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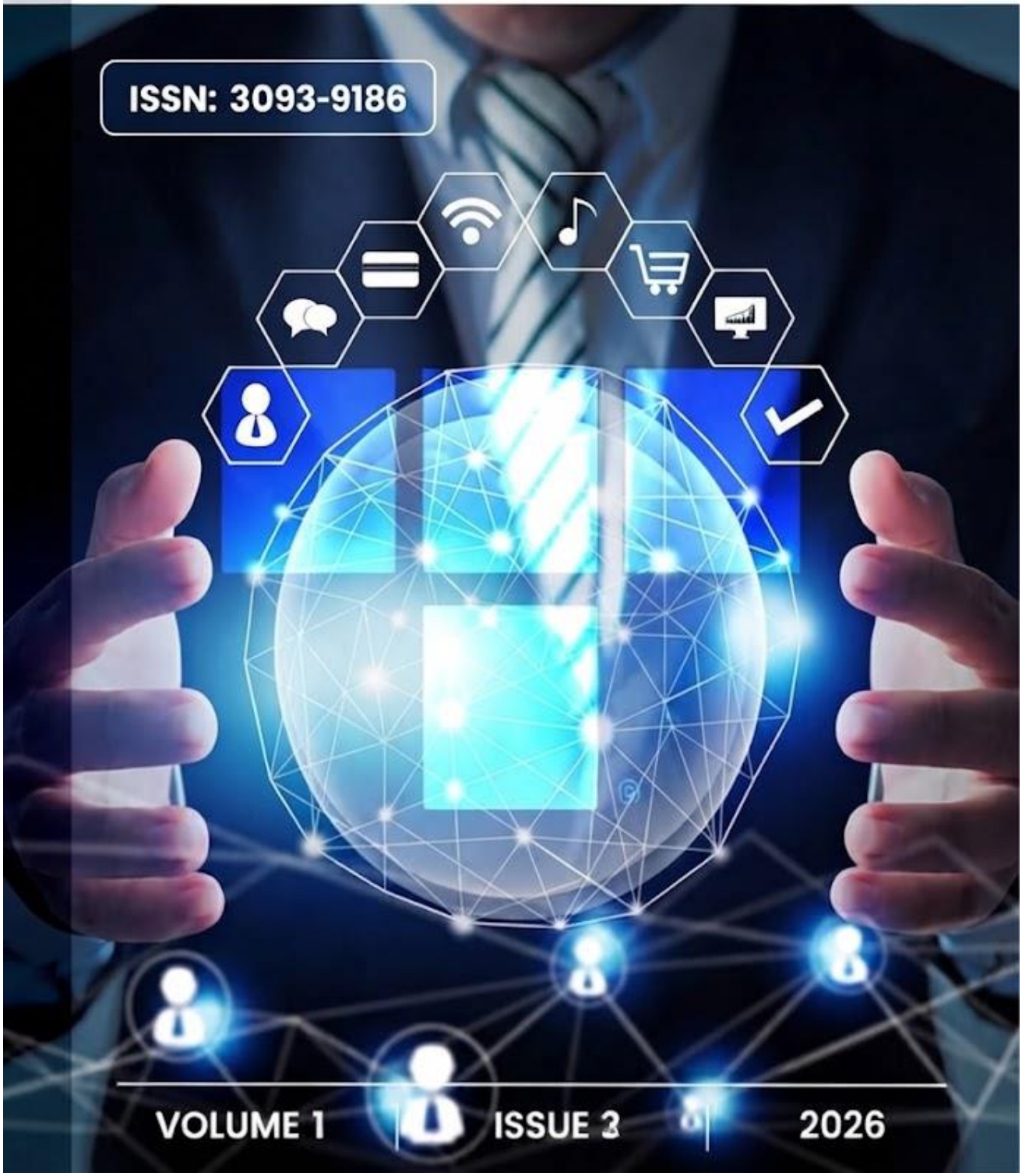

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A Comparative Analysis of Social Themes in the Short Stories of Mukhtar Auezov and Memduh Şevket Esendal

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Abstract: Based on the premise that literary works function as mechanisms of social and cultural memory, examining the socio-political similarities across two different geographies through literary texts holds great academic significance for understanding the shared memory and value systems of the Kazakh and Turkish peoples. The primary objective of this study, titled "Comparison of Social Themes Depicted in the Short Stories of Mukhtar Auezov and Memduh Şevket Esendal in Terms of the Shared Memory of Two Nations," is to analyze the socially-themed works of Mukhtar Auezov and Memduh Şevket Esendal—pioneering short story writers of two societies enduring the pangs of modernization in the early 20th century—in accordance with the principles of comparative literature, and to identify the shared and distinct aspects within these works. The scope of this research is limited strictly to the short stories of both authors that contain social themes. Rather than focusing on the biographical records of the authors, the reflections of the socio-political atmosphere of the period within the stories, the plot, character roster, setting, time, linguistic and narrative features, and mindset elements have been included in the scope. In this study, document analysis, one of the qualitative research designs, and the methodology of comparative literature were utilized. For the structural and thematic analysis of the stories, the text analysis principles of Şerif Aktaş and the novel analysis methods of Nurullah Çetin, which are widely accepted in Turkish literary theory, were employed. As a result of the investigation, it was determined that both authors strategically and sensitively incorporated shared thematic motifs such as education, ignorance, social injustice, poverty, and women's rights into their works. According to the analytical findings, Memduh Şevket Esendal contextualized ordinary individuals within the late Ottoman and early Republican bureaucracy using a plain, unadorned daily colloquial language and an ironic-optimistic mindset within confined settings (such as coffeehouses, small rooms, etc.). Conversely, Mukhtar Auezov reflected the drama of vulnerable characters like orphans and widows oppressed under the traditional and feudal structure of the old Kazakh society, through a tragic and pessimistic atmosphere, deep psychological analyses, epic narrative elements, and harsh nature descriptions of the vast Kazakh steppe. Consequently, it has been demonstrated that both artists served as the national and indigenous pioneers of social realism in their respective literatures by mirroring the social issues of their eras.

Keywords: Mukhtar Auezov, Memduh Şevket Esendal, Comparative Literature, Social Themes, Textual Analysis, Cultural Memory.

Introduction

Literary works are among the most significant mechanisms of cultural memory that embody the social, political, and cultural structures of the periods in which they were written. Mukhtar Auezov, one of the geniuses of Kazakh literature, and Memduh Şevket Esendal, one of the pioneering short story writers of Turkish literature, are two great authors who witnessed the radical changes and pangs of modernization that their respective societies endured in the early twentieth century. Both authors conveyed the struggles faced by their peoples to the present day through the medium of a literary mirror. In this context, examining social issues that emerged simultaneously or through similar

historical processes in two different geographies via literary texts holds great academic importance for understanding the shared memory, socio-political similarities, and moral value systems of the Kazakh and Turkish peoples.

The primary objective of this study is to analyze the socially-themed short stories of Mukhtar Auezov and Memduh Şevket Esendal in accordance with the principles of comparative literature. By revealing the social issues depicted in the authors' short stories, the connection of these issues with structural elements (character, time, setting), and the underlying mindset of the works, this study aims to identify the shared and unique aspects within the literary heritage of the two nations.

The scope of this research is limited strictly to the short stories of Mukhtar Auezov (the works included in Auezov's short story collection Qorgansizdin Kuni [The Day of the Defenseless] were analyzed in this study) and Memduh Şevket Esendal (Esendal's short story collections Otlakçi, Mendil Altinda, Sahan Külbastisi, Bir Kucak Çiçek, and Veysel Çavuş were examined in this study) that contain social themes. Rather than focusing on a detailed biographical account of the authors' lives or literary personalities, the reflections of the socio-political atmosphere of their eras within the stories have been included in the scope. On the basis of structural analysis, the texts have been delimited and examined within the framework of plot, character roster, descriptions of setting, perception of time, linguistic and narrative features, and the mindset of the period.

Materials and Methods

In this study, document analysis, one of the qualitative research designs, and the methodology of comparative literature were utilized. In analyzing the selected short stories and deconstructing their structural elements, two fundamental sources widely accepted in Turkish literary theory were employed:

1. The text analysis principles put forward by Şerif Aktaş in his study titled Anlatma Esasına Bağlı Edebi Metinlerin Tahlili [Analysis of Literary Texts Based on Narrative] (Aktaş, 2013).
2. The structural and thematic analysis methods formalized by Nurullah Çetin in his work titled Roman Çözümleme Yöntemleri [Novel Analysis Methods] (Çetin, 2009).

The short stories were first analyzed within their internal structures in the context of setting, character, time, and plot; subsequently, a thematic comparison was conducted by deciphering the organic connection that these structural elements establish with the underlying mindset of the text.

Results

Mindset

In the analyzed short stories of Mukhtar Auezov and Memduh Şevket Esendal, the political, social, and cultural atmospheres of the eras in which the artists lived emerge as the fundamental elements shaping the mindset of the texts. As emphasized by Şerif Aktaş within the theoretical framework, the mindset of a literary text is directly correlated with the social reality, beliefs, and value judgments of the period in which the work was produced (Aktaş, 2013, p. 37). The findings indicate that both authors reflected the ruptures, moral decay, and political transitions experienced by their societies during periods of transformation like a mirror. In Auezov's stories, the unique traditional and feudal structure of the Kazakh steppe, along with the administrative/political pressures brought by this structure, constitutes the core mindset; conversely, in Esendal's works, the new administrative order introduced by the late Ottoman and early Republican periods, the provincial and urban bureaucracies, and the struggles of ordinary people to adapt to this new order draw significant attention. Rather than adopting a didactic style while conveying societal dysfunctions and shifts in mindset, the authors established a concrete mechanism of social critique through the inner worlds of their characters. Accordingly, the textual expressions clearly demonstrate the extent to which both authors remained committed to the socio-political realities of their respective societies.

Memduh Şevket Esendal: He is the prominent representative of Chekhovian slice-of-life (situation) short story writing in Turkish literature. He handles the daily lives of ordinary people with

a plain style and a sectional narrative approach. However, diverging from the pessimistic and dark world of Chekhov, Esendal approaches events with affection, tolerance, and an optimistic perspective (Çetişli, 1991).

Mukhtar Auezov: A profound psychological depth and a subtle lyricism dominate his works. Contrary to Esendal's optimism, Auezov's stories are predominantly based on tragedies, and heavy themes such as malice, hostility, and oppression prevail in his texts. As observed in his short stories Qorgansizdin Kuni [The Day of the Defenseless] and Jetim [The Orphan], the protagonists are generally in a pitiful state, and the stories culminate in tragic endings such as death.

In stories like Oqigan Azamat [The Educated Citizen] and Kinamshil Boyjetken [The Sensitive Girl], M. Auezov criticizes the moral corruption, the threat of assimilation, and the cultural conflicts during the transition process from the old society to the new one (Maytanov, 2006). He exposes societal degradation through the attitudes of young people who go to the city ostensibly to "acquire culture" but instead lose their moral values.

Ultimately, both authors did not merely narrate events; by becoming the voice of their people's emotions, they constructed a national and indigenous literary identity.

Structure (Elements of Character, Setting, and Time)

The structural architecture of the short stories is shaped through the organic connection that the elements of plot, character roster, setting, and time establish with the underlying mindset, as outlined in Nurullah Çetin's methodology of text analysis (Çetin, 2009). When the character roster is examined, it is observed that both authors place the "little man"—namely, the impoverished masses and the silent majorities—at the focal point of their narratives. In Auezov's short stories (Table 1) such as Jetim [The Orphan], Qarali Sulu [The Mourning Beauty], Kokserek [The Orphan Wolf / Beauty in Mourning], and Qorgansizdin Kuni [The Day of the Defenseless], the characters are generally selected from among orphans, helpless women, and victimized individuals who endure profound psychological tragedies, crushed under either the traditional feudal structure or the harsh conditions of nature.

Table 1. Mukhtar Auezov's Short Story Characters and Their Characteristics

Story Title	**Main Characters**	**Characteristics of Characters and Their Social Function**
Jetim *(The Orphan)*	Kasim, Isa, Kadisha	**Kasim:** A vulnerable, oppressed, and orphaned boy around 10 years old who lost his parents. He represents the lack of protection and abandonment in society. **Isa and Kadisha:** Opportunistic, hypocritical, and cruel relatives who seize the child's inheritance and usurp the orphan's rights.
Qorgansizdin Kuni *(The Day of the Defenseless)*	Gazize, Akan, Kaltay	**Gazize:** A defenseless and helpless girl around 12–13 years old who is the symbol of innocence and meets a tragic end. **Akan:** A wealthy ruler around 30 years old who knows no bounds for his own interests, is cruel, ruthless, and abuses his power. **Kaltay:** Akan's accomplice who aids him in his wicked deeds.
Qarali Sulu *(The Mourning Beauty)*	Qaragoz, Azimhan, Bolat	**Qaragoz:** A widow since the age of 6, she is an independent, beautiful, and intelligent woman. She is a tragic figure engaged in a relentless battle between

		societal pressure (the restrictions of being a widow) and her own internal desires and psychology. **Azimhan:** Qaragoz's brave and wealthy first husband.
Kokserek *(The Orphan Wolf)*	Kurmash, Kokserek (The Wolf)	**Kurmash:** A child who attempts to domesticate a wolf pup contrary to the laws of nature, and ultimately faces the ruthless reality of nature (death). **Kokserek:** Represents the wild entity that does not conform to human nature, cannot be domesticated, and returns to its freedom.
Oqigan Azamat *(The Educated Citizen)*	Maqsut, Kadisha, Jumagul	**Maqsut:** An enlightened teacher educated in the city who passes away after falling ill. **Kadisha:** A wealthy man's daughter who marries someone else for her own interests after her husband's death. **Jumagul:** An opportunistic and corrupt character who is Maqsut's so-called friend, yet marries his widow for wealth and confiscates the orphaned girl's property.
Kinamshil Boyjetken *(The Sensitive Girl)*	Gaysha, Gabbas	**Gaysha:** An arrogant yet not very beautiful young woman who is incompatible with society, constantly changes partners for the sake of her own whims, and is lost in a search for moral values. She is the negative reflection of the transition between the old and new society. **Gabbas:** A male figure who evades responsibility and only seeks casual, daily pastimes.
Uylenu *(The Marriage)*	Kasim, Jamila, Ospan	**Kasim:** A wealthy man around 40 years old who, despite being married, wants to take a second wife by leveraging his power. **Jamila:** A beautiful Kazakh girl around 18–19 years old who opposes forced marriage and tries to chart her own destiny (by running away with Ospan). **Ospan:** An enlightened teacher who, despite being Kasim's friend, falls in love with Jamila and runs away with her.

The Psychological Impact of Setting: In his short stories, Auezov utilizes descriptions of setting not merely as a background element, but as a vehicle to reflect the psychological states and tragic destinies of the protagonists. For instance, the ruthless winter description of Mount Arkalyk in Qorgansizdin Kuni or the ominous forest depictions in Jetim prepare the reader for the impending catastrophes and the helplessness of the characters.

Character Preferences: Auezov's characters are generally vulnerable, impoverished, and mistreated individuals (such as the orphaned little Kasim, 13-year-old Gazize, or the widowed

Qaragoz). Through these characters, the cruelty of the wealthy, the desperation of the populace, and social inequality are criticized. Esendal, on the other hand, brought petty-bourgeois families, bureaucrats, tradesmen, and provincial folks into his stories within their natural state.

In Esendal's Works (Table 2), as a requirement of Chekhovian short story writing, the characters are civil servants, tradesmen, and provincial people pulled directly out of daily life (Esendal, 2017). The individuals Esendal portrays in his short stories are middle-class people; that is, they are neither very rich nor very poor. Consequently, it is possible to attribute this condition sometimes directly to these individuals themselves, and at other times to the external social and economic living conditions surrounding them. Of course, this situation also has a positive side reflected in Esendal's stories. Presenting powerful and sharp characters especially in his early period stories, Esendal actually offers these individuals as representatives of the social strata to which they belong (Tahiroğlu, 2025, p. 322).

