of the underlying disease, increases hypoxemia, promotes the development of secondary erythrocytosis,

pulmonary hypertension and the formation of chronic pulmonary heart with right ventricular failure [3, 9, 10].

The prevalence of OSA/HS among the entire population over 30 years is 5–7%. These figures are comparable with the prevalence of bronchial asthma. About 1–2% of this group of people suffer from severe.

Forms of the syndrome. Among people older than 60 years, the frequency of OSA/HS increases significantly and is about 30% for men and about 20% for women. In persons older than 65 years, the incidence of this syndrome can reach 60% [1].

Combinations of COPD and OSA/HS - overlap syndrome - is a state of mutual aggravation. The prevalence of chiasm syndrome among persons with COPD is estimated at 2%, and among patients with OSA/HS - at 10%. In this regard, patients with COPD with suspected OSA/HS should always have polysomnography and, if necessary, prescribe appropriate treatment. In this regard, patients with COPD with suspected OSA/HS should always have polysomnography and, if necessary, prescribe appropriate treatment.

Polysomnography is a synchronous recording of electroencephalogram, electrooculogram (eyeball movement), submental electromyogram, airflow at the level of the mouth and nose, respiratory movements of the abdomen and chest, oxygen saturation of hemoglobin, electrocardiogram and leg activity [6]. This is the main method of investigating obstructive sleep apnea.

There is no effective drug treatment for OSA/HS. Patients hard tolerate surgical interventions (uvulo-palato-pharyngoplasty, septoplasty) and do not guarantee cure. Mechanical devices (intraoral applicators, devices for reposition of the lower jaw) are considered as a possible alternative to treatment using special breathing apparatus [6].

The method of choice in the treatment of this syndrome for more than 30 years has been the creation of continuous positive pressure in the upper respiratory tract, which prevents their obstruction and maintains sufficient permeability - CPAP-therapy (Continuous Positive Airway Pressure) [8]. It is prescribed if the severity of OSA/HS has reached moderate or severe levels. This method of treatment consists in the use of a special breathing apparatus, which creates a constant stream of air under pressure, which, acting through a mask, prevents the soft tissues of the upper respiratory tract from falling and prevents apnea and hypopnea.

The purpose of this study was to analyze the frequency and severity of OSA/HS in patients with cerebral venous insufficiency on the background of chronic obstructive pulmonary disease and the level of hemoglobin saturation with blood oxygen at the time of an apnea.

II. MATERIAL AND METHODS

94 patients with COPD aged 40 to 75 years (68 men and 26 women) were examined. The average age of men was 56.5, women - 57.5 years. Criteria for inclusion in the study: age over 40 years, the presence of post-deduction parameters of respiratory function and clinical manifestations of breathing disorders during sleep (snoring, daytime sleepiness, respiratory arrest during sleep). According to the criteria of Global Initiative for Chronic Obstructive Lung Disease (GOLD) (2010), middle stage COPD was diagnosed in 52, severe - in 42 cases. In accordance with the GOLD (2011) criteria, category B was determined in 18 patients (all cases of moderate degree of restriction of airflow), category C in 62 patients (34 - moderate, 28 - severe degree of

restriction of airflow), category D - in 14 patients (all cases of severe airflow restrictions). Concomitant cardiovascular diseases (ischemic heart disease and arterial hypertension) were present in 69 patients (73.4%). Signs of cerebral venous discirculation (CVD) were in 61.4% of the subjects. The overwhelming majority of those examined had increased body weight: only 15 people (15.96%) had less than 25 kg/m² in body mass index (25 to 29 kg/m² in 21 people (22.34%)) (I the degree of obesity), in 29 people (30.85%) - from 30 to 40 kg/m² (II degree of obesity) and in 7 people (7.45%) - more than 40 kg/m² (III degree of obesity).

A polysomnographic survey was conducted at the MedcareEmbla S7000 Research Institute of Endocrinology, version 4.0 (copyright belong to MedcareFlaga, USA). CPAP - therapy was selected using the ResMed (Australia) S8 AutoSet Spirit II system. Statistical processing of the data obtained using nonparametric and parametric criteria.

III. Results

OSA/HS was confirmed in 21 patients (22.34%), in 31 cases only night snoring syndrome was recorded without stopping breathing and the oxygen saturation level of hemoglobin in the blood decreased. Among patients with only snoring without apnea, COPD of the middle stage was determined in 21, severe - in 10 cases; category B in 5, category C in 17, category D in 9 patients. The average indicator of forced expiratory volume in 1 second here was $51.3 \pm 8.2\%$ of the due, 6 people had concomitant cardiovascular diseases, the BMI was on average 26.1 ± 2.9 kg / m² (normal weight was registered in 15, I degree obesity - in 14, II degree obesity - in 2 people).

TABLE 1: THE DEGREE OF SOAGS DEPENDING ON THE PRESENCE IN PATIENTS WITH IDC, OBESITY

OSA/HS n=21		MildDegree		ModerateDegr		SevereDegree		Total		Survey edwitho	
		n=3	%	n=11	%	n=7	%	n=21	%	73	%
COPD	ModerateSev	3	14.3	4	19.0	0	0.0	7	33.3	67	91.8
	SevereDe	0	0.0	7	33.3	7	100.0	16	76.2	6	8.2
CVD		1	33.3	8	72.7	7	100.0	16	76.2	26	35.6
Obesity	1stDegree	1	33.3	5	45.4	0	0.0	6	28.6	54	74.0
	2ndDegr	2	66.7	4	36.4	7	100.0	13	61.9	16	21.9
	3rdDegr	0	0.0	2	18.2	0	0.0	2	9.5	5	6.8

The mild OSA/HS was recorded in 3 people. The average number of respiratory disorders per night was 50.1 ± 12.1 , of which obstructive sleep apnea - 11.7 ± 2.4 . The average duration of obstructive apnea was 26.4 ± 4.1 s, the average minimal oxygen saturation of hemoglobin with blood was $84.1 \pm 10.3\%$, and the average saturation was $97.4 \pm 9.6\%$. COPD of the middle stage

was determined in all patients of this group, category B - in one, category C - in two. The average indicator of the forced expiratory volume for the first was $42.4 \pm 7.1\%$ of the due. Concomitant cardiovascular diseases were present in 2 people. 33.3% of the subjects had symptoms of venous dysgemia of the brain. The average BMI was $32.8 \pm 3.8 \text{ kg/m}^2$ (II degree obesity - in 2 patients) (Table 1).

OSA/HS of moderate degree was recorded in 11 patients (including seven men): the average number of respiratory disorders per night was 140.4 ± 25.1 , of which obstructive apnea was 46.2 ± 6.7 , obstructive hypopnea was 91.4 ± 9.8 , and central apnea was 2.8 ± 0.5 . The average duration of obstructive apnea was $41.5 \pm 6.3 \text{ s}$, the average minimal oxygen saturation of hemoglobin with blood was $80.2 \pm 9.8\%$, and the average saturation was $91.4 \pm 8.6\%$. COPD of the middle stage was determined in 4, severe - in 7 patients; category B - in 3, category C - in 5, category D - in 3 patients. The average indicator of forced expiratory volume with for the 1st second was $43.2 \pm 9.2\%$ of the due. Concomitant cardiovascular diseases were present in 7 people. Symptoms of cerebral venous encephalopathy were observed in this group in 72.7% of cases. The average BMI was $33.4 \pm 4.1 \text{ kg/m}^2$ (obesity grade I - 5, obesity grade II - 4, obesity grade III - 2 people).

OSA/HS severe was recorded in 7 people (including 5 men): the average number of respiratory disorders per night was 415.0 ± 31.5 , of which obstructive apnea was 270.6 ± 24.5 , obstructive hypopnea was 134.0 ± 13.7 , central apnea was 10.4 ± 1.8 . The average duration of obstructive apnea was $58.9 \pm 8.9 \text{ s}$, the average minimum saturation of blood hemoglobin with oxygen was $66.9 \pm 5.6\%$, the average saturation was $87.0 \pm 10.4\%$ (the minimum level of saturation was 50%). Severe COPD was determined in all patients of this group; category B is not registered, category C was determined in 3, category D in 4 patients. The average indicator of forced expiratory volume for the 1st with was $39.2 \pm 6.9\%$ of the due. Concomitant cardiovascular diseases were present in all patients. In this group, all patients had venous encephalopathy. The average BMI was $41.84 \pm 6.2 \text{ kg/m}^2$, and all patients were obese (II degree - in 7 people) (Table 1).

Taking into account the severity of OSA/HS and comorbid pathology, CPAP-therapy was recommended to 9 patients (42.85%), an ENT doctor's consultation - to 11 patients and a weight loss - to 15 patients. CPAP therapy was selected in 9 cases; 11 people refused it due to the high cost of treatment. During therapy, in 6 patients a decrease in the apnea/hypopnea index to 5 per hour was observed, which corresponded to the norm. In 1 patient, this index decreased to 9 per hour, which corresponded to the mild severity of OSA/HS (recommended selection of two-level PAP therapy).

It was found that the signs of cerebral venous dysgemia and obesity were significantly more common in the group of patients with OSA/HS of moderate severity and severe compared with the group of patients where SAIA was not detected.