Table 2. Memduh Şevket Esendal's Short Story Characters and Their Characteristics

Story Title	**Characters, Descriptions, and Characteristics**
Rüştiye *(The Junior High School)*	This is a memoir-style short story. The character and environmental descriptions bear traces of the author's own educational and life experiences during his years at the neighborhood primary school and *rüştiye* (junior high school) in Çorlu.
Murat Ali	Certain sections and characters in the short story bear traces of the author's life during his Ankara period. It reflects the living conditions of Unionist (*İttihatçı*) characters who are in poor financial standing, live collectively in hardship, cook together, and attempt to operate a Turkish bath (*hamam*) to generate income.
Gurbetten Dönerken *(Returning from Exile / Foreign Lands)*	Written while the author was in Tehran, the characters in this story consist of hypocritical and insincere friends met by chance in an unloved city. The individuals in the story possess characteristics of leading a meaningless, empty, tedious, superficial, and futile life, speaking vacuous words.
Veysel Çavuş *(Sergeant Veysel)*	This is the first identifiable short story by Memduh Şevket Esendal (published in the *Tanin* newspaper on December 17, 1908). Detailed information regarding the specific characteristics of the characters in this story is not provided in the text.
Gödeli Mehmet *(Mehmet of Göde)*	Published in the journal *Halka Doğru* (1913). No details regarding character traits are present in the text.
Mülahazat Hânesi *(The House of Considerations)*	This short story appeared in the first issue of the newspaper *Meslek* (1924). Character descriptions are not included in the text.
Uğursuzluk *(The Bad Luck / Misfortune)*	Published in the newspaper *Meslek* (1925), this is the author's last short story before his appointment to the Tehran Embassy. Character details are not addressed in the text.

The element of setting, which is one of the most critical components of structure, is contextualized as the vast and ruthless Kazakh steppe in Auezov's works, and these descriptions of setting reinforce the loneliness and helplessness of the characters. In Esendal's works, however, settings are mostly confined and local spaces—such as provincial towns, domestic rooms, and coffeehouses—that limit the social interactions of ordinary people. As for the element of time, rather than a chronological flow, it is constructed by both authors in harmony with the transitions of the transformation period and the associations that the social transformations and political ruptures of the early 20th century created within the inner worlds of the characters. The passage (Table 3) demonstrating the harmony of structural elements with one another in the works embodies how the narrative supports the thematic background of the fiction.

Table 3. General Comparison Table in Terms of the Element of Character

Criterion of Comparison	**Mukhtar Auezov's Approach to the Element of Character**	**Memduh Şevket Esendal's Approach to the Element of Character**
The Social Class from Which Characters Are Selected	The impoverished, the abandoned (orphans), women stripped of their rights, and wealthy, powerful characters who oppress these helpless people.	Ordinary individuals from daily life, provincial populace, and petty-bourgeois families.
Psychology of Characters and Atmosphere	Characters generally endure tragic circumstances; deep psychological analyses, internal conflicts, grief, malice, and oppression dominate the stories.	Contrary to Chekhov's pessimistic outlook; ordinary mindsets nurtured by affection, operating with tolerance, and woven with an optimistic perspective are portrayed.
Social Representation of Characters	They are symbols of social injustice, inequality, and the conflict between the old and new societal structures. They are either the victims or the perpetrators of injustices against the poor and violations of women's rights.	As a pioneer of social realism, they represent the ordinary individuals of the thoroughly indigenous and national Turkish society, even if they are subjected to injustices.

Theme

Foremost among the shared thematic motifs in the authors' short stories are education, ignorance, social injustice, poverty, and women's rights. The theme of education has been treated with strategic sensitivity by both authors as the most vital element in the development of both Kazakh and Turkish societies. While Esendal focuses on the constructive role of education in improving human life, Auezov portrays with a dramatic language the tragic and destructive consequences, as well as the usurpation of rights, caused by ignorance and lack of education in steppe life.

The comparison of the social themes addressed in the short stories of Mukhtar Auezov and Memduh Şevket Esendal is presented in the table below (Table 4):

Table 4. Thematic Comparison Table

Criterion of Comparison	Mukhtar Auezov	Memduh Şevket Esendal
Shared Themes	Raised awareness on the education of the common populace, injustices perpetrated against the poor, and family values.	Conveyed that education plays a major role in human life, and brought the problems of the public and social injustices into his works.
Dominant Atmosphere and Mindset	Tragedy, malice, hostility, and oppression generally prevail in his short stories. Events culminate in a ruthless and pessimistic reality.	Contrary to Chekhov's pessimistic outlook; he writes stories nurtured by affection, operating with tolerance, and woven with an optimistic perspective.
Individual and Societal Problems	Social inequality, class distinctions in the old Kazakh society, and the challenging lives of the impoverished and defenseless individuals are the primary focal points.	Criticizes the daily conditions of ordinary people from every stratum of society, bureaucratic dysfunctions, and the malfunctioning social order.
Issues of Women and Children	Deeply treats women's rights, the internal and societal dramas endured by widows (Qarali Sulu), the deprivation of women's agency, and the helplessness of orphaned children (Jetim, Qorgansizdin Kuni).	Draws attention to the negativity of violence and abuse against children, and criticizes the failure to meet the emotional needs of children (Seni Kahve Paklar).
Relationship Between Nature and Environment	The description of nature is integrated with the inner world of the individual; the conflict and struggle for survival between human and nature (Kokserek) are presented with a profound philosophy.	Humans relations and practical solutions within institutional or daily social life spaces, such as provincial towns and hospital operations (Celile), are placed under scrutiny.
Tradition and Change	Narrates the destructive impact of old traditions on the individual, and the reflections of political/social changes—such as the fall of the Russian Tsar—on the Kazakh people and youth.	As a pioneer of social realism, he describes the transformations experienced by society with a completely indigenous and national identity, becoming the voice of his people's emotions.

Within the framework of social injustice and poverty themes, the sufferings of the abandoned, poor peasants, and the public who remain helpless against influential figures are deeply scrutinized. Particularly, the theme of women's rights and the victimization of women within society finds a place in the short stories as one of the most prominent wounds in the shared memory of both nations. The critical stance adopted by the authors while handling these themes is directly conveyed to the reader through the striking expressions in the texts and the dialogues of the protagonists.

The fact that Mukhtar Auezov rapidly distanced himself from party affairs and social life in the early 1920s, initially taking a leave of absence from his job, can also be discerned from his struggle against the party members and their negative attitudes and stances toward the interests of the Kazakhs. Mukhtar Auezov felt that if he remained a civil servant, he would fall into a tragic situation closed off and detached from human-specific emotions and actions. When his writings regarding the famine are examined, it is possible to clearly see Auezov's thoughts and the anguish he suffered regarding the destiny of his people (Kara and Konayev, 2017, p. 61).

The world composed of the individuals and settings described by Esendal is the very world we live in every day. While describing the ridiculous aspects of people, he never resorts to lampoonery or caricature; instead, he suggests them with a subtle irony. If people could be a little more tolerant toward one another and approach each other with love and respect, they would achieve happiness (Enginün, 2000, pp. 315-316).

Mukhtar Auezov and Memduh Şevket Esendal stepped into their creative activities in the early 20th century, during periods when social transformations began in Kazakhstan and Turkey, respectively. Both authors addressed the impacts of these challenging transformation processes on ordinary individuals; in their works, they raised awareness on social issues such as the education of

the public, injustices perpetrated against the poor, women's rights, and family values. By mirroring the social issues of their eras, both authors became the pioneers of social realism in their respective literatures.

Language and Narrative Style

In terms of narrative features and linguistic craftsmanship, Mukhtar Auezov and Memduh Şevket Esendal exhibited groundbreaking stylistic characteristics in their respective national literatures. Memduh Şevket Esendal pioneered a plain, unadorned, and unaffected language in Turkish literature; he captured a localized realism by incorporating the possibilities of daily colloquial language, idioms, and folk expressions into his short stories. Esendal's simplistic style facilitated the presentation of his social critiques through a humorous and subtly ironic tone.

Throughout his short stories, Esendal featured types from among the common populace, handled human subjects within their living environments, and, while doing so, integrated their language into his works (Zhiyenbayev & Khilkeyeva, 2021, p. 20). In this context, it can be stated that his short story writing derives its strength from being grounded in the values of the public (Aydın et al., 2018, p. 273).

Conversely, Mukhtar Auezov, from his early short stories onward, combined the rich vocabulary of Kazakh Turkish, the metaphors of steppe culture, and the epic narrative tradition with modern short story techniques. The most prominent finding regarding Auezov's language and narrative style is his high descriptive power used while portraying tragic events, alongside the deep psychological analyses reflecting the emotional states of the characters. In addition, as stated by Ospanova (2018, p. 163), Auezov injects vitality and color into the events and narrative by ensuring that pejorative terms (dysphemisms) are used by the personages in his stories. Furthermore, pejorative terms carry great significance in demonstrating the speaker's state of mind, as well as their attitudes and behaviors in the face of events.

This originality in the linguistic understanding of both authors manifests itself clearly when examined at the textual level.

Discussion

The results of this study clearly demonstrate that the literary texts produced by Mukhtar Auezov and Memduh Şevket Esendal in the early 20th century do not merely fulfill an aesthetic purpose; rather, they serve as powerful socio-political registers of their respective societies. When analyzed through the text-analysis methodologies of Aktaş (2013) and Çetin (2009), the structural architecture of the short stories confirms our initial working hypothesis: the internal elements of fiction (character, setting, and time) maintain an organic connection with the socio-cultural shifts and psychological ruptures of a society in transition.

Alignment with and Divergence from Previous Studies

In terms of characterization, the findings are consistent with the general trajectory of social realism. Esendal's focus on the "little man" (the ordinary clerk, the provincial tradesman) aligns with the foundational arguments of Tahiroğlu (2025) and Çetişli (1991), who identify him as the pioneer of Turkish Chekhovian slice-of-life narratives. However, this study expands upon previous literature by revealing a critical nuance: unlike Anton Chekhov's characteristically bleak and fatalistic universe, Esendal structurally weaves optimism, mutual tolerance, and deep affection into his characters' mindsets. This suggests that Esendal utilized social realism not to induce despair, but to offer a constructive blueprint for the emerging early Republican Turkish society.

Conversely, Auezov's thematic and structural choices diverge significantly from Esendal's optimistic framework. The dominance of grief, malice, and systemic oppression in stories like Jetim and Qorgansizdin Kuni confirms the assertions of Maytanov (2006) and Ospanova (2018). While Esendal explores the micro-level dysfunctions of urban and provincial bureaucracies, Auezov uses the vast, ruthless backdrop of the Kazakh steppe as a socio-psychological mirror to expose the macro-level violence of late-feudal structures and the overarching shadow of Tsarist/early Soviet

political transitions. This comparison introduces a new dimension to comparative Turkic literature, proving that even within parallel transformation periods, geographic realities (the enclosed coffeehouses of Esendal vs. the endless steppe of Auezov) fundamentally dictate narrative psychology.

Implications for Social Practice

Beyond theoretical contributions, the implications of these findings for contemporary social practice are profound. The critical stance adopted by both authors regarding education, ignorance, and women's rights addresses wounds that remain relevant in the shared memory and modern socio-political landscapes of both nations.

Educational Policy as a Societal Catalyst: By highlighting how Auezov illustrates the tragic, destructive outcomes of illiteracy and how Esendal depicts education as a life-improving tool, this study reinforces the social practice of utilizing narrative literature in modern educational curriculums. It shows that literature can act as an empathetic vehicle for teaching civic responsibility and social equality.

The Progression of Gender and Human Rights: Auezov's explicit critique of the deprivation of women's agency (Qarali Sulu) and the exploitation of orphans, paired with Esendal's focus on the emotional neglect of children (Seni Kahve Paklar), provides a historical-literary mirror for ongoing debates on gender equality and child welfare policies in the Turkic world. The text proves that literature historically spearheaded human rights advocacy before formalized institutional reforms took place.

Limitations of the Study

While this research provides a comprehensive comparative model, certain limitations must be acknowledged:

Genre Restriction: The primary limitation lies in the scope of the material analyzed. This study was strictly confined to the short story genre. Consequently, the findings reflect the authors' condensed, episodic approaches to social issues and may not fully encompass the broader, multi-generational socio-political panoramas that both writers developed in their longer-form novels (such as Auezov's monumental epic The Path of Abai) or their theatrical plays.

Sample Size of Texts: Although the selected short stories were meticulously chosen as representative milestones of each author's career, analyzing a larger volume of their lesser-known texts could provide additional variables regarding their stylistic and ideological shifts over time.

Conclusion

This study, titled "Comparison of Social Themes Depicted in the Short Stories of Mukhtar Auezov and Memduh Şevket Esendal in Terms of the Shared Memory of Two Nations," has revealed how the socio-political transformations experienced by the Kazakh and Turkish societies in the early 20th century were reflected in literary texts by two great literary figures. The primary conclusions reached as a result of the research can be summarized as follows:

It has been observed that both authors identified issues such as education, the struggle against ignorance, social injustice, poverty, and women's rights as vital themes for the development of their respective societies.

While Esendal processed Chekhovian situation short story writing with a plain language on an axis of affection and optimism; Auezov constructed the tragedy of individuals crushed under the feudal structure of the Kazakh steppe through deep psychological analyses and an epic narrative style.

While the vast steppe is treated as a dramatic element reinforcing the helplessness of the characters in Auezov's works; confined spaces like coffeehouses and homes are preferred in Esendal's works to reflect the bureaucratic and societal dysfunctions in the daily life of ordinary people.

It has been determined that both authors served as the pioneers of social realism in their national literatures by mirroring the social issues of their eras, thereby eternalizing the "shared memory" of their peoples through literary texts.

Recommendations: In line with this study, the following recommendations are presented for subsequent academic research to be conducted in the field of comparative literature:

This research was limited strictly to the short story genre. In future studies, the novels or theatrical plays of Auezov and Esendal could also be examined from a comparative perspective to analyze the reflections of social themes in other literary genres.

The "pangs of modernization" treated in the works of the two authors could be addressed as a general characteristic of the literatures of the Turkic world. In this context, a more comprehensive project titled "Social Realism in Turkic World Literature," which would include authors from other Turkic republics, could be developed.

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The Guidance Pedagogy of Hodja Akhmet Yassawi: An Analysis of the Diwan-i Hikmet in the Context of Sociocultural Transformation and Non-Formal Education

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Abstract: The purpose of this study is to examine the Diwan-i Hikmet, authored by Hodja Akhmet Yassawi—one of the foundational figures of the 12th-century Turkic-Islamic world—beyond being a purely theological or philological text, but rather as an interdisciplinary tool of "non-formal educational curriculum" and "guidance pedagogy" that facilitated the sociocultural integration of nomadic Turkic tribes. Adopting document analysis and content analysis techniques as qualitative research methods, the study presents analyses based on recognized editions of the Diwan-i Hikmet, centering on theories of sociology of religion, folklore, and andragogy (adult education). The findings of the research demonstrate that Yassawi's presentation of the abstract and complex credal issues (akaid) of Islam through pure Turkic, syllabic meter, and rhythmic folk literature forms was a deliberate educational and memory strategy. It was observed that the author provided a smooth cultural transition by filling the cultural forms of the ancient Turkic belief system (Tengrism/Shamanism) with mystical (sufi) essence, rather than excluding them. Furthermore, the concept of "Defter-i Sâni" (The Second Book) within the work is explained from a hermeneutic perspective by associating it with the structural segmentation model found in Rumi's Masnavi tradition. In light of modern textological data, chronological anachronisms, multi-layered pseudonymity (mahlas stratification), and intertextual fluidities with the Suleyman Bakyrgani corpus concretize that the Diwan-i Hikmet is not a monographic work, but rather a collective repository of memory (a shared authorship) that expanded across centuries. This collective structure holds great significance in determining the dynamic and institutional function of Yassawi's teachings within social transformation.
Keywords: Hodja Akhmet Yassawi, Diwan-i Hikmet, Guidance Pedagogy, Non-Formal Education, Sociocultural Transformation, Defter-i Sâni.

Introduction

In the 12th century, Turkic-Islamic history witnessed a profound sociocultural and religious transformation across Transoxiana (Maveraünnehir) and the Turkistan geography. At the epicenter of this transformation stands Hodja Akhmet Yassawi and his foundational corpus, the Diwan-i Hikmet, which presented the universal messages of Islam to the intellect of nomadic and semi-nomadic Turkic tribes. By formulating complex theological and mystical concepts in a simple and didactic language adapted to the cognitive codes of the steppe people, Yassawi emerged not merely as a religious leader, but also as a mass folk educator.

The bedrock of academic scholarship on Akhmet Yassawi and the Diwan-i Hikmet rests upon the seminal masterpiece of M. Fuad Köprülü (1976). Subsequently, researchers such as Eraslan (1983), Bice (2008), and Tosun (2015) have produced invaluable studies centered on textual publication and Sufi terminology. However, a review of the literature reveals that interdisciplinary

studies analyzing these hikmets (verses of wisdom) within the context of modern educational sciences—such as "concept teaching", "values education" and "andragogy (adult pedagogy)"—remain remarkably limited.

The objective of this paper is to examine the poetic verses in the Diwan-i Hikmet beyond their status as literary texts, analyzing them as "pedagogical tools" that facilitated the alignment of nomadic Turkic tribes with Islamic values. The research aims to uncover the methods utilized by Yassawi while educating the public—such as indoctrination, repetition, exemplification, and simplification—and to determine the direct impact of these methods on the steppe society's transition toward a settled morality.

Methods and Materials

This study adopts document analysis and content analysis techniques, which are qualitative research designs. The recognized editions of the Diwan-i Hikmet in the scholarly world (Bice, 2008; Eraslan, 1983), which constitute the primary data source of the study, were scanned, and the hikmets themed around "education, morality, social rules, and guidance (irshad)" were categorized. The gathered data were analyzed via an interdisciplinary approach centering on theories of the sociology of religion and adult pedagogy, without being detached from their historical context.

Results and their discussion

3.1. Chronological Uncertainties and the Problem of Authenticity

The literary and mystical legacy of Hodja Akhmet Yassawi is subject to extensive scholarly debates within the literature, revolving around chronological inconsistencies, issues of attribution, and semantic disputes (Qydyr, 2021). The hagiographical theses posited by Köprülü (1976) suggesting that Yassawi lived for 120 years cannot be corroborated with empirical evidence from the perspective of modern historical methodology. Furthermore, the fact that an original authorial manuscript has not survived to the present day deepens the methodological challenges in philological research.

The lack of stylistic homogeneity across the Diwan-i Hikmet manuscripts concretely proves that external and collective interventions were made to the work throughout the historical process (Qydyr, 2021). For instance, referring to Yassawi in the third person as "My Sheikh Ahmed" in certain hikmets is incompatible with Sufi ethics and points to the interventions of later dervishes. Comparative textological analyses have revealed that certain eschatological verses attributed to Yassawi are identical to lines in the Book of Bakyrgan (Bakırgan Kitabı) by his most prominent disciple, Suleyman Bakyrgani (Bakırgani, 1991). The appearance of pseudonyms belonging to different Sufi poets, such as Yusuf Bidevâni, in some of the poems further confirms the shared/collective authorship structure of the corpus.

3.2. Hermeneutic Analysis of the Concept of "Defter-i Sâni"

Different hypotheses exist in the literature regarding the semantic framework of the expression "Defter-i Sâni" (The Second Notebook/Volume) appearing in the text. Arguments suggesting that the first notebook refers to the Holy Qur'an or the Preserved Tablet (Lawh al-Mahfuz) are rejected within the context of Islamic tenets (akaid), Sufi epistemology, and intra-textual consistencies (Qydyr, 2021). In the tradition of classical Sufi literature, the word "defter" is a technical term used to denote the structural volumes or sections of a work. Indeed, this tradition is firmly established in Rumi's Masnavi, which consists of six defters (Köprülü, 1976).

Consequently, the hypothesis gaining significant weight posits that, in accordance with literary conventions of the period, Yassawi referred to his initial theoretical/scholarly section penned in Arabic or Persian as the "First Notebook," while designating the mystical, poetic section written in pure Turkic as the "Second Notebook" (Defter-i Sâni) (Kydyr, 2021).

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Table No.1

Table 1. Evaluation of Hypotheses Regarding the Semantic Framework of "Defter-i Sâni"

Proposed Hypothesis	Central Argument of the Hypothesis	Evaluation Based on Scientific / Philological Grounds
The Qur'an and Levh-i Mahfuz (Preserved Tablet) Hypothesis	The claim that the first notebook refers to sacred texts (*nass*) or the tablet of destiny.	**Rejected.** According to Sufi epistemology, human discourse cannot be compared with divine revelation. Furthermore, Yassawi's poems address human frailty and humility rather than deterministic prophecies (Qydyr, 2021).
The Eschatological Two-Worlds Hypothesis	The claim that the expression symbolizes the earthly world and the afterlife.	**Rejected.** This argument violates the grammatical rules of classical Arabic; had this meaning been intended, the dual form (*tesniye*) would have been deployed as "*Deftereyn*" (Qydyr, 2021).
The Rumi Literary Tradition (Structural Section Approach)	The thesis that the concept of "*defter*" denotes the bulky volumes or structural sections of a single work.	**Accepted.** This aligns perfectly with the *Masnavi* tradition. It is consistent with the historical reality that Yassawi referred to his initial scholarly/theoretical section as the "First Notebook" and his mystical poetic section penned in pure Turkic as the "Second Notebook" (Köprülü, 1976).

3.3. Implementation Methods of Sufi Pedagogy

The most fundamental pedagogical method utilized by Ahmed Yassawi to transform nomadic communities is a systematic model of spiritual education grounded in the process of sayr u suluk (the spiritual journey). This model relies on the practices of riyadah (ascetic discipline) and mujahadah (spiritual struggle), which encompass individual self-control mechanisms such as eating little, sleeping little, and speaking little. The transformative power within Yassawi's teachings does not merely consist of theoretical preaching; rather, it is anchored in the method of "teaching by personal example (role-modeling)" (Gürer, 2017). The poet's withdrawal into an underground ascetic cell (chilahane / halvethane) upon reaching the age of 63—as a manifestation of devotion to the Sunnah of the Prophet—stands as the most concrete example of uzlet (seclusion) education offered to society:

"At sixty-three, I heard it was the Sunnah and came to know / Mourning for Mustafa, I entered [the cell] behold." (Bice, 2008).

In order to render abstract religious concepts permanent, Yassawi employed concrete metaphors such as the "shop of love" (aşk dükkânı) and the "sherbet of secrets" (sır şerbeti); furthermore, he maintained a pedagogical gradualism by likening the transmission of knowledge to the uninitiated to "lighting a candle in a windy place" (Gürer, 2017).

3.4. Social Criticism, Linguistic Choice, and Guidance Strategy

Beyond being an individualistic mystical guide, the Diwan-i Hikmet functions as a fierce socio-theological mirror held up to the social and administrative corruptions of the period. While the text emphasizes that establishing friendships with the nâdân (the ignorant) withers the soul, it harshly

criticizes the tyranny of rulers and the superficiality of "false scholars" (Bice, 2008). At this juncture, Yassawi does not adopt a fatalistic approach; instead, he posits that social reformation can only be achieved through individual self-criticism.

The greatest success in the guidance (irshad) strategy of the Pir of Turkistan lies in his linguistic choice. Despite his profound mastery of Arabic and Persian, he addressed the Turkic tribes—who were newly encountering Islam—in their own native tongue (Köprülü, 1976). Molded with syllabic meter and Turkic folk literary forms (quatrains), these hikmets lower complex mystical concepts to a level comprehensible to the common folk, thereby constructing an unshakeable unity of faith and culture across the Central Asian steppes.

Conclusion

This study demonstrates that the guidance (irshad) activities conducted by Hodja Akhmet Yassawi through his work Diwan-i Hikmet represent the most comprehensive non-formal educational curriculum of the 12th-century Turkistan geography, transcending its status as a purely theological text.

The presentation of the abstract credal issues (akaid) of Islam through pure Turkic and syllabic meter constitutes a deliberate mnemonic strategy. Instead of entirely excluding the cultural forms of the ancient Turkic belief system (Tengrism/Shamanism), Yassawi imbued them with an Islamic-Sufi essence, thereby cultivating an environment of smooth cultural transition (integration) and synthesis. The role-model pedagogy he displayed by withdrawing underground at the age of 63, combined with the concrete metaphors he utilized, rendered learning permanent. The hikmets successfully shifted the conflict-prone and materially driven structure of the nomadic tribes onto an urban moral foundation centered on social peace.

Recommendations

In light of the theoretical and empirical findings emerging from this interdisciplinary investigation of the Diwan-i Hikmet corpus, the following microscopic and macroscopic recommendations are put forward to guide future scholarly research:

5.1. Recommendations for Intertextuality and Digital Philology

Mapping Shared Authorship via Digital Textology: Building upon the finding that the text is not a monographic work by a single author but rather a collective repository of memory that expanded over centuries, the intertextual fluidities between this text, the Book of Bakyrgan (Bakırgan Kitabı) by Suleyman Bakyrgani, and the verses of poets such as Yusuf Bidevâni should be investigated using modern Digital Humanities methodologies. Utilizing computational linguistics tools and stylometry algorithms, researchers should mathematically model and disentangle the archaic Yassawi textual layer from the stylistic heterogeneities and external interventions introduced by later dervishes. Deepening Hermeneutic and Conceptual Matrices: The scholarly consensus established in this study—namely, that the concept of "Defter-i Sâni" (The Second Notebook) reflects a structural, horizontal segmentation akin to Rumi's Masnavi tradition rather than a vertical epistemology like the Qur'an or the Preserved Tablet—warrants further expansion. Rigorous philological surveys should be launched across uncatalogued manuscript collections in Central Asia and Transoxiana to search for traces of Yassawi's presumed lost first notebook, which contained his initial theoretical and scholarly treatises written in Arabic or Persian.

5.2. Recommendations for Educational Sciences, Andragogy and Values Education

Curricularizing the Non-Formal Adult Education Model: Yassawi's deliberate mnemonic and educational strategy of rendering complex, abstract theological tenets (akaid) into pure Turkic utilizing syllabic meter and rhythmic folk literature should be reformulated within contemporary non-formal education frameworks. This specific pedagogical methodology—relying on indoctrination, repetition, exemplification, and concrete metaphors tailored to the cognitive codes of nomadic populations—should be adapted as a pedagogical model for modern curriculum design in fields such

as "Abstract Concept Teaching for Adults" and "Modular Values Education". Modeling Role-Model Pedagogy: The author's implementation of "teaching by personal example," manifested through his withdrawal into an underground ascetic cell at the age of 63, alongside individual self-control mechanisms (riyadah and mujahadah), should be systematically integrated into the literature on character and leadership education.

5.3. Recommendations for Cultural Integration and the Sociology of Religion Sociological Analysis of Cultural Transition and Synthesis Mechanisms:

Yassawi's strategy of achieving a smooth cultural transition and adaptation by filling the existing cultural forms of the ancient Turkic belief system (Tengrism/Shamanism) with a mystical Sufi essence—rather than excluding or obliterating them—presents a rich avenue for macro-sociological research. The role of this strategy in transitioning conflict-prone nomadic tribes onto an urban moral foundation anchored in social peace should be thoroughly analyzed through the lens of modern "Cultural Memory" and "Social Integration" theories. This can serve as a vital historical reference point for current anti-radicalization and social cohesion initiatives in heterogeneous societies. Comparative Eurasian Sufi Anthropology:

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The Typological Structure of Journey and Trial Motifs in the Context of the Hero's Maturation Process in Kazakh Fairy Tales

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Abstract: This study examines the typological structure of journey and trial motifs in Kazakh fairy tales within the context of the hero's maturation process, exploring how these elements reflect individual transformation and cultural identity. The primary material of the research consists of the 75th volume of Babalar sözi and the Kazakh Fairy Tales anthology collected by Seyfullah Yıldırım, focusing on specific narratives such as Kerkula Attı Kendebay, Bayğulan, and Alibek Batır. Adopting a qualitative research design, the study utilizes a text-centered analysis method. The theoretical framework is primarily grounded in Şerif Aktaş's textual analysis approach for oral narratives, while Nurullah Çetin's analytical framework is integrated as a supportive methodological tool to evaluate narrative components like character, space, and time. The findings reveal that journey and trial motifs recur within highly specific typological patterns across the corpus, yet they exhibit significant contextual and functional variations within individual narratives. While some trials involve physical conflicts against supernatural forces, others present complex moral and internal crises, including familial betrayal and isolation. Consequently, the hero's maturation process is identified as a dynamic, multi-layered narrative structure constructed through the mutual interaction of these motifs. Ultimately, this research demonstrates that Kazakh fairy tales function as symbolic models of self-actualization within Kazakh cultural thought rather than serving merely as folkloric artifacts. By organizing these repetitive narrative formulas into structural patterns, the study successfully maps out the traditional coming-of-age journey of the Kazakh heroic figure and contributes a holistic model to Turkic folklore studies.
Keywords: Kazakh fairy tales; journey motif; trial motif; narrative typology; hero's maturation; narrative analysis.

Introduction

Kazakh fairy tales, which hold a prominent position within the oral narrative tradition of the Turkic world, stand out as unique texts characterized by their rich motif structures and multi-layered narrative attributes. While these tales embody epic and mythic elements, they primarily shape their narrative structure around the experiences of the individual, thereby constructing a narrative world centered on the hero's process of transformation. The functionality of the dramatis personae, the frequently indefinite yet highly symbolic spatial designs, and the mythic dimension assumed by the temporal flow elevate Kazakh fairy tales beyond mere folkloric artifacts, rendering them highly conducive to narratological analysis. In Kazakh fairy tales, the narrative plot typically initiates with a deficiency, a threat, or a disruption of equilibrium; this condition establishes a fundamental narrative dynamic that necessitates the hero's departure on a journey. The journey emerges as a symbolic construct that facilitates not only the hero's movement across physical spaces but also their entry into an internal process of transformation. Concurrently, the trial motifs encountered during this process are structured through various narrative situations, such as combating supernatural entities, coping

with adverse conditions, facing deception, experiencing isolation, and confronting mortality. Consequently, journey and trial serve as the primary narrative axes directing the plot and operate as the principal elements determining the hero's maturation process. Rather than focusing on grand historical events, Kazakh fairy tales are distinguished by narrative structures where the individual remains central, unfolding within circumscribed social environments. In this regard, the challenges encountered and the transformations undergone by the hero constitute a narrative space wherein societal values and cultural codes are symbolically reproduced. The experiences acquired and the trials endured by the hero over the course of the journey stand out as determinants of not only their physical prowess but also their intellectual and moral development. The objective of this study is to examine the typological structure of journey and trial motifs in Kazakh fairy tales within the context of the hero's maturation process. To this end, the functions of these motifs within the narrative, their recurrent structural characteristics, and their contributions to the individual transformation of the hero are analyzed. Based on the 75th volume of Babalar sözi and the Kazakh fairy tales compiled by Associate Professor Seyfullah Yıldırım, a text-centered investigation was conducted, and the findings obtained were evaluated within the frameworks of narrative typology and motif analysis. In this context, by revealing the structural and functional characteristics of Kazakh fairy tales, this article aims to contribute significantly to folktale research within the Turkic world.

Materials and methods

This study was conducted within the framework of qualitative research methodologies, grounded in text-centered and comparative analysis. The research material consists of the 75th volume of Babalar sözi and the Kazakh fairy tales compiled and translated into Turkey Turkish by Associate Professor Seyfullah Yıldırım. Due to their rich motif structures and narrative diversity, these texts were examined through a holistic approach.