No significant difference was found in the mean indices of the forced expiratory volume for the 1st with a varying severity of OSA/HS and a reliable correlation connection of this indicator with the frequency of apnea. However, with similar comparisons with BMI values, there was a significant direct correlation with the severity of OSA/HS, as well as a significant correlation between BMI and the amount of apnea ($r=0.7$) and the oxygen saturation level of hemoglobin ($r = -0.6$). Apparently, in the occurrence of OSA/HS, the degree of obesity is more important pathogenetically than the degree of obstruction of the lower respiratory tract. The high incidence

of OSA/HS in patients with increased body weight in COPD is probably a feature of the so-called obesity COPD phenotype.

IV. CONCLUSION

Based on the foregoing, it can be concluded that OSA/HS is one of the important mechanisms that make heavier the course of COPD, especially in individuals with increased body mass, and requires mandatory correction of the upper airway patency using CPAP-therapy. For persons with OSA/HS, the formation of cerebral venous dysregulation is also characteristic, which significantly aggravates the course of the underlying disease and increases hypoxemia. For the non-removal of neurological symptoms in patients with COPD, in particular in patients with OSA/HS, course of venotonic drugs should be prescribed.

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NON-LINGUISTIC FACTORS IN THE FORMATION OF THE TOURISTIC TERMINOLOGY IN UZBEK LANGUAGE

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ABSTRACT

Tourism terminology also has a special place in Uzbek terminological system, but this terminological system has not yet been theoretically studied. In the last century, terms related to various fields were borrowed from Uzbek into Russian through European languages, but today they are borrowed directly from foreign languages. It is known that in international terms there are many terms related to Greek and Latin. Checking the presence of terminology in tourism terms is also one of the theoretical issues. While all changes and innovations in society are primarily reflected in language, processes place several tasks before linguists. One of these tasks is the issue of linguistic analysis of tourist terms. Tourism is one of the most promising sectors of any country's economy. Among the factors determining the level of its development, the high level of staff qualification is also important.

KEYWORDS: *Tourism, Ethnographic, Gastronomic Tourism, Pilgrimage, Socio-Historical Conditions, Terminology.*

INTRODUCTION

One of the most promising sectors of the national economy today is tourism. Uzbekistan is a country with huge potential in the field of tourism. There are more than 7,300 cultural heritage sites in the country, most of which are included in the UNESCO list. At the same time, using the unique nature of our country, the opportunities for beautiful recreation areas, it is possible to open new tourist routes. With the active involvement of world brands in this field, we need to pay special attention to the development of pilgrimage tourism, ecological, educational,

ethnographic, gastronomic tourism and other sectors of the industry. In this regard, we must take into account that the use of public-private partnership opens up a wide range of opportunities for the development of the industry.

MATERIAL AND METHOD

Language and society are inextricably linked, and all changes in society are reflected in its language. For new concepts and events that have entered the life of the society to take place in the linguocultural concept of the society, in addition to their language resources, other languages are used and words are mastered. This, in turn, ensures that the lexical layer of the language is enriched with new lexical-phraseological units and that it develops in a linguocultural environment. Word acquisition is also one of the main means of filling the linguistic gap in the imagination of linguists and helping them to understand the conceptual picture of the world very clearly [1-5].

The essence of word acquisition is not only the transfer of elements of one language to another but also the development of society, the development of science and technology, the process of cultural relations between peoples. In other words, "the influx of words from one language to another, their place in the lexicon of the host language, and their adaptation to that language environment is a law that occurs in connection with complex linguistic and socio-historical conditions." It is important to consider the reasons for word acquisition as a linguistic process. They are "divided into non-linguistic (extra-linguistic) and linguistic (linguistic) factors and are closely interrelated." There are special words that are actively used in each field and are specific to that field. The term as a lexical unit belonging to a limited lexical layer is the main object of terminological research, an important source for the creation of terminological dictionaries.

RESULTS AND DISCUSSIONS

Terminological systems appear and develop in a unified language system in accordance with its general laws. N. Kuzkin says that there is no insurmountable boundary between the term and the word, they do not differ significantly in form and content. According to R. Jomonov, the main non-linguistic (extra-linguistic) factors in word acquisition are "political, economic and cultural relations between peoples; scientific development; expansion of mass media activity; increasing demand for translated literature; texts in advertising and visual aids; increasing demand for foreign languages, etc [6-8].

One of the fastest-growing areas of terminology with lexical units is tourism terminology. After independence, the process of assimilation of tourist terms into the Uzbek language from different languages has been active. The influence of linguistic and extralinguistic factors plays an important role in the formation and development of tourism terminology, which is becoming an integral part of scientific terminology. There are the following non-linear factors in the formation and development of the tourist terminology of the Uzbek language:

1. Increasing the focus on tourism to the level of state policy.
2. Availability of tourism potential to attract tourists.
3. The growing interest of the world community in the historical and cultural monuments of Uzbekistan.
4. Raising the level of attention to tourism to the level of state policy.
5. Adoption of laws and regulations on the development of tourism.

6. Development of tourism cooperation with different countries.
7. The emergence of new types of tourism.
8. Establishment and development of tourist zones.
9. Development of tourist roadmaps aimed at increasing the contribution of tourism to the country's economy.
10. Establishment of international cooperation for the training of qualified personnel in the field of tourism.
11. The attraction of foreign tourists to the country and their visits.
12. Establishment of relations with international tourism organizations.
13. Improving the quality of services in accordance with international standards.

So, all these uncertain factors are connected with the adoption of several laws and by-laws as a result of the development of the tourism industry to the level of state policy.

Since the emergence of the term is closely linked with the development of the industry, measures aimed at the development of tourism today have risen to the level of public policy. Decree of the President of the Republic of Uzbekistan dated December 2, 2016 "On measures to ensure the accelerated development of the tourism industry of the Republic of Uzbekistan" and July 12, 2017 "On measures to ensure the rapid development of tourism in the development of tourism" Resolutions on measures to further increase the responsibility of the tourism industry, August 16, 2017 "On priority measures for the development of tourism in 2018-2019". It also shows that a unique legal system has been formed. The organizational structure of the Department of Tourism Development aims to establish special departments for the development of mountain tourism clusters Bostanlik, Ahangaron and Parkent in Tashkent region. To build tourist accommodation in clusters and increase the income of the population in the organizational structure, there is a separate "Department for assistance in the organization, registration and accounting of hotels" and "Training of standards of tourist services in guesthouses" and the Implementation Unit. The State Committee for Tourism Development of the Republic of Uzbekistan was established based on the Uzbektourism National Company. This committee has been designated as the competent state body in the field of tourism.

CONCLUSION

As a result of the above-mentioned negative factors, many tourism terms are being introduced into the Uzbek language. Most of them belong to the English language. Recently, some linguists have been thinking about the socio-psychological reasons for the acquisition of the word 1 among the non-linguistic factors. In particular, VG Kostamarov explains the rapid penetration of English lexical units into the Russian language by socio-psychological factors. According to him, linguistic "fashion" has emerged in the process of learning words from foreign languages. 2 Nowadays, linguistic "fashion" is a key factor in learning the word. This shows that among the world's languages, learning English (and its American version) is becoming a tradition. The main part of the acquisition of tourism terminology consists of terms borrowed from English, as well as French, Italian and German. There are also new terms associated with the emergence of new types of tourism. The business tour is any organizational, economic activity related to the professional activity of the tourist, which generates income, is for-profit and is not illegal; type of travel related to commercial, business activities. Inbound tourism is tourism that takes place

when foreign tourists visit a particular country. Tourists arriving in a country are the subjects of tourism entering the area.

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HISTORICAL AND NATIONAL FOUNDATIONS OF THE EVOLUTION OF THE LITERARY PROCESS IN THE SECOND HALF OF THE XIX CENTURY AND THE BEGINNING OF THE XX CENTURY

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ABSTRACT

The article examines the evolutionary principles of the new enlightenment and the modern literary process of the second half of the 19th - early 20th centuries, its historical and national genesis. The article analyzes and classifies the study of this issue in the field of literary criticism and existing research in this area, the general features of the literary process, its ideological and vital philosophical significance, as well as put forward new conclusions and scientific views based on modern approaches.

KEYWORDS: *Principle, Ideology, History, Evolution, Artistic Thinking, Evolution, Jadidism, Enlightenment, Transition, Continuity, Literary Movement.*

INTRODUCTION

Until recent years, in the studies of political scientists, literary scholars, historians, philosophers and literary critics, various interpretations and opinions were expressed about the factors in the formation of the literature of this period, ideological and theoretical foundations, philosophical and social thinking, historical roots, and the peculiarities of issues of continuity in the literature of this period. In the studies of scholars, various interpretations and opinions have been expressed regarding the general and differential features of the Central Asian educational and Jadid movement with the literature of the Middle East of the same type. In presenting their views on this issue, the researchers were guided, in some cases, by political ideology, and in some cases, assessed the problem on the basis of impartial and sometimes biased approaches. Research work carried out recently, in particular, during the years of independence, shows that the influence of political views and goals on determining the vital and historical significance and significance of this period was significant. The content and essence of fiction, literary trends and

the main directions of its development, significant changes that took place around the issues of artistic creativity and thinking in the second half of the 19th and early 20th centuries, were largely correctly evaluated in literary criticism.

However, it should be borne in mind that it was during this period that a radical change in the content of the artistic heritage, which has a thousand-year history, took place. Therefore, the study of the literature of the Enlightenment and Jadidism from a new point of view, its revision on the basis of new trends and modern ideologies, the practical implementation of the achievements of research work carried out in this area in recent years is a requirement of today.

MATERIALS AND METHODS

Many reliable sources call the occupation of Central Asia by the Russian Empire (and in some sources annexation) a key factor in the emergence and development of literature in the second half of the 19th - early 20th centuries. We have no doubt that this view is correct.

Indeed, the conquest of Central Asia by the Russian Empire in the second half of the nineteenth century and the continuation of its policy of conquest and colonization until the early twentieth century (in other words, the 1990s) are the most important changes in political, economic, social and cultural life. was one of the factors. But evaluating the problem only from this point of view, in turn, creates a nihilistic mentality and leads to a lot of confusion and shortsightedness when studying the problem in the light of the realities of that time. Most scientific and historical sources and studies on this topic so far suggest that the conquest of Central Asia is an artificial "annexation" to Russia? !! such nonsense in the form of nonsense; He seems to be trying to prove this baseless idea by comprehensively discussing the historical significance of Central Asia's annexation to Russia. From their point of view, the historical significance of this event lies in the fact that internal conflicts and civil wars are over, the threat of Central Asia falling into the hands of British imperialism has been removed, and the peoples of this country have tied their fate with the fate of the "great Russian" nation. Acquaintance with the history of the peoples of Central Asia and the formation of a separate nation marked the beginning of a new history.

However, in studies on this topic, we do not see the courage to point out that all this was achieved at the expense of the loss and loss of absolute freedom and national independence. Indeed, the Russian occupation of Central Asia was of historical importance, since it became a serious moral blow to the local intelligentsia after the shameful defeat and demanded the awakening of the nation as a national ideology, the search for ways out of colonialism and ignorance. It was this national and noble desire, the age-old dream of independence, as well as political upheavals and unrest that led to the emergence of enlightenment and liberation movements in the second half of the nineteenth and early twentieth centuries. Unfortunately, in recent years, in some studies, this aspect of the problem and this approach have not been taken into account.

In 1911, the Russian historian and orientalist D.N. Logofet wrote in his works. "The Bukhara Khanate was once one of the most prosperous intellectual countries in the world, and in the last three centuries, it was as if it had sunk into darkness and ignorance as if forgetting the knowledge accumulated over the centuries" [4,1]. In such a complex and critical social situation, the process of philosophical-religious, social and domestic thinking of the people and the general political landscape, as well as the spiritual and cultural situation of that period form a unique conglomerate, a complex and diverse set of confusing ideas.

Thus, there is a comprehensive objective need to study the worldviews of the enlighteners on the basis of this criterion and the special ideology of the ideological doctrine of this social current on the basis of this criterion, to study this issue on the basis of new socio-philosophical principles. Because the anti-national and alien ideas and other ideological movements of that time were not aimed at improving the daily life of the people, and the policy pursued by the Russian colonialists was in line with this. Because they say, "Distinguish, divide and rule!" worked in the tribe.

Another trend in this regard is that the Russian Empire had chosen a policy of keeping the people of this country in backwardness, ignorance and superstition.

In the work of Ayni Ayni "Historical revolution of the intellectual narrow Bukhara", he noted some important aspects in this regard [2, 255]. Unfortunately, such a brutal policy existed in the second half of the 19th and the beginning of the 20th century, and this policy was based on oppression, tyranny and exploitation.

Oppression by its very nature paralyzes and paralyzes the entire system of society, and from this society, everyone can do whatever he wants, like a piece of dough. In this regard, DN Logofet said: "The limited scholastic approach to science in Bukhara in the subsequent period, together with Islamic fanaticism, destroyed everything, and the oligarchs of the madrasah gradually fell into decay. Gradually he lost all connection with pure science and education. " This land, which was once the basis of European science, has lost all its positive qualities "[4,1].

We find similar ideas in the "Statement of an Indian Traveler" by Abdurrauf Fitrat: "With the intervention of Mirzajan Sherozi, the scientists of Bukhara sought to study the rules of aviation reading, that is, the science of speech and kalam, and tried to study several useless sciences. Thus, other Turkestanis who studied in Bukhara, together with the Bukharians fell into the abyss of ignorance and ignorance, and finally brought Turkestan, the shining star of the cultural sky, the enlightened page of the book of mankind, to such a degree of poverty that it became a friend and a shame [6, 23]. From this point of view, in order to further clarify the real situation, it is necessary to take a deeper look at the cultural, scientific and literary landscapes of Bukhara and Central Asia as a whole. There is also the fact that this kind of rule, which kept the locals in a whirlpool of ignorance and crisis, was in line with the political and ideological ideals of the Russian Empire. Initially, the goal of the alleged occupation of Central Asia was of material interest for the Russian Empire, but at the beginning of the 20th century, this goal acquired a deeply political, ideological, spiritual and ideological character. Worst of all, the ideological and political goals of the Russian Empire were based on the principles of selfishness, selfishness, posed a moral and social threat to society and led residents to complicate indifference. As if from the beginning they acted with a mission of "freedom", "progress" and "salvation". Although Central Asia is experiencing a particular cultural and scientific crisis, some of the claims of Russian orientalists about this are unfounded. For example, comments such as "In Bukhara, the working class and the working class, except the aristocrats and aristocrats, were completely illiterate" are not objective and completely untrue.

In the same sense, we will focus on one link.

Some literary scholars interpret the level of development of the literature of the 16th-19th centuries as absolutely dependent on the economic and political crisis of feudal society and try to substantiate the principles of the ideological and artistic development of this historical period only by the rise of "educational" literature in the second half of the 19th century [5719]. At the

same time, the literature of the XVI-XVIII centuries and the literature of the first half of the XIX century, despite the available evidence, are considered as a period of imitation and decline of medieval literature, and in the shadow of these views, the specific literary processes of this period are opposed to the classical literature of the X-XV centuries. On the other hand, the issues of the gradual improvement of medieval literature and the evolutionary development of Jadid literature are completely ignored. In this sense, the literary critic S. Amirkulov said: "The nihilistic spirit of European culture was applied to understanding the essence of the literature of the new era, the second half of the 19th century.

In other words, the literature of this period was presented as a strict alternative to the literature of the last four centuries, since earlier literature was less significant than the literature of this period, which developed due to its influence and loyalty to Russian culture in the second half of the 19th century. But in fact, the medieval culture had the same status as a key factor in the formation and rise of the literary school of Ahmadi Donish, as ancient Greek culture in the development of European civilization "[3, 10]. Although this point is very close to the truth, it is necessary to recognize and acknowledge the decline in the ideological and artistic value of literature in the period from the second half of the 17th century to the first half of the 19th century. Statements such as "stagnation", "silence", "spiritual stagnation", "the appearance of paralysis", "decline of science and culture", applied to this period of the history of Tajik literature in some studies, have certain logical, historical, life, factual and scientific and theoretical foundations.

RESULTS AND DISCUSSION

Although the enormous and decisive influence of the Enlightenment movement on fiction can be traced back to the second half of the nineteenth century, it is also illogical to describe the whole development process of the literature of that period as enlightenment and progressive literature in the full sense.

In any case, the open, critical and renaissance spirit of literature, the indifference to the enlightenment and spiritual crisis, the strong objections to the existing state structure, the critical motives for the scholastic style of teaching and learning gradually intensified. In fiction, the motive of grievance, the growing hatred of the social inequalities of the time, and the behaviour of public figures such as extortion and hypocrisy were severely criticized.

The complaints of enlightened and progressive writers of this period about the shortcomings of society, the feeling of protest, the pessimistic psyche of the lyrical hero, his despair, the strong depression in spiritual life are radically different from the helplessness of medieval literature and the melodies on the subject.

The modern and enlightened poet is not helpless in the face of his life experiences, destiny and destiny, he not only thinks of himself, but he also is not indifferent to the tragic fate of the nation and society, he hates such a fate He condemns such oppression and tyranny as a tragedy that befalls him, and seeks ways to escape this calamity.

Although the traditional patterns of this theme and melodies are preserved in the works of some poets, such as Esomahdum, Zarir, Vozeh, Tugral, Vasli, it is possible to understand the development and improvement of this theme in new directions of the progressive literature of the period. Another important feature of the literature of the second half of the nineteenth century was that it produced a purposeful, deeply addressed comedy. The target object of humour and

humour was clearer, more real, and more vital. In the works of enlightened writers, satire was aimed not only at the joy and happiness of the people of the assembly, but also to heal the spiritual scars and expose the shortcomings, to expose the moral depravity of society, its vices, cruelty and moral corruption. The growing influence of humour and rhetoric in literature and the emergence of intense satirical motives are evidence of the creative individual's self-awareness and the formation of their worldview, social and critical consciousness. One of the important historical and genetic bases of the emergence of the Enlightenment process, its gradual development, the principles of formation, the emergence of new literature in terms of content and essence is the fact that the Enlightenment and Jadids were able to draw timely and logical conclusions from its bitter lessons. that they have consciously advanced.

During this period, the leading representatives of literature in poetry abandoned the common-panegyric meaning of life (praise, glorification, description and description) and sometimes rejected it altogether. In modern psychoanalytic and literary science, this is seen as an attempt to "evaluate the social nature of literature and its return to its original nature" or to evaluate literature in terms of social approaches. The second phenomenon that emerged during this period was the strengthening of ideological and ideological principles in lyrical works. One of the Uzbek literary scholars, U. Hamdam, rightly considers this issue, noting that in the early twentieth century, the Jadids saw the essence of fiction as "first and foremost a means of inculcating their ideology in the masses". If we look at the poems published in Jadid publications, we can see that they were fully mobilized to propagate the ideas of Jadidism". If we look for the general result of the interpretation of this theme in the poems of the poets of the new period, we can see "the stability of the feelings of dissatisfaction with the social situation of that period" [7, 17-18]. This is a very clear and objective conclusion that defines the most important character and feature of the lyrical works of the poets of the period.