The study is structured upon Professor Şerif Aktaş's method for the textual analysis of narrative-based literature, while Nurullah Çetin's analytical method was utilized as a supportive theoretical framework. In this regard, the selected folktales were initially analyzed within the framework of the fundamental elements of narrative: character (hero), space, and time. During this analytical process, the hero's position, function, and transformation process within the narrative were determined; spatial elements were classified as real, symbolic, and extraordinary spaces; and the temporal element was evaluated within the context of the indefinite, mythic, and predominantly cyclical nature of the tales.

A descriptive analysis method was employed during the decoding process, wherein the gathered data were classified to identify the typological patterns associated with the journey and trial motifs. Recurrent narrative formulas among the tales were evaluated as common structural features, whereas diverging elements were treated as data illustrating the contextual diversity and functional richness of the narratives. Through this methodological approach, the study aims to provide a holistic evaluation by addressing Kazakh fairy tales not merely at the level of individual motifs, but within the broader context of the relationships between narrative structure, the function of motifs, and the hero's maturation process.

Results and their discussion

Research and Findings: Textual Analysis

1. Mentality

Kazakh fairy tales, which emerged within the oral narrative tradition, are shaped within the framework of a specific mentality structure as texts reflecting the historical memory, value system, and world perception of society. The dominant mentality in these tales is based on a dynamic worldview centered on the individual's maturation through struggling against the difficulties they encounter. At the core of the narratives, there is often a state of deficiency, threat, or injustice; the

hero, on the other hand, is constructed as a figure who embarks on a journey to eliminate this situation and transforms by undergoing various trials.

Fairy tales constitute one of the most abundant and widespread genres of folktales. In the Kazakh language, the words efsana and masal are used in connection with fairy tales. One of these words originates from Persian, while the other comes from Arabic. The Persian word efsana expresses the concept of a folktale/fairy tale and is used to designate this genre in general (Abjet, 2008, s. 22-25). Kazakh heroic fairy tales represent a hybrid narrative genre positioned between epic narrative and the fairy tale genre within the Turkic oral cultural tradition, embodying both mythological and realistic elements simultaneously. Such texts should be evaluated not merely as aesthetic narratives, but as cultural texts reflecting the historical memory, value system, and collective consciousness structure of society.

As emphasized by Qasqabasov (2014a, s. 169-175) in his work titled "Қазақтың халық прозасы" (Kazakh Folk Prose), folk prose constitutes the intermediary layer of the transition from mythological thought to aesthetic narrative, and in this context, heroic fairy tales emerge as a transformed version of epic thought. An akin (bard) compiling and combining the songs and poems widespread among the folk regarding a hero's farewell or lament led to the emergence of the first epos (epic) (Avezov, 1997a, s. 10). Similarly, in his study titled Фольклорная проза казахов (Folkloric Prose of Kazakhs) (Qasqabasov, 2014b, s. 24-30), it is stated that heroic fairy tales are structurally based on the "deficiency-journey-struggle-transformation" scheme.

One of the mentality elements that vividly stands out in the analyzed tales is the concept of struggle and resilience. For instance, in the Kendebay tale, the hero encountering and overcoming giants, lions, and various extraordinary beings at a young age reflects the idea that the individual must engage in an active struggle against natural and supernatural forces. Similarly, in the Älibek batır tale, the hero fighting dangerous entities and confronting death to reach his beloved reveals a mentality structure in which individual will and determination come to the forefront (Babalar sözi, 2011, s. 39-265). This demonstrates a significant similarity with the universal heroic motifs found in Thompson's (1958, s. 325-340) Motif-Index of Folk-Literature typological system. Motifs such as the hero's extraordinary birth, the acquisition of magical helpers or tools, fighting malevolent entities, and embarking on an arduous journey are frequently observed in Kazakh heroic fairy tales.

Another striking element in Kazakh heroic fairy tales is the concept of maturation realized through journey and trials. While the hero is initially an ordinary individual, they undergo a transformation due to the challenges encountered during the journey. In the Bayğulan tale, the long and arduous journeys embarked upon by the hero in search of a deer and a scorpion allow him to gain experience despite becoming physically weakened. However, the primary mentality element that draws attention in this tale is that the hero's greatest trial is being betrayed by his own family rather than by the outside world.

The lack of support from the mother and other family members serves as an important indicator of mentality showing that in Kazakh fairy tales, one must struggle not only against external enemies but also against internal and social conflicts (Campbell, 2004, s.295). The binary opposition of good and evil also constitutes a distinct ideological axis in the examined texts. While heroes typically represent positive values such as justice, honesty, and courage, the entities or individuals they encounter are identified with evil, trickery, and oppression. In the Kendebay tale, giants and other extraordinary beings, and in the Älibek batır tale, enemy figures appear as the representatives of this evil. In the Bayğulan tale, however, this opposition assumes a more complex form, demonstrating that evil can manifest within the family. This situation reveals that within the worldview of the tales, moral testing bears not only external but also internal and social dimensions (Babalar sözi, 2011, s. 39-265).

Another significant mentality element dominant in Kazakh fairy tales is the concept of active destiny. Although destiny plays a decisive role in the lives of the heroes, this destiny is not presented as a passive acceptance, but rather as a process shaped through struggle, effort, and volition. For

instance, the hero's return from death in the Älibek batır tale indicates that destiny is perceived as a mutable construct, while the hero's resurrection and subsequent vengeance in the Bayğulan tale demonstrate the efficacy of individual will against fate (Yıldırım, 2019, s. 109-374).

2. Structure

In narrative-based literary texts, structure is formed by the integration of plot, characters, space, and time within a systemic unity (Aktaş, 2013, p. 40). Kazakh heroic fairy tales are situated at the intersection of the epic tradition and the wondrous fairy tale genre; it is observed that this structure is established within a specific order in the examined tales of Kerkula Attı Kendebay, Bayğulan and Alibek Batır. In these texts, rather than a coincidental flow, the plot is shaped around a specific "heroic cycle." This cycle consists of the stages of the hero's birth, the preparation process, the struggle phase, the crisis/defeat, and the final victory (Propp, 2008, p. 112). The legendary heroes of African, American, and Australian tribes were born through one of these ways, and some of these scenes are also found in Kazakh legends and fairy tales. While traveling, a wealthy man finds a dried head. He burns it, wraps its ashes in a cloth, and places it in a chest. While rummaging through the chest, his daughter finds the ashes and tastes them with her tongue. Subsequently, the girl becomes pregnant and gives birth to a son, who later turns out to be highly intelligent. Legends about Genghis Khan also recount that his mother became pregnant with him from sun rays. In the tales of "Er Tostik" and "Alibek Batyr," the hero's mother became pregnant after consuming a specific food item (Qasqabasov, 2014c, pp. 115-116).

The primary element that triggers the plot in the folktales in question is generally the disruption of social order or a state of deficiency. In the tale of Kerkula Attı Kendebay, the emergence of the hero is tied to the necessity of resolving the grievances of the public. Kendebay is introduced into the narrative not merely as an individual hero, but as a figure tasked with ensuring the welfare of society. Similarly, in the Alibek Batır tale, the hero's struggle is not just a pursuit of personal success, but aims to protect the social order against enemies.

The hero's entry into the narrative is often manifested through the courage and strength they display at an early age. In the Kerkula Attı Kendebay tale, the hero growing rapidly and exhibiting extraordinary powers demonstrates his chosenness. Likewise, in the Bayğulan tale, the hero's refusal to abandon the struggle despite the hardships he encounters indicates that he is a figure bound to destiny (Babalar sözi, 2011, pp. 39-265).

In the development of the plot, the hero is seen to undergo various trials. These tests enable his maturation both physically and mentally. In the Alibek Batır tale, the conflicts the hero enters into with enemies are not merely displays of power but also constitute a strategic test. In the Bayğulan tale, on the other hand, the obstacles encountered by the hero appear as stages that test his patience and determination. A prominent element drawing attention in these fairy tales is that the hero encounters a difficult situation and escapes from it through either his own power or helper elements. In the Kerkula Attı Kendebay tale, the hero's horse is not merely a means of transportation, but an important helper figure that guides him and provides support in battle. This situation reveals the strong bond established between the hero and the horse within the narrative (Yıldırım, 2019, pp. 109-374). The plot concludes with the hero defeating his enemies, re-establishing order, and restoring social equilibrium. This resolution demonstrates that the tales exhibit a closed structure, wherein the initially disrupted order is ultimately restored.

a) Characters (Protagonists and Helper Figures)

In the examined fairy tales, characters occupy specific positions within the narrative structure in accordance with distinct functions. The protagonists (Kendebay, Bayğulan, Alibek Batır) are exemplars of the batyr (warrior-hero) archetype, representing core values such as courage, strength and justice. These heroes act not merely in pursuit of individual success, but with the explicit aim of ensuring the peace and stability of society. Helper figures—particularly the hero's horse—constitute vital elements of the narrative. In the tale of Kerkula Attı Kendebay, the horse emerges as the hero's greatest supporter and plays a decisive role in his ultimate success. This dynamic demonstrates that

within Kazakh culture, the horse is not merely a mount, but also a profound symbol of intellect and guidance. Conversely, opposing forces generally manifest as enemy figures, tyrannical rulers, or formidable obstacles encountered by the hero. In the Alibek Batır tale, the struggles against these adversaries form the fundamental conflict of the narrative (Babalar sözi, 2011, pp. 39-265). As Sarbassova (2015, p. 238) posits, horse coat colors are an inseparable part of Kazakh national identity and "consciousness," wherein the color of the horse is intrinsically sealed with the destiny of the hero in epics. Furthermore, Zhiyenbayev and Tolebay (2026a, p. 630) state that the image of the horse in Kazakh fairy tales is conceptualized as "the wings of man" (adamnıñ qanatı); as a linguistic reflection of this deep bond, each specific hair tone and shade is matched with a highly specialized terminology. In the mythological worldview of Turkic peoples, Khidr (or Kydyr) is accepted as a saint in human form and a bringer of good fortune (Sağınadinqızı, 2024, p. 111). Within these heroic fairy tales, the archetype of Khidr typically manifests during the resolution process to guide the narrative toward its denouement.

Gender roles—whether viewed as a consequence of biological existence or as temporal, spatial, social, economic, or political learned/taught behaviors—do not remain merely a reality confined within the triangle of the individual, family, and society; they actively permeate literary texts and narratives. Epic and folktale texts, which constitute a significant portion of oral folk creations, serve as vital repositories that harbor these cultural codes within their structural layers (Atasever, 2022, p. 672). In this context, female characters are generally cast either in the roles of the "beautiful girl/sister" who requires protection, or as the omniscient "sorceress kempir" (witch/old woman archetype). Characters such as Akbilek Kız or Naran function as the initiating cause of the plot; the hero takes action specifically to rescue them or to win their hand in marriage. In certain instances, supernatural women, such as peri (fairy) maidens, assume the role of the ultimate savior during the hero's most critical moments of helplessness (Zhiyenbayev & Tolebay, 2026b, p. 110).

Ultimately, the characters are evaluated along two main axes: the courageous/merciful figures and the opposing forces. The merciful and just actions of the heroes are invariably rewarded at the climax of the narrative, whereas malevolent and treacherous characters are systematically punished.

b) The Spatial Element

In these fairy tales, space plays a significant role in the development of the plot. Open spaces come to the forefront as the hero's arena of struggle. The steppe, the road, and distant realms are the domains where the hero remains in constant motion and proves his worth. In the tale of Kerkula Attı Kendebay, the journey embarked upon by the hero represents both his physical and symbolic transformation process. Enclosed or hazardous spaces, on the other hand, serve as the environments where the hero is tested. While the challenging environments encountered in the Bayğulan tale test the hero's endurance, the locations where the enemies reside in the Alibek Batır tale manifest as spaces where the conflict intensifies (Yıldırım, 2019, pp. 109-374).

In Kazakh heroic fairy tales, it is possible to see all reflections of traditions, customs, values, and mores, alongside life experiences within the vast steppe, the influence of geography on topnymic naming processes, the warrior characteristics of Kazakh Turks, and their nomadic lifestyle. In terms of spatial settings, the expansive steppe geography, mountains, forests, deserts, and far-off countries predominate in Kazakh heroic fairy tales. These spaces are not merely physical settings, but also symbolic spheres where the hero is tried (Yorulmaz Kahve, 2022, p. 748). Generally, spaces can be categorized into two main domains: real and extraordinary. This structural diversity demonstrates that the tales draw sustenance simultaneously from both objective social realities and fantastic elements.

c) The Concept of Time

In the examined fairy tales, time is not bound to a specific historical framework. The narratives generally take place in an indefinite past time, which allows the tales to acquire a universal quality. Time varies dynamically according to the significance of events. While the hero's growth process and journeys are conveyed rapidly, the combat scenes are narrated in much greater detail. This structural choice strengthens the action-oriented nature of the narrative. Furthermore, time is

observed to possess a cyclical structure. The initial order, which is disrupted at the beginning, is ultimately restored through the intervention of the hero. This structural pattern is clearly observed in the tales of Kerkula Attı Kendebay, Bayğulan, and Alibek Batır.

3. Theme

Thematically, Kazakh fairy tales draw attention as narratives shaped around the hero's journey and the trial stages encountered during this journey. In the examined tales of Kerkula Attı Kendebay, Bayğulan, and Alibek Batır, although the themes develop through different events at the surface structure, they converge in a shared semantic world that determines the hero's maturation process at the deep structure. In this context, the prominent primary themes in these fairy tales are journey, trial, individual transformation (maturation), struggle, and the binary opposition of good and evil. These themes are not merely elements that shape the plot, but are also fundamental building blocks that determine the hero's internal development (Campbell, 2004, p. 295).

The most prominent theme in the tales is the hero's journey. Beyond being a physical movement, the journey represents a step taken by the hero into the unknown and the very beginning of the transformation process. In the Kerkula Attı Kendebay tale, the hero's departure demonstrates that he exits the childhood stage and enters a process of proving himself. The hardships encountered during this journey test not only his physical strength but also his will and determination. Similarly, in the Alibek Batır tale, the path embarked upon by the hero to fight enemies appears as a mandatory stage of individual development. Another fundamental element directly linked to the theme of the journey is the motif of the trial (test). The hero undergoes different types of tests throughout the way. These tests bear intellectual and moral dimensions as much as physical ones. In the Bayğulan tale, the obstacles and hardships encountered by the hero stand out as crucial stages that test his patience and endurance. During this process, the hero confronts not only the external world but also his own internal fears and limitations. In this respect, the theme of trial (Table 1) serves as a foundational stage that prepares the internal transformation of the hero.

Table 1. Comparison of Thematic Elements in the Examined Kazakh Fairy Tales

Tale Name	Purpose and Nature of the Journey	Type of Trial and Struggle	Good-Evil Binary Opposition	Outcome of the Maturation Process
Kerkula Attı Kendebay	Stepping into the unknown and proving oneself by emerging from the childhood phase.	A struggle against supernatural entities and enemies, testing physical strength, will, and determination.	While the hero represents justice and righteousness, the enemies he encounters symbolize evil and forces that disrupt order.	Transformation from an inexperienced individual into a strong, conscious, responsible, and ideal hero.
Bayğulan	A long and arduous quest process that is physically weakening yet experience-building.	Obstacles requiring patience, endurance, and resilience rather than direct warfare; confronting one's own fears and	A complex moral dimension where evil can stem not only from the external world but also from within the family through	Internal maturity and resilience achieved on the basis of patience and determination by not giving up in the face of hardships.

		limitations.	betrayal.	
Alibek Batır	A mandatory stage of individual development embarked upon to fight enemies and restore the disrupted order.	Confronting isolation, helplessness, and mortality, in addition to physical and strategic wars waged against enemies.	Physical warfare simultaneously serving as a moral test; the rewarding of goodness and the defeat of evil.	Transformation into a figure who not only is a good warrior but also restores the disrupted balance and establishes order.