In fact, the process of enlightenment and Jadidism, which took place on the basis of freedom and free thought, should be interpreted as a kind of new approach to the imitative worldview that was absolute and stable at that time.

It is precisely these paradoxical aspects of real-life that have led to the spread and formation of a new literary process.

In a sense, some similar literary events have provided a gradual improvement in the content of the work of art, which in turn negates traditional literary events.

That is, one of the important factors in the expansion and formation of the creative worldview is the change of content, form elements and language and style of the work of art, its gradual improvement, the renewal of the literary process in general.

In this sense, the philosopher Sh. Abdullayev wrote: "Enlightenment worldview emerges in the maze of these societies and emerges as a completely new social phenomenon from the past historical stages as a new vision, social responsibility, unique worldview in competition with the world, community and foreign countries. "[1,13]. Hence, the relatively developed, modern and dynamic worldview of an educated and enlightened person has a special place at the heart of any changes and innovations of the period. The original purpose and essence of this worldview, norms and criteria, first of all, to provoke the stagnant, ignorant spiritual world of society, to find ways of spiritual and national awakening, to express its identity and to mobilize the nation for independence, freedom, liberty, civilization and development. focused. In this sense, an

enlightened person deals only with a certain section of society or an ethnic group that is spiritually forbidden and oppressed.

The image of every enlightened person should be described and understood on the basis of this criterion, first of all, as a caring educator of the society, a patron of the people, the nation, a defender of Islamic and Sharia law. The source of inspiration for the poets of the national awakening period is the real, political and social events of life and historical-spiritual shocks. At the same time, the philosophical, scientific and religious worldviews of the poet of this period are in harmony and harmony, that is, during this period, the views of some poets and writers on the external world, social and natural environment have changed radically. The creators of this category sought ways to depict and express life and all its elements in relation to the realities of life, not in an abstract, abstract and imaginary way, but in accordance with specific goals. The newer this method of imagery, the more it begins with the ancient cultural roots and ancient beliefs of indigenous peoples and nations, plays a more important role in achieving these noble goals, and its longest and deepest spiritual-genetic sources, in fact, go back to our historical identity and nationality.

CONCLUSION

Therefore, in the literature of the peoples of the new era, every word of the enlightened and cultural personality and its thinking, the essence of oriental poetry, the responsibility of words and phrases, mystical-mystical unity, tenderness and grace, the most modernist view, philosophical positive thinking and Islamic is a sculpture in a suitable state. In this way, they did not blindly follow Western ideas and ideologies that were alien to the nation. Indeed, in their nature, there was an ancient spark of enlightenment, a fiery and vibrant flow of history in the fields of spirituality, science and culture. They were ready to accept new ideologies such as spiritual and spiritual enlightenment, Irshad, Irfan, as well as large-scale socio-cultural reforms.

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COPIES AND TRANSLATIONS OF THE COMMENTARY “MAWAHEB-E ‘ALIYYA”

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ABSTRACT

This article discusses and analyzes the copies and translations of the commentary “Mawaheb-e ‘Aliyya”. One of the important aspects of the scientific study of the written heritage of the East is to determine the status of the manuscripts that have come down to us. This includes knowing the oldest and most perfect copies of a work, and having information about which book treasures the world is now in. If we look at it from the point of view of the history of science, the total weight of works related to the Qur’anic sciences in the structure of the written heritage of the East is considerable. Manuscripts of the Qur’an, its commentaries, tajweeds, and translations have been distributed to various libraries around the world.

KEYWORDS: Transoxiana, “Mawaheb-E ‘Aliyya”, Tafsiri Al-Husseini, Surat, Qur’an, Naskh Script, Surah Maryam.

INTRODUCTION

In recent years, the study of works in various fields of science in Central Asia has become a tradition, and the purpose is to know the contribution of our ancestors to the development of science and the level of scientific potential in certain historical periods in our country. This, in turn, is important in terms of self-awareness and the promotion of our rich cultural and spiritual heritage..

It is known from history that in the past, *Transoxiana* scholars wrote many works in various fields of science, and some of them were related to the main book of Islam - the Qur’an and its interpretation. They are now considered necessary in the study of the sciences related to the Qur’an from the point of view of the history of our spirituality.

One such work was the *Tafsiri al-Husseini*, written by Ḥusayn al-Wā‘iz Kashifi, and later known as the “*Tafsiri al-Husseini*”, which is more complete than other commentaries written at that time..

“*Mawaheb-e ‘Aliyya*” is a complete commentary on the Qur’an, in which all 114 suras are explained in detail. In interpreting the verses of the Qur’an, the author cites historical events as well as hadiths, narrations, verses, and erudite words to make them clear to the reader. The second name of “*Mawaheb-e ‘Aliyya*”, “*Tafsiri Husseini*”, dates back to the time after Kashifi’s death.

According to the preface and some sources written at the time, “*Mawaheb-e ‘Aliyya*” was written at the direct suggestion and patronage of Alisher Navoi.

Thus, the tradition of commentary on the Qur’an in previous centuries continued in the Middle Ages, and in the last years of the Timurid rule, a perfect commentary was created through the efforts of Alisher Navoi.

The Main Findings and Results

There are many manuscripts and lithographs of “*Mawaheb-e ‘Aliyya*” that have come down to us, and most of the manuscripts are ancient, some of them were copied during the Timurid period. A copy of the work by the author has also reached us and is now stored in the Manuscripts Fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under the number inv.№2181.

We have mentioned above that among the commentaries by Kashifi, “*Mawaheb-e ‘Aliyya*” was known as “*Tafsiri Husseini*”, and the manuscript and printed copies were widely distributed throughout the world. There are scientific works of A.Kayumov, K.Munirov and the author of this article on the manuscripts of “*Mawaheb-e ‘Aliyya*” [1]. In addition, in the catalogs compiled by Ch.Ryo [2], H.Ete [3], E.A.Brown [4. 504], E.Bloshe [5. 26], A.T.Tagirjanov [6. 101], Ch.A.Stori [7. 128-130], A.A.Arslanova [8. 576], A.Munzavi [9. 1374-1376] and other scientists about the work descriptive information is given. From this it can be said that “*Mawaheb-e ‘Aliyya*” has not escaped the attention of world orientalists.

Manuscripts of “*Mawaheb-e ‘Aliyya*” are stored in the world-famous book treasures of Europe: Oxford University, British Museum, Berlin, Vaisbaden, Russian libraries in Moscow, St. Petersburg, Kazan.

Manuscripts of the work are also available in Uzbekistan: the Museum of Literature named after Alisher Navoi, the Library of the Muslim Board of Uzbekistan, the Samarkand State University Foundation, the Institute of Oriental Studies named after Abu Rayhon Beruni and the Hamid Suleiman Collection of Manuscripts. However, although some of these copies have been addressed in research, it can be said that most of them have not been scientifically studied. In this regard, in this report we will focus on the rare copies of “*Mawaheb-e ‘Aliyya*” kept in the book treasures of Uzbekistan.

A rare copy of “*Mawaheb-e ‘Aliyya*” under the number R657 is kept in the manuscript fund of the Museum of Literature named after Alisher Navoi of the Russian Academy of Sciences. It contains a commentary on the work from the introduction to verse 49 of Surat al-Kahf, and is believed to have been the author’s signature.

The fund also has a copy kept under the number №111-Sh, and its description is given in the article by academician AP Kayumov “*Tafsir dedicated to Navoi*”. According to this article, this copy was copied by Sharafiddinkhoja, the son of the Mufti of Kattakurgan Abulfayzkhoja in 1270/1853 [10. 120-122]. When we got acquainted with the manuscript itself, it became clear that

this copy was copied on the direct instructions of the Mufti. From this it is possible to know that “*Mawaheb-e ‘Aliyya*” was used as a guide by the people of state attention in the late XIX century..

Sixty-one manuscripts of “*Mawaheb-e ‘Aliyya*” are in the fund of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Russian Academy of Sciences. An article by a well-known orientalist K. Munirov entitled “On manuscripts and lithographs of *Tafsiri Husseini*’s work” was published about one of these copies. In his article, the author pays special attention to the number №1226 kept in the fund of the institute and admits that it is one of the rare copies[11. 197-201].

In the fund of the institute there is also an ancient manuscript under the number №2181, which can be considered one of the rarest copies of the work. The reason is that this copy is the author’s signature, which is written at the end of the manuscript.

The digital copy №11396 is also one of the oldest. The author, the place and time of writing are given in the preface, and it is stated that it was made in 899 (1493), ie it corresponds to the date of completion of the work. The number №2597 in the fund of the institute is the largest copy (size 27x44). This copy is the second half of the interpretation of the Qur’an, beginning with Surah Maryam. The Arabic text of the verses is in the middle of the page, and the Persian commentary is in the margin. It is stated at the end of the work that the manuscript was copied by Muhammad Said in 1018 (1609) in a suls-nasta’liq letter.

In addition, the following copies kept in the Institute’s collection are much older than the time of copying.