The trial process in Kazakh fairy tales directly culminates in the maturation of the hero. The hero, who is initially inexperienced or has not yet proven himself, transforms into the ideal heroic archetype through the journey and trials. In Kerkula Attı Kendebay, the hero's transition into a strong, conscious, and responsible individual at the end of the process—in stark contrast to his initial state—serves as a clear manifestation of this theme. Similarly, the transformation of Alibek Batır as a result of his struggles, evolving from a mere warrior into an order-establishing figure, demonstrates the completion of the maturation process (Propp, 2008, p. 112). Another prominent theme in the tales is struggle. However, this struggle does not solely consist of wars waged against the enemy. The hero frequently confronts conditions such as isolation, uncertainty, and helplessness. While the battles with enemies in the Alibek Batır tale exemplify physical struggle, the adversities encountered in Bayğulan manifest as tests that demand patience and resilience. This situation demonstrates that the struggle possesses a multi-layered structure (Yıldırım, 2019, pp. 109-374). One of the fundamental determinants of the thematic structure is the binary opposition of good and evil. While the hero typically embodies justice and righteousness, the opposing forces are constructed as elements that disrupt order. The hero's struggle against enemies in the tales of Kerkula Attı Kendebay and Alibek Batır is a clear reflection of this antithesis. This conflict is not merely a physical war, but also functions as a moral test. The eventual defeat of evil and the rewarding of goodness at the conclusion of the tales reinforce the didactic dimension of the narrative.

4. Linguistic Features

The language of Kazakh fairy tales exhibits a formulaic and repetition-based structure that reflects the defining characteristics of the oral narrative tradition. In the examined tales of Kerkula Attı Kendebay, Bayğulan, and Alibek Batır, the language is constructed with a simple, direct, and listener-oriented delivery, particularly emphasizing the hero's journey and the trial stages encountered throughout this process. In this context, language functions not merely as a medium of narration, but as a structural element that renders the hero's maturation process visible. The lexicon utilized in the language of the tales is heavily concentrated along the axis of journey, struggle, and trial. Expressions such as "setting out on a journey," "traveling to distant realms," "overcoming obstacles," and "encountering the enemy" stand out as linguistic formulas that reflect the hero's internal transformation as much as his physical movement. The constant state of motion of the hero in the Kerkula Attı Kendebay tale increases the density of verbs in the language, which imparts a dynamic structure to the narrative. Similarly, the density of words pertaining to warfare and struggle in the Alibek Batır tale makes the hero's trial process distinct at the linguistic level. The language of the fairy tales is simple and written in a tongue that anyone can understand; being anonymous, they reflect the literary identity of the folk (Ashimova, 2020, p. 35). Idioms within the tales are crucial linguistic elements that reify the challenges faced by the hero and his attitude toward these difficulties. Idiomatic expressions such as "risking one's life," "fighting to the death," and "not

turning back from one's path" emphasize the determination displayed by the hero while undergoing trials. In the Bayğulan tale, the hero's refusal to surrender to the obstacles he encounters is reinforced through such idiomatic expressions. These idioms not only enrich the narration but also make the hero's maturation process linguistically observable. Formulaic expressions and formal delivery patterns demonstrate the structural dependence of the tales on the oral performance tradition. The tales generally open with a timeless introduction such as "Once upon a time..." and the hero's departure on a journey is expressed through specific formulas. Repetitive expressions at the moments when the hero confronts trials determine the rhythm of the narrative. For instance, the repetition of similar word formulas in scenes where the hero engages in an arduous struggle both enhances the dramatic effect and keeps the listener's attention active (Çetin, 2009, p. 265). Expressions functioning as proverbs and counsel in the examined tales acquire meaning particularly during the hero's trial process. Sayings such as "he who patient wins" or "a brave man reveals himself on a difficult day" emphasize that the hardships encountered by the hero serve as vehicles of maturation. Such expressions are frequently conveyed through elderly, wise, or guiding characters and assist the hero in finding the true path. This phenomenon demonstrates that language simultaneously carries an educational and orienting function. Another remarkable element in the language of the tales is the density of vocabulary related to horses and travel. In the Kerkula Attı Kendebay tale, the horse is not merely a narrative element but a symbol that is constantly repeated in the language and integrated with the hero's identity. The speed, strength, and loyalty of the horse are frequently expressed through similes and repetitions. This dynamic ensures that the hero's journey process is reinforced linguistically as well. Repetitions and rhythmic delivery occupy a significant place in the language of the tales. The hero's power, the magnitude of the obstacles he encounters, or the difficulty of the journey are emphasized through the repetition of similar expressions. These repetitions intensify especially during moments of trial. While the repetitions used in the narration of combat scenes in the Alibek Batır tale render the hero's struggle more evocative, the sequential listing of hardships in the Bayğulan tale creates a rhythmic structure that brings the hero's endurance to the forefront.

5. Narrative Style

In terms of narrative characteristics, Kazakh fairy tales display a structure in which epic and fairy-tale elements are intertwined, bearing the traces of the oral narrative tradition. In the examined tales of Kerkula Atlı Kendebay, Bayğulan, and Alibek Batır, the narration (Table 2) is built upon a dynamic composition that explicitly centers on the hero's journey and the trial stages encountered during this process. In this context, the narrative style exhibits a line of development that follows the hero's process of overcoming difficulties step by step.

Table 2. Narrative Characteristics and Functions in Kazakh Fairy Tales

Narrative Characteristic	**Function and Impact**	**Sample Tale / Situation**
Dynamic Composition and Journey Axis	Determines the rhythm of the narrative and reflects the hero's physical journey in parallel with his internal transformation.	*Kerkula Atlı Kendebay* (the departure and successive trials), *Alibek Batır* (continuous motion provided through distinct struggle scenes).
Dramatic and Escalating Narration	Heightens the tension during trial scenes, details the events, and progressively renders the hero's development visible.	*Bayğulan* (the construction of each new obstacle to be more difficult than the preceding one).
Hyperbolic and Fantastic Style	Combines realistic and extraordinary elements to elevate the hero to an epic	*Kerkula Atlı Kendebay* (the exaggerated presentation of the hero's extraordinary strength and the

	dimension as an idealized figure.	speed of his horse).
Repetitive and Rhythmic Structure	Imparts a rhythm aligned with the oral tradition, helping the listener to visualize the events in their mind and follow them with ease.	*Alibek Batır* (similar formulas in combat scenes), *Bayğulan* (the sequential listing of obstacles).
Didactic (Educational) Perspective	Exalts social values and indirectly conveys the message that difficulties are necessary for the development of the individual.	General (The praising of the hero and the glorification of his achievements, while opposing forces are presented negatively).

Here is the academic-level English translation of the provided text, using precise folkloric and philological terminology while maintaining the original citations: The narration in fairy tales typically begins with a state of deficiency or a problem, which functions as the primary element that impels the hero to take action. In the tale of Kerkula Atlı Kendebay, the emergence and departure of the hero form the starting point of the narrative; this movement concurrently marks the first step of his maturation process. From this point onward, the narration presents the trials encountered by the hero within a successive order (Çetin, 2009, p. 263). One of the most remarkable features of the narrative style is its journey-oriented progression. The hero's transition from one space to another determines the rhythm of the narrative. In the Alibek Batır tale, the journey embarked upon by the hero to confront his enemies is conveyed by enriching it with various combat scenes. During this process, rather than a static structure, the narration exhibits a flow in constant motion. This dynamism reflects the hero's internal transformation in parallel with his physical journey (Campbell, 2004, p. 295). The trial scenes constitute the most intensive and dramatic sections of the narrative. In these parts, the pace of the narration quickens, the tension heightens, and the events are conveyed in a more detailed manner. In the Bayğulan tale, the difficulties encountered by the hero are presented progressively, creating a crescendo effect in the narration. Each new obstacle is constructed to be more challenging than the previous one, rendering the hero's development visible. Thus, the narration becomes not merely a tool that relays events, but an element that structures the hero's maturation process. Regarding the oldest genres told by the Kazakh folk among wondrous fairy tales, it is necessary to first mention the wondrous folktales about the "hunter-marksman." The hunter here is not the hunter-marksman found in the recently formed "realistic fairy tales"; he is a hunter-marksman operating within a world of imagination (Avezov, 1997b, p. 80). Narration in Kazakh fairy tales is enriched by the concurrent use of realistic elements and extraordinary components. The entities the hero encounters during his journey, the events he experiences, and the achievements he secures are often presented in a hyperbolic and fantastic language. In the Kerkula Atlı Kendebay tale, the hero's strength, the speed of his horse, and the obstacles he faces are elevated to an epic dimension through hyperbolic narration. This style ensures that the hero is presented as an idealized figure, distinct from an ordinary individual. The style of heroic fairy tales is also defined by its own distinct characteristics. A slow-paced narration is dominant here, carrying a certain epic breath. The hero's struggle against the enemy is narrated enthusiastically. These features and themes—such as heroism and marriage, battling the enemy, and struggling against supernatural entities—bring heroic fairy tales significantly closer to the heroic epic. The hero archetype in the heroic epic, along with the valor and courage in his character, has undoubtedly developed on the foundation of heroic fairy tales. This genre of folk prose is one of the most vital sources, one of many springs, of the heroic epic—that is, the epic genre (Qasqabasov & Aymuhambet, 2024, p. 152). Another important technical element used in the narration is the repetitive and rhythmic structure. Particularly, the repetition of

similar events encountered during the hero's journey allows the narration to acquire a rhythm aligned with the oral tradition. The transmission of combat scenes through similar formulas in the Alibek Batır tale, or the sequential listing of obstacles in the Bayğulan tale, serve as examples of this rhythmic structure. These repetitions assist the listener in following the narrative more easily and visualizing the events in their mind. While the narrator relays the events like an objective observer, they simultaneously possess a perspective that exalts social values. While the achievements of the hero are praised, opposing forces are presented in a negative manner. This dynamic strengthens the didactic dimension of the narrative. The hero successfully emerging from every trial conveys an indirect message to the listener: hardships are necessary stages for the development of the individual. The structural and thematic analysis of Kerkula Attı Kendebay, Bayğulan and Alibek Batır demonstrates that Kazakh heroic fairy tales function as highly sophisticated narrative frameworks rather than simple oral entertainment. The core finding of this study reveals that the "deficiency-journey-struggle-transformation" cycle identified by Qasqabasov (2014b) does not merely propel the linear advancement of the plot; instead, it serves as a profound psychological and cultural template for individual self-actualization within Kazakh cultural thought. By aligning these narratives with modern narratological frameworks, this paper bridges traditional Turkic folklore studies and international monomyth theories.

The structural execution of the hero's journey in the examined texts aligns significantly with Joseph Campbell's (2004) conceptualization of the monomyth. The progression from an initial state of social or familial deficiency to the ultimate restoration of cosmic and social balance reinforces Vladimir Propp's (2008) structural morphology, confirming that Kazakh heroic tales operate within a closed, highly regulated cyclic system. However, a critical divergence observed in the corpus—particularly in the tale of Bayğulan—challenges the conventional expectation of purely externalized heroic conflicts. While Kendebay and Alibek Batır confront localized and supernatural adversaries to secure societal welfare, Bayğulan internalizes the trial motif by centering the crisis on familial betrayal and moral isolation. This structural variance suggests that the traditional Kazakh coming-of-age narrative model accommodates complex socio-psychological realities, signaling that a hero's maturation is contingent upon overcoming both external physical perils and internal, domestic fractures.

Linguistically, the dense utilization of a highly specialized lexicon surrounding horse culture and geography highlights how the Kazakh language reifies abstract psychological transformation into tangible, spatial realities. The semantic richness of horse coat colors and the conceptualization of the horse as "the wings of man" (adamnıñ qanatı), as documented by Sarbassova (2015) and Zhiyenbayev and Tolebay (2026a), prove that the helper figure is structurally inseparable from the hero's identity. The rhythmic repetitions and formulaic openings ("Once upon a time...") do not merely indicate oral structural reliance as Çetin (2009) suggests; they create an immersive, ritualistic narrative space where cultural codes, gender expectations, and ethical values are systematically transmitted to the audience. Furthermore, the integration of mythic and saintly archetypes, such as Khidr (Kydyr), during resolution phases demonstrates the hybrid nature of Kazakh folk prose, acting as a transitional layer between archaic mythic thought and formalized epic aesthetics. The strictly enforced binary opposition of good and evil observed across all three texts underscores the deeply didactic function of the narrator, who balances an objective delivery with an underlying socio-educational mission to reinforce tribal cohesion, justice, and resilience. Ultimately, this discussion establishes that the typological structure of journey and trial motifs in Kazakh fairy tales offers a multi-layered, functional model of maturation, illustrating how historical memory and collective consciousness are preserved through stylized linguistic and narrative choices.

Conclusion

As a result of this study, it has been determined that the examined fairy tales of Kerkula Atlı Kendebay, Bayğulan, and Alibek Batır are significant narratives within the Kazakh oral storytelling

tradition that reflect the process of maturation through the motifs of the hero's journey and trials. The primary findings of the research demonstrate that the plot in these texts possesses a multi-layered structure, reflecting not only a struggle that takes place in the external world but concurrently the internal transformation and development of the hero. The plot in these fairy tales typically initiates with a state of deficiency or threat and is shaped around the journey embarked upon by the hero to eliminate this condition. Through the various trials encountered by the hero, this journey transforms into a process that enables his maturation both physically and mentally. In this context, the motifs of journey and trial emerge not merely as elements that advance the narrative progression, but as fundamental structural components that make it possible for the hero to evolve into an ideal individual.

When evaluated from a structural perspective, it is observed that the elements of character, space, and time are functionally constructed to support the hero's maturation process. Throughout the journey, the hero encounters diverse tests in different spaces, while time exhibits a flexible structure that intensifies this process and heightens the dramatic effect. Thus, all components of the narrative converge within a holistic system centered on the transformation of the hero. In terms of linguistic and narrative characteristics, the tales effectively project the hero's journey and trial processes through formulaic expressions, repetitions, and a rhythmic structure unique to the oral narrative tradition. The linguistic and narrative elements, which intensify particularly during scenes of struggle and testing, render the challenges encountered by the hero distinct, while the process of overcoming these adversities enhances the dramatic power of the narrative. Thematically, elements such as journey, trial, struggle, and the binary opposition of good and evil stand out as the primary building blocks that explicate the hero's maturation process. During this process, the hero does not merely defeat his enemies; by transcending his own limitations, he also becomes a more conscious, powerful, and responsible individual. In this respect, the fairy tales establish a robust relationship between individual development and the restoration of social order. Conclusively, the examined Kazakh fairy tales can be evaluated as narratives shaped around the hero's journey and trial processes, presenting these stages as a model of maturation. These narratives are of profound importance not merely as folkloric products, but as symbolic texts reflecting the process of self-actualization of the individual within Kazakh cultural thought.

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From oral epic to digital story: a scene-based analysis of agency and cultural knowledge in Alpomish

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Abstract: This article develops a text-grounded model for adapting Uzbek oral epic to digital storytelling. It examines eight purposively selected scenes in the English translation of the Alpomish version associated with Fozil Yo'ldosh o'g'li: the hero's naming, Barchin's challenge, captivity, the horse's return, Ulton's takeover, Alpomish's Qultoy disguise, public wedding contests, and recognition at home. A transparent four-feature code records cultural knowledge, distributed agency, public or performative affordance, and identity transition. Seven scenes contained explicit cultural knowledge and distributed agency; five contained a public or performative affordance, and six staged an identity transition. These are scene-level descriptive counts, not population estimates or learning-effect measurements. Close reading shows that the epic's plot repeatedly makes action depend on Barchin, Qaldirghoch, Tovka, Boychibor, and public witnesses as well as on Alpomish. The article translates these findings into a five-stage digital-storytelling sequence that preserves source attribution, performance context, variant awareness, and learner interpretation. Its contribution is an auditable scene matrix and an instructional design derived from a defined primary text rather than a claim about classroom outcomes. The analysis is limited to one English translation and should be checked against Uzbek-language performance materials with community participation.
Keywords: Alpomish; Uzbek epic; digital storytelling; oral tradition; cultural literacy; narrative analysis.

Introduction

Uzbek oral epic is transmitted through more than a written sequence of events. The doston tradition joins narrative, poetic language, voice, memory, audience, and the knowledge of performers. In the English edition used here, the introductory material describes epics as recited and sung by bakhshi with instruments and as narratives shaped by communal life (Fozil Yo'ldosh o'g'li, 2018). This framing matters for digital adaptation: a screen version can preserve plot while losing the social relationships and performance cues that make a story intelligible. The present article asks a focused question: which features of selected Alpomish scenes can be carried into a digital story in a way that keeps cultural knowledge, distributed agency, performance, and identity visible?

Alpomish is a useful case because its narrative movement is driven by more than a solitary hero. Barchin sets conditions for her suitors and acts with resolve; Qaldirghoch connects otherwise separated episodes; Tovka provides information about Boychibor; the horse's actions enable escape; and witnesses interpret the returning hero's public performance. Scholarship on the epic likewise emphasizes the strong narrative role of Barchin and Qaldirghoch and the diversity of its variants (Eshonqulov, 2015). These relationships offer a practical basis for teaching students to see plot as a network of choices, testimony, and recognition rather than as a list of heroic feats.

Digital storytelling can give learners a medium for combining voice, images, movement, and written explanation. Robin (2008) discusses digital storytelling as an educational tool, while UNESCO's safeguarding framework defines heritage work to include documentation, research, transmission, and revitalization, with communities involved in safeguarding (UNESCO, 2003). Neither source implies that putting heritage on a screen automatically protects it. The pedagogical

problem is how to make adaptation accountable: learners need to identify their source, distinguish the translation from the oral tradition as a whole, and explain what they changed.

This article makes two bounded contributions. First, it presents a small, replicable scene analysis of one identifiable English text. Second, it derives a digital-storytelling sequence from patterns visible in that analysis. It does not report a classroom intervention, test student outcomes, estimate the prevalence of motifs across Uzbek epic variants, or claim that the translation fully represents the living tradition. The findings are therefore interpretive and descriptive. Their value is that the coding decisions and textual anchors are made inspectable so that future work can compare editions, translations, or performed versions.

Materials and Methods

Primary text and sampling

The primary material is the 2018 English-language edition Alpomish: Uzbek heroic epos, based on the version recited by Fozil Yo'ldosh o'g'li, translated by Kosimboy Mamurov, and edited for publication by Dilnoza Odilova. The text is publicly available through the University of Uzbek Language and Literature named after Alisher Navoiy's digital library record and a full-text PDF. The unit of analysis is a narrative scene, not an individual line. Eight scenes were selected purposively to cover the arc from childhood naming through threatened marriage, captivity, return, disguise, public recognition, and restored kinship. Scene boundaries follow shifts in action and location in the translated narrative.

The selection uses the edition's printed page numbers to make checking possible: the naming scene appears around pp. 21–23; Barchin's request and suitor context around pp. 33–34; the captivity and Boychibor material around pp. 208–212; Ulton's threatened marriage and Qultoy disguise around pp. 265–270 and 281; and the wedding and return sequence around pp. 294–308 (Fozil Yo'ldosh o'g'li, 2018). The spelling of names follows the English edition. The transliteration and poetic phrasing of that translation are editorial choices, not a substitute for the Uzbek-language text or a live performance.

Analytical procedure

A directed qualitative content analysis was conducted in two passes. In the first pass, each selected scene was summarized in one sentence and anchored to the episode's action. In the second, each scene was coded as present (1) or absent (0) for four features. Cultural knowledge was coded when a scene explicitly represented a social practice, relationship, material term, or customary event that could be contextualized for learners. Distributed agency was coded when a non-Alpomish actor or collective materially influenced the next action, such as by setting conditions, providing information, enabling escape, refusing coercion, recognizing identity, or publicly responding. Public or performative affordance was coded only when a scene included a public contest, audience-facing performance, or repeated public announcement; ordinary verse dialogue alone did not qualify. Identity transition was coded when the scene tested, concealed, or publicly changed a character's status or recognized identity.

The binary scheme is intentionally modest. It records whether a defined feature is salient in a selected scene; it does not measure its importance, cultural representativeness, or emotional intensity. The author applied the codebook to all eight scenes as a single analyst. No intercoder agreement statistic is reported. Counts were calculated by summing the 0/1 scene entries in Table 2. The bar chart reports those same sums, with denominator eight. Close-reading notes were then used to explain how a feature could inform a digital-story module without making causal claims about student learning.

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The definitions below specify the positive threshold and one boundary for each feature. A code was assigned only when the scene met the stated threshold; ambiguous or merely implied evidence was coded absent. This rule makes the negative cells as important as the positive ones and allows another reader to challenge or repeat the coding.

Table 1. Operational codebook used to classify the eight selected scenes.

Feature	Positive coding rule	Boundary / exclusion
Cultural knowledge	A named practice, social relation, customary event, or material term is explicit and can be contextualized.	A general setting detail without an identifiable practice or relation.
Distributed agency	A non-Alpomish actor or group changes the next action through choice, information, assistance, refusal, recognition, or response.	A character is present but does not affect the bounded scene's next action.
Public / performative	The scene includes a public contest, audience-facing performance, or repeated public announcement.	Verse or dialogue alone, without a public event or audience-facing action.
Identity transition	The scene tests, conceals, or publicly changes a character's status or recognized identity.	A change in location or mood without a tatus or recognition shift.

Scope and research ethics

The study analyses a published literary translation and involves no human participants, interviews, recordings, or animal subjects. It therefore did not require participant consent or animal-welfare review. Since digital adaptation can circulate cultural material beyond its original context, the resulting design treats attribution, source limitations, translation status, and community consultation as explicit production steps. The analysis does not reproduce a long passage or a previously published figure; both figures in the manuscript are original visualizations of the present analysis.

Results

Scene-level coding

The coding indicates that cultural knowledge and distributed agency recur in seven of the eight scenes. Public or performative affordance appears in five, while identity transition appears in six. These totals describe the selected sample only. The full scene-by-scene decisions, including negative cases, are shown in Table 2; Figure 1 visualizes the column totals.

Table 2. Scene-level coding of the selected Alpomish episodes

(1 = feature present under the stated codebook; 0 = absent).

Scene	Cultural knowledge	Distributed agency	Public / performative	Identity transition
Naming and early teaching	1	0	1	1
Barchin's challenge	1	1	1	0
Captivity and report of Boychibor	0	1	0	1
Escape and reunion with Boychibor	1	1	0	1
Ulton's rule and coercion	1	1	0	0
Qultoy disguise	1	1	1	1
Wedding contests	1	1	1	1

Scene	Cultural knowledge	Distributed agency	Public / performative	Identity transition
Recognition and return	1	1	1	1

Note. Scene spans are based on the edition's printed page numbers: naming/teaching pp. 21–23; Barchin pp. 33–34 and 39–42; captivity and escape pp. 208–212; Ulton pp. 281–282; disguise pp. 265–270; wedding and recognition pp. 294–308. Coding is interpretive, completed by one analyst, and not an estimate of motif prevalence across variants.

The first scene links ability, family instruction, and public naming. At age seven, Hakimbek demonstrates exceptional strength and is named Alpomish by those who gather around him. The translated introduction also places learning, riding, and martial training within parental expectations. This scene can therefore support a discussion of how a community names a hero and which kinds of competence it values. Its code for public affordance reflects a gathered audience and public naming, while its identity-transition code records the shift from child Hakimbek to publicly recognized Alp. The negative agency code reflects the narrow definition: no non-heroic actor materially changes the next action within the bounded scene.

Barchin's challenge makes agency less centralized. The narrative gives her a time-bound choice among suitors and has her send for help; the broader scene frames a set of contests through which a marriage claim is publicly tested. The analysis codes cultural knowledge because the episode depends on courtship and contest conventions, and public affordance because challenges and competition can be staged for an audience. Barchin's decision-making is not simply a reward at the end of the hero's journey: her actions initiate the rescue plot and define the conditions under which the suitors are judged.

The captivity sequence supplies a negative case for public affordance. It is narratively and emotionally prominent, but its core action is not a public contest or audience-facing announcement under the codebook. Tovka's report about the tortured horse nevertheless changes what Alpomish attends to and seeks. In the following escape scene, Boychibor is not a decorative symbol; the horse's physical action helps Alpomish leave the dungeon. The code therefore registers distributed agency in both scenes and identity transition as the captivity and escape alter the hero's status from imprisoned captive to returning actor. This distinction prevents the chart from treating every vivid episode as performative in the same way.

Ulton's takeover is coded for cultural knowledge because it represents the social consequences of rule, kinship obligation, and a threatened forced marriage. It receives distributed agency because Barchin's refusal and the reactions of those around her resist a simple account of the usurper's power. Qultoy's disguise then turns identity into a public performance: Alpomish uses the old man's appearance to enter a dangerous social space, while humor, food, gifts, and wedding customs shape how others interpret him. The wedding contests amplify that ambiguity. Spectators see improbable skill, infer that the disguised participant may be Alpomish, and respond before his identity is openly declared.

The return sequence makes recognition collective. Repeated public announcements organize the scene, but the social meaning comes from family and community response: the news reorders relationships that had been suspended by captivity, absence, and coercive rule. The identity code captures the explicit disclosure of Alpomish, while the distributed-agency code records that recognition depends on others hearing, interpreting, and responding. Together, these readings yield the central pattern: the epic repeatedly stages heroism as socially recognized and relationally enabled.

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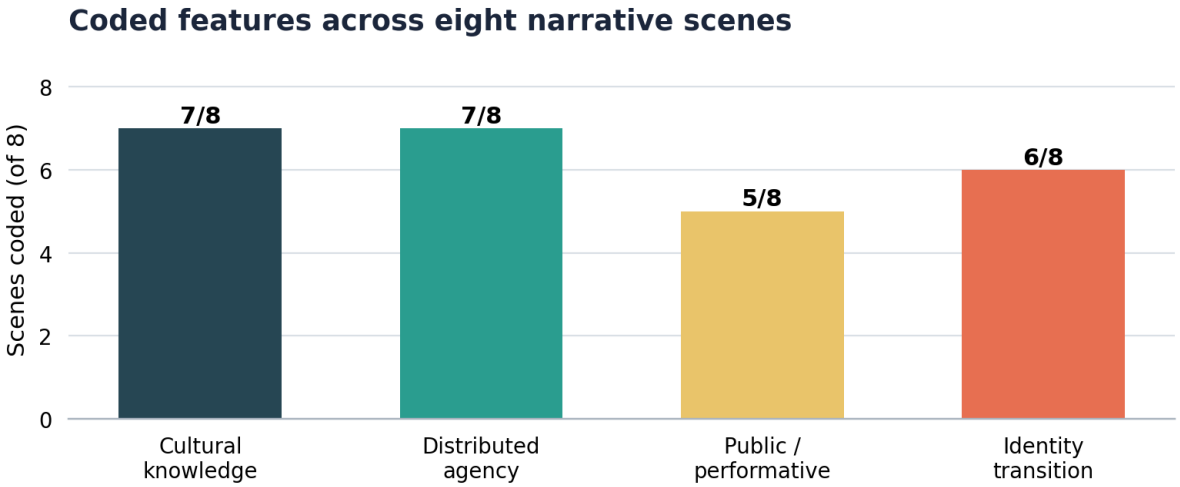

Figure 1. Number of selected scenes containing each coded feature (n = 8 scenes). Bars are direct sums of Table 2; they do not represent percentages of the whole epic or learner outcomes.

A digital-storytelling sequence derived from the analysis

The scene analysis supports a five-stage production sequence (Figure 2). It begins with source location because learners need to know whose version, translation, and editorial framing they are using. It then moves to scene reading and coding; comparison of voices and perspectives; construction of a short digital story; and reflection with attribution. Each stage addresses a specific result: source identification responds to the single-translation limitation, scene coding makes hidden narrative patterns discussable, voice comparison foregrounds distributed agency, production makes performance choices visible, and reflection guards against presenting a student adaptation as the tradition itself.



Figure 2. Five-stage learning sequence for adapting a selected epic scene into a digital story. The sequence is a design proposal derived from the analysis, not an experimentally validated intervention.

A practical assignment could ask pairs to produce a two- to four-minute audio-visual retelling of one selected scene. The learners would cite the edition and page range, identify whether dialogue is translated or newly written, and include a short creator's note naming any omitted or invented material. A storyboard should preserve at least one decision or action by a non-heroic character. For Barchin's challenge, for example, learners can represent her choice and the public conditions alongside the hero's response. For the horse's escape, a sound or animation choice can show that Boychibor acts within the plot rather than serving as scenery. For Qultoy's disguise, learners can distinguish what the audience knows from what the wedding crowd knows.

Discussion

What the scene pattern adds

The scene-level results sharpen the earlier conceptual argument of the first draft by grounding it in identifiable narrative material. They show how digital storytelling can begin with a close-reading question: whose action changes what happens next, and who recognizes the significance of that

action? This question prevents the adaptation from reducing Alpomish to an uninterrupted sequence of feats by one central hero. In the selected scenes, Barchin's conditions, Tovka's report, Boychibor's escape action, and the community's public recognition each contribute to plot movement. The finding is consistent with scholarship that treats the epic's women characters as narratively consequential, while the present analysis makes that claim auditable through scene-level coding (Eshonqulov, 2015).

The high frequency of cultural-knowledge codes also requires careful interpretation. Seven scenes contained at least one cue under a deliberately broad operational definition. This does not mean that each scene is culturally representative, that one translation captures all Uzbek practice, or that learners will acquire cultural literacy by seeing those cues on screen. It means that the selected text offers multiple points where an educator can ask what a social practice means in this narrative, what the translation makes visible, and what additional source or community knowledge is needed. This aligns with UNESCO's emphasis on safeguarding as transmission and revitalization involving communities, rather than mere storage of cultural objects (UNESCO, 2003).

The public or performative feature is lower than the cultural and agency features because it uses a narrower criterion. Five scenes include a contest, audience-facing performance, or repeated public announcement. The negative cases matter pedagogically: captivity and the private horse reunion may be emotionally central without becoming spectacle. A good digital adaptation should not turn every scene into a game or staged competition. Instead, learners can vary media according to function: quiet voice-over for captivity, contrasting sound perspectives for the reunion, and public framing for the wedding contests. This is a design implication from textual interpretation, not evidence that one medium is more effective.

Implications for teaching and adaptation

Three design choices follow. First, preserve provenance at the level of each product. The source note should identify the edition, translator, version attribution, and any secondary material consulted. A digital story assembled from the 2018 translation should be labelled an adaptation of that translation, not a definitive recording of the oral epic. Second, make perspective visible. Learners can storyboard a scene twice, once from Alpomish's point of view and once from Barchin's, Tovka's, or a spectator's. The difference reveals how information is distributed and how agency is interpreted. Third, annotate adaptation choices. A short note can explain why a scene was shortened, which cultural term was retained or glossed, and whether a sound or image was created by learners or sourced elsewhere.

This approach is compatible with the broader educational literature on digital storytelling, which emphasizes the integration of narrative and media production in learning (Robin, 2008). The present results add a specific heritage-oriented requirement: production should be paired with source criticism. A student-created animation may be engaging but can also flatten regional variation, normalize one character's perspective, or detach a custom from its narrative setting. Requiring a source note and a brief reflective explanation gives students a concrete way to account for those choices without burdening the story itself with scholarly exposition.

A further implication concerns language. The primary text is an English translation, while the epic's language, poetic form, and performance tradition cannot be exhausted by translated prose or verse. Where feasible, teachers should pair translated passages with Uzbek-language recordings or editions and invite knowledgeable community members to comment on interpretation. Such consultation should be voluntary, appropriately credited, and governed by agreed permission for recording or reuse. Where no such resources are available, teachers should state that limitation rather than create an impression that translation alone gives access to the whole performance tradition.

Conclusion

A scene-based reading of the 2018 English Alpomish translation identifies recurring cultural cues and a distributed pattern of agency across the selected narrative arc. Seven of eight scenes met

the stated criteria for cultural knowledge and distributed agency; five met the criterion for public or performative affordance, and six met the criterion for identity transition. These counts reveal how the text can support digital storytelling focused on voice, decision, recognition, and context. They do not establish the prevalence of these features across variants or prove educational effects.