Manuscript №11396 The second half of the interpretation of the Qur’an, beginning with Surat al-Kahf, is copied in Naskh script. Surah names and individual words are separated by red lines. Pages 1a to 231b are included in the red table. Copied with another letter from 214a to the end (may be another calligraphy). Copier unknown, year of copying 899 / 1493-1494, size 16x25, size 387 sheets.

Manuscript №11395 The first part of the interpretation of the Qur’an is written on oriental paper in Naskh script. Surah names, verses, separated by red. Copied by Baba Husayn ibn Mawlana Ali ibn Hafiz Ziyoudin in 957/1550, size 18.5x25, size 409 pages.

Manuscript №5851 The first part of the interpretation of the Qur’an, in the Nasta’liq letter. The names and verses of the surah are written separately. The manuscript is damaged by moisture and has brown spots on the pages. Copier unknown, year of copying 961/1554, size 18.5x25, size 539 sheets.

Manuscript №11567 Manuscript The second part of the interpretation of the Qur’an. It begins with Surah Maryam. The Naskh letter was copied on oriental paper. Like the beginning manuscript number 11317, the sura names and verses are separated. There are records confirming that the manuscript was founded. Manuscript - copied by Haydar Muhammad ibn Qasim al-Husseini al-Akizi on the 16th of Sha’ban (July 6, 1555 AH) in 962 AH; size 18x25, size 443 sheets.

Manuscript №2680 The first part of the interpretation of the Qur’an contains 18 surahs, starting from the introduction, in the Naskh script. The texts are in paint, the comments are written in the

dream. According to palaeographic features, the manuscript dates back to the 16th century. Copier and year of copying unknown, size 22.5x33, size 183 sheets.

Manuscript №6264 / 2 The first part of the interpretation of the Qur'an. Surah names and verses are separated by a red line. The beginning and end of the manuscript have been restored due to some damage. Copied in Naskh letter (pages 4b-6b in Nasta letter), Page 7 of the manuscript is severely damaged. Copier unknown, year of copying 1037 / 1627-1628, size 17x24, size 365 sheets.

Manuscript №3600 The manuscript contains a complete interpretation of the Qur'an. The title, sura names and verses are underlined. It was copied by Muhammad Sharif al-Jaziki al-Qaini on the 24th day of the month of Safar in 1070 AH (November 1659 AD). Size 28x42, 402 sheets.

Manuscript №8459 A restored manuscript, the second part of the interpretation of the Qur'an; The main part is in the naskh letter. The text was restored by two scribes, in a Nasta'liq letter, the Arabic text of the Sura names and verses separated by a dye. The verses are underlined in red and black. The manuscript is damaged by moisture and has black and brown spots on the pages. No information about the transfer was recorded. According to palaeographic features, the main part of the manuscript dates back to the XVIII century, and the restored pages date back to the XIX century. Size 18.8x24.5, size 456 sheets.

If we pay attention to the copies described above, in most of the ancient copies the commentary "*Mawaheb-e 'Aliyya*" is copied in two volumes. Its copying began at the time of writing and can be said to have multiplied over the years.

There are also many lithographs of "*Mawaheb-e 'Aliyya*". According to the copies, most of them were published in India in the 19th century. A comparative study of the lithographs reveals that "*Mawaheb-e 'Aliyya*" was first published in 1831-1832 in Calcutta, India. Then 1851-1852, 1854, 1862-1863, 1869, 1873-1874, 1878-1880, 1886-1889, 1894-1895, 1902 Bombay, 1871, 1874, 1888, 1894-1896 Lakhnau, 1877-1878, 1886 Printed in Delhi in 1887, 1893, Ludhiana in 1877, Agra in 1890-1891, Kanpur in 1895. This commentary was also published in Iran in 1859-1860, and in Tehran in 1938, 1942-1944, 1988-1989, and 1990-1991. Among these publications, the 4th volume, published by the Iranian scholar Said Muhammad Reza Jalali in 1942-1944, is the most noteworthy, and contains valuable information about the scientific work of Kashifi.

The fact that the work has been published several times in India, firstly, indicates that book publishing was widespread there in the second half of the 19th century and the beginning of the 20th century, and secondly, it indicates the growing demand for "*Mawaheb-e 'Aliyya*".

Kashifi's commentary on the "*Mawaheb-e 'Aliyya*" has been translated into other languages over the centuries. The first of these translations was made in Turkish by Abulfazl Muhammad ibn Idris al-Bidlisi in 1830-1831. The manuscript of this translation is kept in two volumes in the fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Russian Academy of Sciences: the part from the introduction to Surah "Maryam" №1219, the rest, ie the translation from Surah "Maryam" to Surah "An-Nas" №1220[12. 354]]. This translation was published under the name "Tafsiri Mavokib" by Muhammad Tohurkhan Halami in Istanbul in 1900, in Turkey by Ismail Faruhi Efendi in 1903-1907, and in Egypt by Muhammad Efendi in 1902. In the complex of the Institute of Manuscripts named after Hamid Sulaymon lithographs of "Tafsiri Mavokib" are kept under the numbers №2198, №2199, №379, №382. However, it is not yet known why this translation was published under the title Tafsiri Mavokib.

According to Ch.A Stori, "*Mawaheb-e 'Aliyya*" was also translated into Urdu and published in 1867 in Delhi, India[7].

In the preface to the book of tafsir, published in Tatar in 1911-1912 in Kazan, Russia, under the title "Tashil al-bayan", this book is also called a translation of Kashifi's commentary. This may also be a translation of "*Mawaheb-e 'Aliyya*", because among the commentaries on Kashifi's writings, only "*Mawaheb-e 'Aliyya*" has come down to us in perfect condition.

There is also an Uzbek translation of "*Mawaheb-e 'Aliyya*", the author of which is still unknown. One manuscript of this translation is kept in the fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Russian Academy of Sciences under the number 457455. There are only 14 copies of the Qur'an in the copy – "Maryam", "Toho", "Anbiya", "Hajj", "Mu'minin", "Nur", "Furqan", "Shuaro", "Naml", "Qasas", "Ankabut", "Rum", "Sajda" and "Fotir" the translation of the interpretation of the suras has been copied. This Uzbek translation may actually be more perfect. Because when the translation consisted of the surahs whose names are mentioned above, it had to begin with Surat al-Fatihah at the beginning of the Qur'an.

CONCLUSION

It can be said that Alisher Navoi, along with other branches of science, paid close attention to the Qur'anic sciences, and on his recommendation in the last years of the Timurid rule created a perfect interpretation of the Qur'an in Persian.

This commentary, written by *Husayn al-Wā'iz Kashifi* under the name of "*Mawaheb-e 'Aliyya*", became known as Tafsiri Husayn after the author's death. Manuscripts of this commentary are available in many book treasures around the world and have been described by world-renowned orientalists.

Although some studies have focused on some copies of "*Mawaheb-e 'Aliyya*", most of them are ancient, especially the author's own copy, which has not been scientifically studied.

The fact that the work was republished in a number of cities in India in the second half of the 19th century and the beginning of the 20th century testifies to the strong need for it. Its translation from Persian into other languages shows that the interest in the work was great among the Turkic-speaking peoples as well as among the Persian-speaking peoples.

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LINGUISTIC EXPERTISE LOGICAL AND LINGUISTIC BASES OF THE CONCEPTS “ABUSE” AND “INSULT” IN UZBEK SPEECH

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ABSTRACT

This article raises the issue of linguistic expertise for the first time in Uzbek linguistics and provides information on the logical-linguistic basis of linguistic expertise, the definition of insults and discrimination in Uzbek speech. Linguistic insults are considered to be of great importance in the linguistic examination of lexical units denoting discrimination. Insults are always directed at a specific person. Obscene language and actions that are not directed at a specific person can be considered harassment. The production of linguistic expertise is based on linguistic theories and methods for the study of linguistic objects developed in linguistics. The Uzbek society has been accelerating the prosecution of insults and its dissemination through the media, Internet sites and social networks. Linguistic expertise is the study of speech activity products aimed at identifying important facts and answering questions posed to a specialist.

KEYWORDS: *Linguistic Expertise, Insult, Discrimination, Glossary, Practical Need, Law, Freedom Of Speech.*

INTRODUCTION

The issue of linguistic expertise in the Uzbek language is one of the new topics that has not been sufficiently studied by linguists. So, first of all, let's talk about what linguistic expertise is.

Linguistic expertise is the study of speech activity products aimed at identifying important facts and answering questions posed to a specialist. Linguistic examination allows you to determine the truth (falsehood) or possibility (impossible) of descriptive words about a particular object. The production of linguistic expertise is based on linguistic theories and methods for the study of

linguistic objects developed in linguistics. The object of linguistic examination are statements, texts, lexemes, verbal signs of trademarks, etc., which are the products of speech activity. Since the practical need for linguistic expertise often arises to identify legal evidence in the process of reviewing and resolving cases, in many cases the concept of “linguistic expertise” is synonymous with the concept of “forensic linguistic expertise”[11].

Linguistic expertise is appointed by an authorized person or body as evidence to determine facts of legal significance. The person conducting the linguistic examination is assigned certain tasks related to the legal nature of the activity. To study it in order to interpret the semantic content of the statement, to determine the specificity of trade marks, as well as the degree of confusion with the opposite signs (in terms of phonetic, semantic and graphic features), such as establishing a dominant element in unified trademarks, including verbal designation, are the most common tasks[12].