The resulting five-stage sequence asks learners to locate a source, read and code scenes, compare voices, build a short story, and reflect with attribution. Its central principle is to adapt the epic as a situated narrative: retain the source trail, preserve meaningful roles beyond the central hero, and distinguish the learner's interpretation from the living tradition. Comparative work with Uzbek-language texts, performances, and community knowledge is needed before extending these findings beyond this translation.

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The Construction of the Batyr Identity in Kazakh Heroic Fairy Tales: The Relationship Between Journey, Horse, and Collective Memory

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Abstract: In this study, the heroic fairy tales Akjan Batır, Altın Aydar, Boz Atlı Boran Batır, and Bayğulan, which rank among the foundational texts of the oral tradition, are subjected to an analytical investigation within the framework of character, space, and time elements. The primary objective of the research is to uncover the structural and functional roles of these three narrative components in the construction of the Kazakh national identity and the institution of batyrhood through an interdisciplinary methodology. For the purpose of textual analysis, the study synthesizes Vladimir Propp's morphology of the folktale, Joseph Campbell's monomyth theory, Mircea Eliade's sacred-profane space theory, Carl Gustav Jung's archetypal criticism, Jan Assmann's philosophy of cultural memory, and Nurullah Çetin's model of literary text analysis. According to the findings obtained, within the context of character elements, the heroes shed their individual/raw identities to transform into ideal batyr prototypes who assume public responsibility; the enemy figures (dev, jeztırnak, mıstan kempir) reify chaos or internal loci of betrayal that threaten the collective order; and the horse cult functions as an alter-ego that signifies the rational intellect and strategic genius of the hero. At the level of spatial elements, it was determined that the narratives are built upon a dichotomy of profane (safe/camp) and sacral (uncanny/wild) domains; the "sea/water" element serves as an ontological threshold of baptism, while the "Akshahan Mountain" and the "turning into stone" motif function as incubation spaces where self-discipline and social resilience are forged and solidified. In terms of temporal elements, it is concluded that chronological time is suspended and the narrative is positioned within a mythological erte zaman (absolute past) slice that keeps memory alive; furthermore, time—which bends during moments of crisis—is restructured at the end of the adventure through the "grand feast" (toy) ritual, symbolizing cosmic restoration. Consequently, it has been demonstrated that the elements of character, space, and time in Kazakh heroic fairy tales are not mere fictional decor, but semiotic and ideological code systems that transmit the value system of the nomadic steppe ontology from generation to generation.

Keywords: Kazakh Folk Literature, Heroic Fairy Tales, Batyr Identity, Cultural Memory, Cosmic Threshold, Cyclical Time.

Introduction

Oral cultural products are the most dynamic mechanisms of cultural memory that transmit the historical experiences, worldviews, value systems, and aesthetic perceptions of their respective societies across generations. Making up the most characteristic link of the Turkic world's narrative tradition—specifically within the sphere of steppe culture—Kazakh oral literature has played a central role in preserving collective memory and constructing national identity. Foremost among the genres possessing the highest structural and symbolic density within this tradition are heroic fairy tales. Beyond being mere entertaining texts through which extraordinary adventures are relayed, Kazakh heroic fairy tales are cultural texts that embody the social codes of nomadic steppe life, the ideal human model, and the struggle for collective existence. The batyr (hero) figure positioned at the

center of these texts emerges as a concrete projection of societal norms, courage, justice, and self-sacrifice.

In the scholarship of Kazakh folklore, the institution of batyrhood and the phenomenon of heroism have generally been addressed within the matrix of epic poems (batyrlar jırı or heroic epics); conversely, heroic narratives in the form of fairy tales have mostly been evaluated within the framework of children's literature or pure fantastic elements. However, compared to epics, heroic fairy tales are structures that harbor the mythological and archaic strata more vibrantly, conveying the phases of human psychology and identity construction through a more symbolic language.

In this study, the construction of the batyr identity is addressed through an interdisciplinary approach along the axes of Joseph Campbell's theory of the monomyth (The Hero with a Thousand Faces), Vladimir Propp's methodology in the Morphology of the Folktale, and Jan Assmann's theory of Cultural Memory. Within these tales, the hero's departure from home, his crossing of seas, and his struggle against storms in the mountains are not ordinary geographical displacements; rather, they are "initiation rituals" within the individual's process of acquiring a social identity. Throughout this process, the hero's most vital complement—far beyond being a mere beast of burden—is the horse cult, which functions as the batyr's alter-ego, protective spirit, and the symbol of steppe ontology. Consequently, the batyr identity is immortalized in the collective memory by being constructed through the psychological maturation brought by the journey and the mythological/physical support provided by the horse.

The primary objective of this study is to demonstrate how the hero, who is born as an individual figure within Kazakh heroic fairy tales, transforms into a societal batyr identity by means of arduous journeys, cosmic thresholds that must be crossed, and the horse cult, which serves as his loyal helper and protective spirit. The ultimate goal of this paper is to deconstruct the position of the batyr identity within the Kazakh collective memory and the contribution of these narratives to the sustainability of social identity by analyzing the psychological and sociological backgrounds of the symbolic motifs (such as turning into stone, crossing the sea, and being tested by storms) found in the narratives.

This research is limited to four fundamental heroic fairy tales selected from the rich corpus of Kazakh folk literature, representing the construction of the batyr identity through different structural aspects. These texts are: the tales of Akjan Batır and Altın Aydar, found in the 75th volume of the monumental publication of the Kazakh oral tradition, the Babalar Sözi (Babalar Sözi) series; and the tales of Boz Atlı Boran Batır and Bayğulan, which were compiled and brought into the literature by Assoc. Prof. Dr. Seyfullah Yıldırım. In this study, secondary motifs (such as romance or economic pursuits) other than the motifs of "journey / spatial transgression" and the "horse cult," which directly impact the hero's identity construction process, have been excluded from the scope of the research.

A vast accumulation of literature exists on the analysis of fairy tales and epics within Turkic and Kazakh folklore studies. In Kazakhstan, scholars such as M. Auezov, A. Margulan, S. Kaskabasov, and Sh. Ibrayev have established the foundational sources on the classification, mythological origins, and generic characteristics of Kazakh fairy tales. In Turkey, the structural and functional studies by Pertev Naili Boratav, Saim Sakaoğlu, Ali Berat Alptekin, and Özkul Çobanoğlu on Turkic world fairy tales and heroic typologies serve as guiding lights. In terms of textual analysis methodology, Nurullah Çetin's approaches to poetic and textual analysis have facilitated the determination of psychological depth within these tales. However, a specific study in the literature that directly examines the batyr figures in the Babalar Sözi (Volume 75) and Seyfullah Yıldırım's collections by synthesizing them with theories of collective memory in the context of the journey and horse cult stands out as a conspicuous gap. This article aims to fill this void in the literature by subjecting the aforementioned texts to a comparative analysis.

Methods and Materials

An interdisciplinary methodological approach was adopted in the collection, analysis, and interpretation of the data within this research. The analytical techniques and approaches that form the methodological framework of the study are detailed below:

Text-Centered Qualitative Analysis and Document ReviewThe primary data collection method of the research is the document analysis technique, which is frequently utilized in qualitative research designs. The texts of the Akjan Batır and Altın Aydar fairy tales, selected from the Babalar Sözi (Volume 75) corpus, alongside Boz Atlı Boran Batır and Bayğulan, which were compiled by Assoc. Prof. Dr. Seyfullah Yıldırım, constitute the primary sources of the study and were passed through the filter of document analysis. In this regard, the texts were deconstructed line by line in terms of plot, motif structure, character typologies, and symbolic background. Typological and Comparative Literary MethodThe four fairy tales obtained from different sources and variants were subjected to a comparative and typological analysis method. Through this method:

The convergent and divergent aspects in the "batyrization" processes of the heroes across different narratives (Akjan, Altın Aydar, Boran, Bayğulan) were identified;

The functional and mythological variations of the "horse" figure in different tales were compared;

The stylistic and content dynamics stemming from the transmission channels of the oral tradition (corpus publications versus personal field collections) were typologically classified.

Structuralist and Myth-Analytical Approach (Monomyth Theory). To ground the hero's departure from home, spatial transgression, and return processes within a structural mold, Vladimir Propp's Morphology of the Folktale and Joseph Campbell's theory of the Monomyth ("The Hero with a Thousand Faces") were utilized. Geographical and cosmic obstacles within the tales (crossing the sea, scaling mountains, struggling against storms) were decoded through Campbell's triad of Departure (Separation) – Initiation (The Belly of the Whale / The Road of Trials) – Return. Thus, it was methodologically established that the physical journey is, in essence, a psychological and social identity construction (initiation).

Cultural Memory and Symbolic Anthropological Analysis. In analyzing archetypes present in the tales—such as "turning into stone," the "spiritual sea," and the "tulpar/horse"—Jan Assmann's theory of Cultural Memory and Mircea Eliade's symbolic anthropological approaches within the context of the Sacred and Profane were taken as a basis. This theoretical framework allowed for an objective explanation of which mythological stratum and identity code within the collective memory of Kazakh society correspond to the individual actions of the batyr in the texts.

Nurullah Çetin's Model of Textual AnalysisIn order to capture the aesthetic, psychological, and semantic depth of the texts, Nurullah Çetin's method of literary text analysis was adapted to the structure. Through this model, not only the visible (exoteric) plot of the fairy tales but also the implicit (esoteric) semantic layers, ideological paradigms, and cultural value systems lying behind the words and motifs were revealed.

Research and discussion: the construction of the batyr identity through character elements

The dramatis personae in Kazakh heroic fairy tales constitute the most fundamental building block forming the ideological, cultural, and mythological backbone of the narrative. As Nurullah Çetin (2017, p. 112) emphasizes in his model of literary text analysis, the character roster in a narrative is not composed of mere fictional figures; rather, they are concrete projections of the worldview that the author or the collective consciousness intends to present to society. The characters present in the four tales under investigation (Akjan Batır, Altın Aydar, Boz Atlı Boran Batır, Bayğulan) are functionalized within the triangle of the protagonist (batyr), antagonist (dev, jeztırnak, mıstan kempir) and the helper/guide character (the horse) to construct the ideal human model and collective memory of Kazakh society.

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The Character Arc and Individuation Process of the Protagonists (Batyr) All of the primary characters in the examined tales are presented at the beginning of the narrative as impulsive and immature child/youth figures who do not yet possess a social status, wisdom, or the title of "batyr". This situation exhibits a parallel with the stage defined as "initial lack" or "villainy/injury" in Vladimir Propp's (2011, p. 34) morphology of the folktale.

Akjan Batır and Altın Aydar: These two characters, featured in the Babalar Sözi (2011) corpus, are initially under familial protection, oblivious to the chaotic structure of the external world. When confronted with the "Call to Adventure" stage in Joseph Campbell's (2010, p. 58) "Monomyth" theory, they are compelled to abandon their individual comfort zones. Boran Batır and Bayğulan: Transmitted from Seyfullah Yıldırım's (2023) field collections, these two characters confront the harsh reality of the steppe at an earlier age, directly during a moment of crisis (the death of a father or the invasion of the homeland). This psychological evolution, termed the "individuation process" by Carl Gustav Jung (2006, p. 84), culminates in the tales not merely through the heroes gaining physical muscle power, but through their liberation from selfishness and their assumption of public responsibility. By sacrificing his childish desires (ego death), the hero takes on a "batyr" identity that establishes social justice. In the oral memory of the Kazakh people, this transformation legitimizes the axiological reality that the survival of the camp (oba) and the nation—rather than the individual—is sacred (Assmann, 2015, p. 92).

Antagonist Types: Representatives of Chaos and the Shadow ArchetypeIn Kazakh heroic fairy tales, the brilliance and social legitimacy of the batyr identity are directly proportional to the power and uncanniness of the enemy figures (antagonists) he encounters (Table 1). In the examined texts, the enemies are typologized into two main groups.

Table 1. The Image of the Enemy in Kazakh Heroic Fairy Tales

Antagonist Type	**Corresponding Figure in the Examined Tales**	**Mythological / Social Function**
Supernatural / Mythological Threats	*Gözlü Dev* / One-Eyed Giant (*Akjan Batır*) *Jeztırnak* / Iron-Claw (*Boz Atlı Boran Batır*)	Uncontrollable primal forces of nature, extra-civilizational chaos.
Social / Intra-Familial Betrayals	*Mıstan Kempir* / The Malicious Witch (*Altın Aydar*) Treacherous Mother/Sibling (*Bayğulan*)	Locus of betrayal undermining order from within; erosion of trust, the archetype of the "Bad Mother."

In the tale of Akjan Batır, the One-Eyed Giant (Tek Gözlü Dev) encountered by the hero is the concrete manifestation in the text of what Eleazar Meletinsky (2016, p. 143) describes as the "primal chaos that the culture hero must liquidate before bringing order to the universe." The giant is a universal threat that devours societal resources (water, livestock, humans).

The Jeztırnak (Copper Claw) figure, reified in the tale of Boz Atlı Boran Batır (Yıldırım, 2023), is the female demon archetype residing in forested and mountainous areas that hunts humans through trickery, as noted by Abdülkadir İnan (2006, p. 67) in his research on Turkic mythology. Boran Batır's elimination of the Jeztırnak symbolizes the cultural hegemony that the steppe people established over the uncanny and wild forces of nature.

The more destructive type of enemy consists of the Mıstan Kempir (Malicious Witch) and the Treacherous Mother/Close Relative figures observed in the tales of Altın Aydar and Bayğulan. Corresponding to the "Shadow" archetype in Jungian psychology (2006, p. 115), these characters sprout not from the outside, but from within society and the family. The batyr punishing these internal enemies and figures who betray the customary law (töre) certifies how vital a social memory

code the preservation of loyalty and lineage is within the Kazakh family structure (Kaskabasov, 1984, p. 201).

The Horse Cult as a Character and an Alter-Ego

In Kazakh heroic fairy tales, the "horse" is not merely a beast of burden or an ordinary helper (donor) object that simplifies the hero's task. As Wilhelm Radloff (1995, p. 89) emphasizes in his historical assertion, "For the steppe nomad, the horse is an inseparable half of his physical existence." In the examined texts, the horse is constructed as an independent character that speaks, reasons, foresees the future, and shares a common destiny with the batyr. The Grey Horse (Boz At) in the tale of Boz Atlı Boran Batır (Yıldırım, 2023) fully assumes the function of a "celestial guide and protective spirit (iye)," as identified by Mircea Eliade (1991, p. 134) in his studies on shamanic initiation. Warning the hero before he even perceives danger and decoding the enemy's ruses, the Grey Horse represents the batyr's suppressed rational intellect and intuitive power. Operating much like Jung's (2006, p. 142) archetype of the "Wise Old Man," this horse counterbalances the hero's impulsive decisions.The Tulpar character encountered in the tale of Bayğulan (Yıldırım, 2023) constitutes, as Shamil Ibrayev (1998, p. 77) remarks, "the registration of the batyr's existence within the steppe ontology" due to its extraordinary speed, wings, and capability to clear seas in a single bound. Within the collective memory of the nomadic Kazakh society, a batyr without a horse is an individual devoid of identity and status (Margulan, 1985, p. 118). In the fairy tale texts, the horse and the batyr lock together like a single organism. This symbiotic relationship functions as the most powerful narrative mechanism allowing an individual character to become eternalized in the collective memory (Assmann, 2015, p. 136).

Analysis of spatial elements and cosmic thresholds

In Kazakh heroic fairy tales, space is far beyond being a neutral and geographical plane upon which events transpire; rather, it is a semiotic structure that generates meaning, governs the spiritual transformation of the hero, and harbors social codes. As Nurullah Çetin (2017, p. 145) states in his textual analysis methodology, space in literary texts is an expression of the hero's inner world and a stage where ideological and cultural conflicts are reified.