Considering the legitimate purpose of linguistic expertise, to examine controversial speech works in cases that protect their honor, dignity, and business reputation; investigating speech cases on defamation charges; examination of speech cases, accusations of insulting, disrespecting, insulting a government official; examination of speech cases accused of inciting extremist activity, as well as racial, religious, national and social hatred and enmity; linguistic examination of advertising texts; linguistic examination of trademarks can be divided into such types.

Linguistic insults are considered to be of great importance in the linguistic examination of lexical units denoting discrimination.

In the Annotated Dictionary of the Uzbek Language, the term insult is defined as “inferiority, contempt, contempt, humiliation. “It's an insult”[13], - it is explained. Insults can also be interpreted as “hate, disgust, insult, humiliation, contempt”[14].

THE MAIN FINDINGS AND RESULTS

In criminal law, an insult is an intentional contumely to the honor and dignity of a person, an indecent treatment in various acts, including the use of insulting words and phrases, insulting inscriptions on buildings, walls, and photographs, indecent acts, slapping, spitting, and so on. Insults are included in the Code of Administrative Responsibility of the Republic of Uzbekistan as violations of the rights and freedoms of citizens. According to Article 41 of the Code, insult is punishable by a fine of 20 to 40 times the minimum wage. First-time offenders can be held administratively liable if their actions are not criminally punishable. Insults, if committed after the imposition of an administrative penalty, are punishable by a fine of up to 200 times the minimum wage or up to one year of correctional labor. Insults published or otherwise reproduced in the text or through the media are punishable by a fine of 200 to 400 times the minimum wage or correctional labor for 1 to 2 years. Insult in connection with the victim's performance of his / her official or civic duty; by a dangerous recidivist or by a person previously convicted of libel - is punishable by a fine of 400 to 600 times the minimum wage or 2 to 3 years of correctional labor or up to 6 months of imprisonment[15].

Insults are always directed at a specific person. Obscene language and actions that are not directed at a specific person can be considered harassment.

CONCLUSION

Linguistic expertise includes socially vulnerable subjects such as thieves, prostitutes, and the like; terms with a negative history, such as fascist, nationalist; to call another profession by the name of one profession, for example, to call a doctor an executioner, a butcher; zoosemantic metaphors: cattle, donkey, dog, ox, pig; negative meanings: verbs such as sleep, dress, milk; Terms such as stupid, naughty, which negatively assess human behavior can be considered insulting [16].

In recent years, the Uzbek society has been accelerating the prosecution of insults and its dissemination through the media, Internet sites and social networks. Examples include a number of trials in 2020 on this issue.

In general, the existence of linguistic expertise in a particular society means, on the one hand, freedom of speech, the level of knowledge of individuals about their rights, and the fact that the laws work, on the other hand, the correctness of interpersonal relations, the need for legitimacy in the relationship, the formation of mutual respect.

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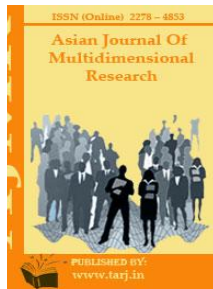
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ENTREPRENEURSHIP EDUCATION AND NEED TO BE INDEPENDENT: A GENDER COMPARISON

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ABSTRACT

Entrepreneurship is today's global demand. The government, executives in financial institutions, practicing managers, academicians and the social change makers are relentlessly trying to develop the entrepreneurship to bring the changes in the individual, community and national economic status. In this context, this study concentrates on the study of entrepreneurship education and need to be independent. This study has also shown the correlations between entrepreneurship education and need to be independent. The main aim of the study was to measure the perception of the management graduates in regard to effectiveness of entrepreneurship education provided by the university and their capacity to address the needs to be independent. The MBM graduates were the participants of the study. Analysis of perception of graduates' shows that the entrepreneurship education is not sufficient to create entrepreneurship behaviour among the students as visualized in the curriculum. The graduates are not enough capable to address their needs to be independent. The correlation analysis shows positive but weak relationship between entrepreneurship education and need to be independent. The research has multi-fold implications for government, educators and the practicing managers. The educators should give timely attention to the design, and delivery methods of the curriculum. The policy makers and government should make the enterprise friendly environment in practice so that the young graduates can be motivated to promote innovative start-ups from the university environment through education, training and coaching.

KEYWORDS: *Entrepreneurship, entrepreneurship education, needs to be independent, career path, enterprising culture, formation of enterprising attitude*

INTRODUCTION

Entrepreneurship can be defined as the fathering of a business or businesses, confronting financial risk in the hope of payback in the future. In other words, Entrepreneurship is the potential and willingness to develop, organize and run business enterprise along with any of its unpredictability in order to make a profit. Similarly, entrepreneur is someone who has the ability and keenness to set up, manage, and get triumph in a startup venture taking the probable risk entitle to it, in order to make profits/surpluses. With this, entrepreneurship can predominantly be defined as the formation and uprooting the value that ultimately can bring the changes in the area not only of economic but also social, knowledge and corporate.

According to Pleter (2005), the entrepreneurs are business people who build (start), develop and manage a business, risking time, efforts and money to this purpose. The entrepreneurship as a concept refers to an ability of the individual to put into practice an idea possessing some qualities such as creativity, innovation, risk taking, and ability to plan and manage the activities in view of fulfilling the proposed goals. This term knows different approaches at the level of each state, being influenced by certain elements such as education, culture, and environment, legislative and political system (Piti, 2010). The managerial and self-control qualities of the entrepreneur have evolved as two new major dimensions of their personality, in addition to the traditional concept that the entrepreneurs are involved in risk taking, that is, they are innovative and creative (Biswas, 2000).

The youth entrepreneurship has long been an issue for economic development of the nation. The entrepreneurship does not only help a nation to increase the productivity but it also mirrors changes in employment patterns within the general economy. The importance of entrepreneurship has well emphasized in the literature. Schumpeter (1912) forwarded the argument of technological innovation and entrepreneurship for economic development of a nation. It is important to note that countries with entrepreneurs grow faster. For example, growth in small scale entrepreneurship in China during in 1987 is the foundation of current economic development (McMillan & Woodruff, 2002). Therefore, it can be argued that the success or failure of an economy can be traced in large part to the performance of its entrepreneurs.

However, in the context of Nepal, the country has not long been able to perform well in terms of entrepreneurship development. The decade long civil unrest, political chaos, lack of investment securities, and lack of resource have been the major obstacles of entrepreneurship development in Nepal. As a result, high labor migration, brain drain, higher level of unemployment rate and sluggish economic growth are the present scenario in the country. Besides political and economic issues, the earlier studies have also shown that personal characteristics of an individual play important role in entrepreneurship. There are various obstacles in Nepal that several entrepreneurs are facing. The entrepreneurs have to go through burden of cash flow management, challenge of employee selection and retention, managerial issues like delegation of authority, marketing strategy, generation of capital, and bureaucratic public administration are troubling them indeed. On the top of above, regulatory hurdle that always creates difficulty to entrepreneurs. The psychological factors, education, socio-economic issues, family background, the perceived risk, and financial and economic barriers play important role on an individual's intention to start a venture or becoming an entrepreneur.

In this regard, the present study is proposed to analyze the issues of entrepreneurship among the youths (the graduates) in Nepal. The study will analyze youth's intention towards entrepreneurship from different angles. Mainly the study will focus on different characteristics (psychological, educational, socioeconomic, family, perceived risk, and financial and economic barriers) with their intention to become an entrepreneur. When analyzing the intention towards entrepreneurship, it is also important to find out what makes the entrepreneurs different from others.

The Statement of Problem

The issues of youth entrepreneurship long been debated at policy level in Nepal. Annual budgets and programs have also tried to address these issues in recent years. The current fiscal policy has also tried to promote entrepreneurship and privatization in Nepal. The government scheme of providing loans to the graduates against their certificate to start their own business is one example of government initiatives to promote entrepreneurship in the nation. However, the application and utilization of this scheme is not as fruitful as it has been advocated.

Researches on entrepreneurial behaviors indicate that there are specific personality characteristics that distinguish entrepreneurs from non-entrepreneurs. The researchers have shown that personal characteristics like need for achievement, risk-taking, innovativeness, autonomy, locus of control, and self-efficacy have significant impact on individual intention towards entrepreneurship (Rauch & Frese, 2007). However, in the context of Nepal, due to lack of research it is not clearly defined how these variables are related to students' intention to entrepreneurship. It is also important to note that various barriers such as lack of funds, fear of failure and lack of social networking may hinder youths' entrepreneurial inclination.

Understanding these barriers to entrepreneurship will also assist policymakers in formulating strategies to mitigate or remove these barriers in order to increase entrepreneurial activities. However, barriers faced by budding entrepreneurs from developed and developing countries may differ from those in Low-income countries like Nepal. Similarly, studies have shown that entrepreneur education is one of the key factors influencing entrepreneurial attitudes of people (Potter, 2008). LIÑÁN (2007) argued the educational initiatives have been considered as highly promising to increase the supply of potential entrepreneurs (that is to say, making more people aware and interested on this career option) and of nascent entrepreneurs (making more people try to start a new venture). Sanchez (2013) also argued that entrepreneurship-specific competencies can be influenced by entrepreneurship-specific education. However, in the context of Nepal, it is not clear whether education system is able to influence students' intention towards entrepreneurship.

Contribution of youth entrepreneurs into national level economic development is very large. Entrepreneurs locate and exploit opportunities. They convert the latent and idle resources like land, labor and capital into national income and wealth in the form of goods and services. They generate employment both directly and indirectly. This study tries to identify what behavioral dimensions of Nepalese youths that affect their decision on entrepreneurial inclination. The study tries to identify youths' intention towards entrepreneurship which will help government and entrepreneurial educator to flourish them accordingly.

As explained above, this study attempts to describe the entrepreneurship education and intention to be independent as entrepreneur among the bachelor and above level educated youth in Nepal. The study would bring evidences of youths' perception on the intention to be independent and

prevailing entrepreneurship education intended to be self-employed in their bread earning efforts as career paths.

Literature Review and Research Framework

The literature on intention towards entrepreneurship can be categorized in several schools of thoughts. The advocates of earlier schools of thoughts believe that personal characteristics drives the individuals towards entrepreneurship. Caird (1988) argued that the desire to take risk, the ability to identify business opportunity, the ability to correct errors effectively, and the ability to grasp profitable opportunities are the characteristics of an entrepreneur. In the studies on personality characteristics and entrepreneurship, personality characteristics are constructed with the interplay between individual and environment factors. For example, the life situation, experience, and changes in the individual life play a central role in making entrepreneurial choice (Rotter, 1990). The theory of need to achieve argues that individuals with a strong need to achieve often find their way to entrepreneurship and succeed better than others as entrepreneurs (Littunen, 2000). Stewart et al. (1998) revealed that need for achievement, risk taking propensity, and innovation have been used as determinants for distinguishing “entrepreneurs” from “corporate managers” and small business owners.

Likewise, a Zhang and Bruning (2011) analyzed whether entrepreneurs’ personal characteristics to be a unique resource endowment to their firms. The study found that entrepreneurs’ personal characteristics, such as need for achievement, need for cognition, and internal locus of control, has positive influences on firm performance. Furthermore, it is demonstrated that their strategic orientations mediated these influences. The data indicate that entrepreneurs with higher levels of internal locus of control are more likely to adopt an entrepreneurial orientation. Similarly, Stewart and Roth (2004) found entrepreneurs to be significantly higher in risk propensity than managers, and Collins, Hanges, and Locke (2004) and Stewart and Roth (2007) found entrepreneurs to be significantly higher on achievement motivation. A study by Zhao (2010) showed that four of the Big Five personality dimensions were associated with entrepreneurial intentions, with agreeableness failing to be associated. The study also found that risk propensity, included as a separate dimension of personality, was positively associated with entrepreneurial intentions but was not related to entrepreneurial performance. These effects suggest that personality plays a role in the emergence and success of entrepreneurs.

However, alternative school of thoughts on inclination towards entrepreneurship argued that personal characteristics are not sufficient to define the activities of an entrepreneur. Gartner (1989) argued that entrepreneurship research needed to focus on what entrepreneurs did instead of their personality characteristics. Rauch and Frese (2007) argued that entrepreneurship requires too varied behaviours to be related to specific personality traits; personality traits are not strongly enough related to entrepreneurship to warrant further studies; and alternative views, such as ecological approaches have proposed that concentrated on environmental accounts. Similarly, Magnusson and Endler (1977) argued that the predictive power of personality traits becomes higher, if one takes the interaction of personality and situational parameters into account.

Need for independence is a part of psychological characteristics that is associated with other characteristics such as willingness to take risk, need for achievement and locus of control. Independence entails taking the responsibility to use one’s judgment than blindly following the assertions of others (Shane et al., 2003). It also involves taking responsibility for one’s own life rather than living off the efforts of others. Many investigators have observed that the

entrepreneurial role necessitates independence. First, the entrepreneur takes responsibility for pursuing an opportunity did not exist before. Second, entrepreneurs are, in the end, responsible for results, whether achieved or not achieved. Further, individuals may pursue entrepreneurial careers because they desire independence. For example, in interviews with U.S. female firm founders, Hisrich (1985) found that one of the prime motivations for starting a business was a desire for independence. In addition, there is some existing empirical evidence which suggests that entrepreneurs may be higher in independence than other individuals. Hornaday and Aboud (1973) surveyed 60 founders with several personality inventories and showed that these founders were significantly higher than the general population on measures of independence. Similarly, in a study with 63 founders, Aldridge (1997) found that firm founders scored significantly higher than the general population on personality measures of independence. One of the most mentioned factors that positively influence the willingness to pursue entrepreneurship as a career option is the desire to be independent (Douglas & Fitzsimmons 2005; Kuratko, Morris & Covin 2011).

There is, however, the important question of whether entrepreneurship can be encouraged through education. Witnessing the growth of entrepreneurship education (Katz, 2003, 2008), researchers and educators have struggled to establish its legitimacy as a discipline, with researchers questioning whether entrepreneurship can be taught in classrooms and what its core competencies should be (Anding, 2005). There has been significant amount of research regarding the impact of education on entrepreneurial behavior, though the influence of education on entrepreneurial perceptions still requires research attention (Peterman & Kennedy, 2003). First, research findings in this area are contradictory. While some researchers claim that formal education lessens the entrepreneurial desire of the individual (Shapero, 1980), there are others who say that people's entrepreneurial intentions actually increase with education (Davidsson, 1995). Second, there is paucity of researches concentrated on investigating the direct influence of education on entrepreneurial intention, therefore ignoring the possible moderating effect of it. Moreover, the results of previous studies are inconsistent. Some of these studies reported a positive impact from entrepreneurship education (e.g., Hoogerheide & Thurik, 2013; Souitaris et al., 2007; Walter & Dohse, 2012) whereas others found evidence that the effects are statistically insignificant or even negative (e.g, Oosterbeek et al., 2010)

Goedhuys and Sleuwaegen (2000) report that although primary education does not have a significant impact on the probability of being an entrepreneur, this effect increases steadily for higher levels of education and becomes significant. Davidsson (1995) and Davidsson and Honig (2003) also state that the effect of education level is not linear. While individuals with primary education deviate in the negative direction, the effect of university education is positive. Particularly, advanced business education seems to increase an individual's propensity toward entrepreneurship. By increasing the learning capabilities of individuals, formal education also increases entrepreneurial efficiency and successful firm growth. Similarly, based on US census data, Robinson and Sexton (1994), found that the number of years of formal education increase the probability of becoming self-employed. Entrepreneurial action can be understood as any innovative action that, through an organized system of human relationships and the combination of resources, is directed towards the achievement of a specific goal (Liao and Gartner, 2006).

Some empirical studies do confirm that there is a positive impact of entrepreneurship education courses or programs at universities on perceived attractiveness and perceived feasibility of new venture initiation (Tkachev & Kolvereid, 1999; Fayolle et al., 2006). Reviews of literature on

enterprise and entrepreneurship education (Dainow, 1986; Gorman et al., 1997) and of particular entrepreneurship programs (McMullan et al., 2002) give evidences that these programs encourage entrepreneurs to start a business. But usually, there are serious methodological limitations. For example, studies rarely involve control groups or a form of stochastic matching (Block & Stumpf, 1992), basic controls as pre- and post-testing are not employed and most studies survey participants with an existing predisposition towards entrepreneurship, biasing the results in favor of educational interventions (Gorman et al., 1997).

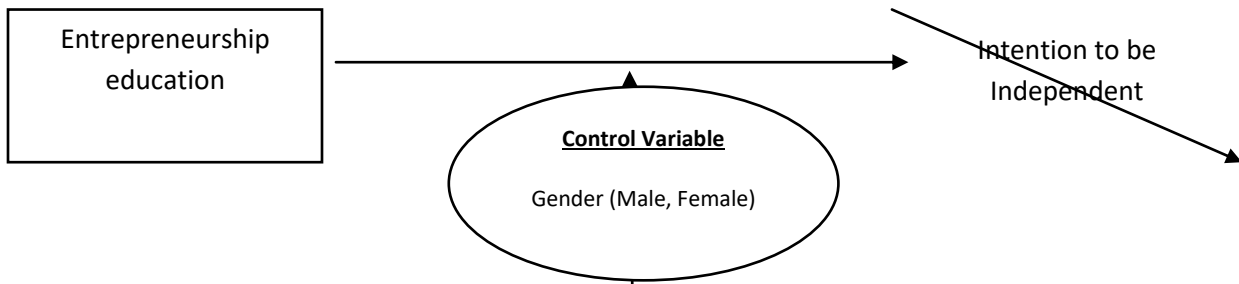


Figure 1: Conceptual framework for the study

Summing above, the literature review gives direction to need to become independent is the most powerful variable to the youth to pursue the way of entrepreneurship career. In the same way, entrepreneurship education can be one of the major motivating factors to form the entrepreneurial intention among the educated (graduated) youth. On the basis of literature review we purpose the following research frame work.

The Research Objective

The present study aims to describe the intention to be independent among the highly educated youth of Nepal. It also attempts to know the perception of youth about the support of entrepreneurship education in the formation of intention to be independent in their carrier paths. Further it also wants to show the relationship between intention to be independent and entrepreneurship education.

The Research Methods

This research method is based on the analytical cum descriptive survey research design. A structured closed ended questionnaire based on literature survey was prepared to obtain the perceptual agreement of the respondents in regard to intention to be independent and entrepreneurship education. The population of the study were master of business management (MBM) completed students from Tribhuvan University faculty of management. The population consist pass out students of Nepal Commerce Campus and Shanker Dev Campus from first batch to third batch. Their mobile numbers and email-addresses were received from the concerned campuses. They were called and eventually could establish telephone contacts with eighty persons. Thus, the contacted persons become the sample for this study. The contacted eighty persons were handed over the questionnaire physically as well as electronically. Among the eighty selected respondents, seventy returned the completed questionnaire. But from the received seventy questionnaires only sixty five were usable for the research purposes. Thus, the valid response rate for the study was 81.25 percent. The gender composition of the respondents was 34 (52%) male and 31 (48%) were female. Among 65 valid respondents all were below the age of 30 years. The marital status of the respondents represents that out of 65 respondents 56 (86%)

were unmarried and 9 (14%) were married. Among the valid 65 respondents 39 (60%) were employed and 26 (40%) were unemployed. The data were collected during the month of December 2019.

The research is based on primary data and represents the perceptual opinions of the individuals who have the MBM degree from Tribhuvan University. Respondents were requested to provide their opinion on the scale like strongly agree (5), agree (4), agree somewhat (3), less agree (2) or least agree (1). By nature, the questionnaire was unipolar measuring the level of agreement from high to low. The data were collected from the questionnaire were duly entered into Ms Excel sheet and SPSS version 23 for window was used for the computation of purposes. Descriptive statistics like mean and standard deviation were computed to reach the findings. The comparison between male and female opinion has been explained. In order to measure reliability of the survey instrument Cronbach's Alpha was computed. According to Cronbach's Alpha value 0.65 (65%), the scale used to measure the perceptual agreement of respondents relating to intention to be independent and entrepreneurial education were reliable. A correlation analysis was performed to ascertain the relationship between entrepreneurship education and intention to be independent.

Significance and Limitation of Study

Entrepreneurship is today's global demand. The government, executives in financial institutions, practicing managers, academicians and the social change makers are relentlessly trying to develop the entrepreneurship to bring the changes in the individual, community and national economic status. In this context, this study concentrates on the study of entrepreneurship education and need to be independent. In this context, such study can have the great contributions by showing the results and practicable solution to the concerned aspects of youth entrepreneurship development in Nepal. This study suffers the limitation created by small number of sample and statistical tools. This research does not claim to be generalized in all the context.

Results and Findings

This section of the research paper is devoted to present the perceptual opinion of the respondents. The comparative analysis has been performed between male and female graduates' perception regarding to intention to be independent and entrepreneurship education. Finally, correlation analysis has been performed to see the relationship between intention to be independent and entrepreneurship education.

Entrepreneurship Education: Gender Comparison

Five statements were developed to measure the opinions of the respondents is regard to entrepreneurship education supporting to be entrepreneurs from the prevailing syllabus catered to MBM students at Tribhuvan University. The respondents were requested to show their level of agreement on the given statement in the scale like strongly agree (5), Agree (4), Agree somewhat (3), Less agree (2), and Least agree (1). The table 2 presents the comparative mean values computed for the responses of male and female respondents in regard to entrepreneurship education.

According to Table 1, the entrepreneurship development and project management paper in the syllabus provide students with necessary knowledge required to start a business was the matter of somewhat agree to the male and the matter of agree for the female respondents. The representing

mean values computed for the responses of male and female were 3.32 and 3.52 respectively. Implementation of entrepreneurship education within my University has infused the entrepreneurial culture and spirit into the students as well as to create new educated entrepreneurs was agreed by both the genders. The representing mean values were 3.59 and 3.54 for male and female respondents in the order. The statement like one cannot start a business if they do not have good knowledge of the products or services was agreed by male and female respondents with the mean values of 4.12 and 4.26 respectively. According to mean values, both the genders agreed upon the statement you cannot be a successful entrepreneur if you don't have sound technical knowledge. The computed mean values were 3.71 and 3.74 for the responses of male and female respectively.

As presented in table 1, male as well as female respondents showed the same level of agreement on the statement 'I have relevant leaning and institutional support in promoting successful entrepreneurial education. This statement was somewhat agreed by both the genders of respondents. The corresponding mean values were 3.15 for male and 3.45 for female.

TABLE 1 ENTREPRENEURSHIP EDUCATION: GENDER COMPARISON

S.N	Statements	Male			Female		
		Mean	N	Standard Deviation	Mean	N	Standard deviation
1.	The entrepreneurship development and project management paper in the syllabus provide students with the necessary knowledge	3.324	34	1.1473	3.516	31	1.1216
2.	Implementation of entrepreneurship education within my university has infused the entrepreneurial culture and spirit into the students as well as to create	3.588	34	1.1042	3.548	31	.9252
3.	One cannot start a business if they do not have good knowledge of the product or service.	4.118	34	1.2496	4.258	31	.7732
4.	You cannot be a successful entrepreneur if you don't have sound technical knowledge.	3.706	34	1.3378	3.742	31	.8551
5.	I have relevant learning and Institutional support in promoting successful entrepreneurial education.	3.147	34	1.1317	3.452	31	.9252

Concluding above, the male and female respondents differed in case of the entrepreneurship development and project management paper in the syllabus provide students with the necessary knowledge required to start a business. This statement as the impact of entrepreneur education was agreed by the female and agreed somewhat by the male respondents. Other remaining statements except the last one representing entrepreneurship education were agreed by both the gender of respondents. The last statement 'I have relevant learning and institutional support in promoting successful entrepreneurial education' was agreed somewhat by both the genders. The above analysis shows that entrepreneurship education is not enough successful to support the students to be self-dependent.

Intention to be Independent: Gender Comparison

Five statements were given to the respondents to measure their agreement. Respondents were requested to indicate strongly agree (5), agree (4), agree somewhat (3), less agree (2), or least agree (1). The table shows the computed mean values and standard deviations computed for the responses in regard to intention to be independent. A comprehensive analysis is presented showing the agreement between male and female respondents.

As presented in table 2, the mean values for the responses on money is what motivates students towards entrepreneurship as an intention to be independent were 3.47 for male and 3.74 for female. The mean value indicate that money as a motivator to be independent was the matter of agree to the female respondents. It means that female respondents. It means that female is directed by the money in comparison to male. 'I would be my own boss rather than work for someone else as the intention to be independent' was strongly agreed by the male and agreed by the female respondents. The representing mean values were 4.59 for male and 3.90 for female respondents. The mean values obtained for the responses in regard to I will make every effort to start and run my own business as an intention to be independent were 4.56, and 4.16 for male and female respectively. As indicated by mean values it was strongly agreed by the male and agreed by the female respondents.

As depicted in table 2, for entrepreneurship gives the sense of accomplishment to increase self-worth as an intention to be independent' was strongly agreed by the male and agreed by the female respondents. The respective mean values were 4.65 and 4.32 for the male and female respondents. In regard to statement that you 'You cannot earn in your lifetime inn a job, what you can earn in years in business' was strongly agreed by male and agreed by female respondents. It was supported by the mean value 4.62 and 3.97 for the responses of male and female respectively.

TABLE 2 INTENTION TO BE INDEPENDENT: GENDER COMPARISON

S.N	Statement	Male			Female		
		Mean	N	Standard Deviation	Mean	N	Standard Deviation
1.	Money is what motivates students towards entrepreneurship	3.471	34	1.3311	3.742	31	1.1245

2.	I would rather be my own boss rather than work for someone else.	4.588	34	.8916	3.903	31	1.2742
3.	I will make every effort to start and run my own business.	4.559	34	.7046	4.161	31	.9694
4.	Entrepreneurship gives a sense of accomplishment to increase self-worth.	4.647	34	.4851	4.323	31	.7478
5.	You cannot earn in your lifetime in a job, what you can earn in years in business.	4.618	34	.8170	3.968	31	1.0160

Summing above, except 'Money is what motivates students towards entrepreneurship' all remaining statements indicating as intention to become independent were strongly agreed by the male and agreed by the female respondents. In case of 'Money is what motivates students towards entrepreneurship', female respondents showed their agreement and male respondents opined agree somewhat. From above analysis we conclude that male is more intended to be independent through entrepreneurial career path than female respondents.

Correlation Analysis

The table 3 presents the Pearson's bivariate correlation between entrepreneurship education and intention to be independent.

TABLE 3 CORRELATION BETWEEN ENTREPRENEURSHIP EDUCATION AND INTENTION TO BE INDEPENDENT

		Entrepreneurship Education
Need to be Independent		.141
	Sig. (2-tailed)	.264
	N	65

As presented in table 3, there is statistically positive correlation between entrepreneurship education and intention to be independent. But the correlation is weak. It means that the entrepreneurship education provided to the graduate students is not sufficiently capable to develop intention to be independent by pursuing the self-employment through entrepreneurial activities.

CONCLUSION

From the above analysis, we conclude that the MBM graduates felt that the entrepreneurship education is insufficient to develop the intention to be independent. But, analysis confirms that awareness in entrepreneurship education and intention to be independent is in growing direction.

There is room for improvement in the entrepreneurship education to support the graduates to have the developed intention for independent through self-employment activities

IMPLICATIONS

This research has several practical and research implications. The educators and policy makers relating to entrepreneurship education should take corrective actions in the design and delivery of the curriculum. This effort will contribute to improve the entrepreneurship education in Nepal so that national prosperity can be achieved.

The future researchers are advised to engage in such types of research with various facets of entrepreneurial intention among the educated and non-educated youths residing in urban, rural, and semi-urban areas of Nepal. Future research should study with the larger sample with some other statistical tools.

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