The thesis of the non-homogeneity of space, put forward by Mircea Eliade (1991, p. 22) in his work The Sacred and the Profane, provides a fundamental key to understanding the spatial configuration of Kazakh heroic fairy tales. Space in the narratives is structured through a sharp dichotomy consisting of the safe, orderly, and known "profane domain" (home, camp/oba, palace) and the uncanny, chaotic "sacred/sacral domain" (the wild, sea, mountain, cave) dominated by extraordinary forces. The construction of the batyr identity is made possible only through the transgression of the cosmic thresholds situated between these two domains.

The Threshold of the Sea (Water) and Ontological Rebirth in the Tale of Altın Aydar

In the tale of Altın Aydar (Babalar Sözi, 2011), the "sea/great water" that the hero is compelled to cross is a space of crisis corresponding to the "Crossing of the First Threshold" and "The Belly of the Whale" stages in Joseph Campbell's (2010, p. 85) monomyth schema. On a mythological plane, water represents formlessness, chaos, the prime matter (prima materia) from which everything originates, and concurrently, death (Eliade, 1991, p. 118).

Altın Aydar's act of crossing the sea with his horse is not an ordinary river crossing. This water is a space of ontological purification (liquidation) wherein the hero's childhood identity is drowned and destroyed, and in its stead, a social "batyr" identity is born (Kaskabasov, 1984, p. 154). When the hero reaches the opposite shore of the sea, he is no longer an ordinary individual; rather, he is an initiated batyr who has transgressed the cosmic boundary. Within the Kazakh collective memory, the water threshold symbolizes the vast migratory waves, geographical barriers, and national existential struggles that the nomadic society encountered and was forced to overcome throughout history (Assmann, 2015, p. 112).

Akshahan Mountain and the Space of "Turning into Stone" in the Tale of Bayğulan

Akshahan Mountain, which is positioned at the center of the plot in the tale of Bayğulan (Yıldırım, 2023), functions as a "Cosmic Center" (Axis Mundi) in the sense conceptualized by Eliade (1991, p. 35). The mountain is the locus where the sacred is concentrated, connecting the earth with the sky (Tengri). However, this sacredness harbors immense perils and trials within it.

The violent storm to which Bayğulan is exposed at the summit of Akshahan Mountain, and the resulting phenomenon of 'turning into stone' (petrification), constitutes the most radical example of space's power to transform the hero (Yıldırım, 2023). In Vladimir Propp's (2011, p. 56) morphology of the folktale, the spaces where the hero undergoes a "metamorphosis (transformation)" constitute the pinnacle of his initiation process. The space of the storm is a cosmic furnace that beats the hero's impulsive and selfish nature, forcing him into patience. Turning into stone at the peak of the mountain, Bayğulan purifies himself of the immaturities of his ego within a static state of frozenness.

Stone is a symbol of immortality and immutability (Jung, 2006, p. 167). The hero petrifying and subsequently rejuvenating within this sacred space is the geographical projection in collective memory of the Kazakh society's reflex to remain as resilient as stone in the face of historical catastrophes (particularly cataclysms such as Aktaban Shubyryndy) and to be reborn from its ashes (Assmann, 2015, p. 115).

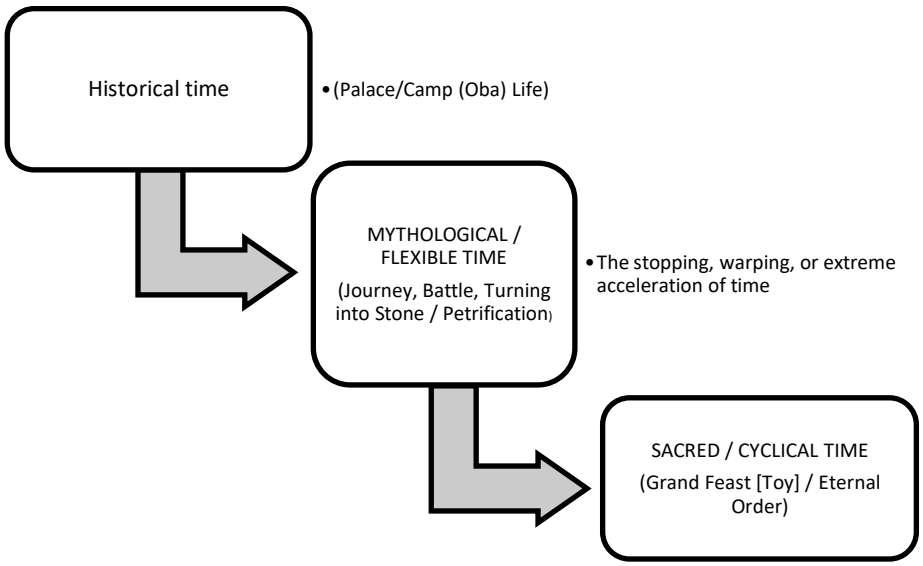
The Wild Nature (Wilderness), Cave, and the Liquidation of ChaosIn the tales of Akjan Batır (Babalar Sözi, 2011) and Boz Atlı Boran Batır (Yıldırım, 2023), the "caves, forests, and uncanny wild spaces" inhabited by the enemies (Tek Gözlü Dev and Jeztırnak) mark the boundaries where civilization and social order terminate. As Meletinsky (2016, p. 145) asserts, the primary duty of the culture hero is to penetrate these chaotic and wild spaces, liquidate the loci of malevolence residing there, and "humanize" those uncanny domains. Akjan Batır entering the giant's cave or Boran Batır combating the Jeztırnak in the mountainous wilderness aligns with Campbell's (2010, p. 97) archetype of the "Descent into the Underworld" (Nekuia). By destroying the forces of chaos within these dark spaces, the batyr converts the wild domain back into a secure piece of the homeland where order reigns. This evolution of space from chaos to order (cosmos) demonstrates that the batyr transcends being an individual warrior and transforms into a collective agent who establishes and protects the homeland (Ibrayev, 1998, p. 104). The "palace and feast (toy) space" reached at the conclusion of the adventure constitutes the final link of spatial transformation; this is a sacred center where the achieved victory becomes publicized and societal homeostasis (equilibrium) is successfully restored (Çobanoğlu, 2002, p. 142). Ultimately, this tripartite division of space from profane stability through sacral chaos and back to a restored cosmic center proves that spatial transgression in Kazakh folktales is intrinsically linked to the geographical preservation of nomadic cultural boundaries and the ontological validation of the batyr's socio-political authority.

Analysis of temporal elements and mythological/cyclical time

In Kazakh heroic fairy tales, time does not present a calendar-based or chronological (linear) continuity. On the contrary, the narrative is built upon a mythological, flexible, and cyclical perception of time that transcends history and possesses its own distinct rules. As Nurullah Çetin (2017, p. 168) states in his theory of literary text analysis, time in literary texts is an aesthetic element that determines the rhythm of events, regulates the hero's pace of transformation, and structures the ideological/philosophical depth of the text.The theory of "sacred time" (illud tempus / primal time), conceptualized by Mircea Eliade (1991, p. 62) in his work The Sacred and the Profane, constitutes the fundamental theoretical groundwork for explaining the perception of time in Kazakh fairy tales. By suspending linear time (historical/profane time) within these tales, a transition is made into an eternal and cyclical temporal frame, opening the gates for the hero to complete his cosmic initiation process.Indeterminate/Mythological Time and Ahistoricity in Narrative OpeningsThe examined fairy tales of Akjan Batır, Altın Aydar, Boz Atlı Boran Batır, and Bayğulan all commence with formulaic temporal expressions that detach the listener and reader from historical reality, transporting them into a mythological universe. Formulaic expressions frequently encountered in the Babalar Sözi (2011) corpus, such as "Erte zamanda..." (In primal times / Once upon a time) or "Ertede bir batır bolıptı..."

(Once in the past, there was a batyr), point to a time-exempt cosmic dimension defined as the "initial situation" in Vladimir Propp's (2011, p. 28) morphology of the folktale.This indeterminate temporal configuration aligns with the concept of the "absolute past" in Jan Assmann's (2015, p. 74) cultural memory theory. In order to rescue historical traumas, wars, and invasions from the painful reality of linear history, the Kazakh people position their idealized batyr figures within this ahistorical (outside of history) golden age. Consequently, the erte zaman at the beginning of the fairy tale does not correspond to a temporal duration that occurred and concluded in the past; rather, it represents a cyclical "present" that can be revitalized in the collective memory at any given moment (Assmann, 2015, p. 78).The Elasticity/Expansion of Time in Ordeal and Transformation ProcessesWith the departure of the hero, the flow rate of time in Kazakh heroic fairy tales detaches completely from the physical world. Joseph Campbell (2010, p. 210) points out that within the structure of the "Monomyth," the perception of time warps during the hero's journeys into the underworld or the unknown (Figure 1), emerging as a structural rule in these tales.Time in the Tale of Altın Aydar: The hero's act of crossing the sea or battling a monster is compressed into a single moment that lasts for "days and months," or conversely, a maturation process that would normally require years is experienced within a single night (Babalar Sözi, 2011).Time in the Tale of Bayğulan: Caught in a storm on Akshahan Mountain and entering the phase of "turning into stone," Bayğulan's static state represents a period in the text where time stops completely and chronology is reset (Yıldırım, 2023).Ultimately, this deliberate manipulation of temporal velocity establishes that the batyr's path to maturity cannot be measured by ordinary human frameworks, demonstrating that the structural expansion and suspension of time serve to elevate the hero's trials from mundane occurrences to timeless, archetypal milestones of national survival.

Figure 1. Conceptions and Associations of Time



According to Jung's (2006, p. 182) principle of the "timelessness of archetypes," the hero escaping the bounds of time through petrification breaks down the temporal limitations of his individual ego, enabling him to reach the eternal layer of the collective unconscious.

The batyr reaches maturation precisely during these moments of crisis where time stands still; when the storm subsides or the petrification dissolves, he returns to linear time as a much wiser and more potent actor (Çetin, 2017, p. 172). This structural and psychological suspension demonstrates that in Kazakh epics, the path to becoming a true leader necessitates a complete departure from the ordinary, linear flow of history. By entering an ahistorical and mythic dimension, the hero undergoes a symbolic death and rebirth that purges his personal flaws. Consequently, his return to chronological

reality is not merely a physical comeback, but an existential elevation, positioning the batyr as a timeless guardian of the community's collective survival and cultural identity.

"Toy (Feast) Time" as the Restoration of Cosmic Time

"Toy Time," which constitutes the ultimate destination of the fairy tales and is generally expressed through the formulaic phrase "He held games for forty days and a feast (toy) for forty nights," represents the zenith of the cyclical perception of time. Eleazar Meletinsky (2016, p. 156) states that following the hero's triumph over chaos in mythological narratives, time is reorganized and a new order (cosmos) is bestowed upon the universe.

The forty-day and forty-night toy duration in Kazakh fairy tales is not merely a calendar of entertainment; rather, it is a symbolic "time of restoration" during which chaos is liquidated, social justice is certified, and sacred time (kut) is re-established over the camp (oba) (Sh. Ibrayev, 1998, p. 112).

"In the number symbolism and rituals of the Turkic world (İnan, 2006, p. 94), the number forty symbolizes the completion of a cycle—the sacred temporal threshold where immaturity ends and wholeness/perfection (kemal) begins."

This phenomenon, which Özkul Çobanoğlu (2002, p. 158) explains in folkloric theories as "the preservation of social equilibrium through ritualistic times," transforms the batyr's time of victory into the collective time of the entire community. At the conclusion of the fairy tale, chronological time resumes; however, this time, the initial state of "lack or damage" has been eradicated, and the flow of time has been sanctified thanks to the justice established by the batyr (Assmann, 2015, p. 142). This ritualistic conclusion demonstrates that the toy acts as a crucial socio-political and cosmological mechanism in Kazakh folklore, bridging the gap between mythic disruption and social reality. By embedding the victory within the highly symbolic threshold of "forty days," the narrative ensures that the batyr's individual achievements are permanently socialized and codified. Consequently, the return to chronological reality does not merely signify a return to the status quo, but rather inaugurates a rejuvenated, morally rectified epoch where nomadic societal boundaries and divine order (kut) are completely harmonized.

Conclusion

In this study, the fairy tales of Akjan Batır, Altın Aydar, Boz Atlı Boran Batır, and Bayğulan—which constitute the foundational texts of Kazakh oral culture and folk narrative tradition—have been analyzed within the framework of character, space, and time elements through an interdisciplinary methodology incorporating morpho-functional, mythocritical, psycho-philosophical, and cultural memory theories. The findings demonstrate that these three fundamental narrative elements are not arbitrarily constructed literary ornaments; on the contrary, they operate as encoded semiotic structures serving the construction of Kazakh national identity and the institution of batyrhood (heroism).

The primary conclusions reached as a result of this study can be summarized under the following headings:

Character Development and Socialization: While the protagonists of the four analyzed tales are initially impulsive, egoistic, and socially unawakened young figures, they undergo a symbolic "ego death" through the crises and trials they must overcome, transforming into ideal batyr types who assume public and collective responsibility. This transformation validates the axiological value system of Kazakh society, which subordinates individual interests to collective existence.

The Liquidation of Chaos and Internal Threats: An analysis of the antagonist characters reveals that supernatural beings (Tek Gözlü Dev [The One-Eyed Giant], Jeztırnak) symbolize the uncontrollable, wild forces of nature and primitive chaos, whereas intra-familial traitors or witch archetypes (Mıstan Kempir) signify the erosion of social trust and betrayal of the traditional customary law (töre). The batyr's liquidation of these enemies is a narrative reflection of the societal reflex to protect social order and lineage purity.

The Ontological Role of the Horse Cult: The "horse" element in the tales (Boz At [The Grey Horse], Tulpar) is not merely a helper figure; it is structured as an alter-ego and wise guide representing the batyr's rational mind, intuitive depth, and strategic genius. The absolute impossibility of a batyr without a horse in steppe ontology certifies the foundational and constitutive role of this cult within the collective memory.

Spatial Dichotomy and Threshold Theory: Space in these narratives is structured around a sharp dichotomy between the "profane/secure space" (the camp [oba], the palace) and the "sacral/uncanny space" (the sea, the mountain, the wilderness). The hero's acquisition of a true identity is fundamentally tied to his capacity to cross these cosmic thresholds between the two universes.

The Symbolism of the Sea and Akshahan Mountain: While the "sea" (derya) in the tale of Altın Aydar serves as a space for a rite of passage where the old identity is dissolved and the new one is baptized, "Akshahan Mountain" in the tale of Bayğulan stands as the locus of celestial sanctity. The motif of "turning into stone" (petrification) experienced at the summit of the mountain functions as a temporary incubation or death phase through which the hero disciplines his ego (nafs), thus symbolizing the hardened will of resistance of the Kazakh people in the face of historical catastrophes.

Mythological and Cyclical Perception of Time: In these tales, linear/historical time is suspended, and the narrative is embedded within a mythological erte zaman (primal time) conceptualized as the "absolute past." This temporal displacement allows historical traumas to be rendered elastic and idealized, thereby keeping the collective memory vital and active.

The Warping of Time and Cosmic Restoration: During the hero's trial processes (turning into stone, battling monsters), time either stands still or becomes extremely stretched; following the victory, time is restructured through the ritualistic "forty days and forty nights of feast (toy)." Toy time represents a sacred moment of cosmic restoration during which chaos is terminated, and a new order (cosmos) based on divine grace/blessing (kut) and justice is bestowed upon the universe.

Recommendations. In light of the data and theoretical conclusions established by this study, the following recommendations are offered for future academic research:

Comparative Textual Analyses: The four Kazakh heroic fairy tales examined in this study can be subjected to comparative analyses with Kyrgyz, Altai or Bashkort heroic tales and epics across the parameters of character, space, and time. This would map the collective subconscious of the shared Turkic world on a much broader scale.

Digital Humanities and Geographical Modeling: The spatial elements and geographical orientations mentioned in the tales could be mapped using Digital Humanities tools and Geographic Information Systems, thereby reifying and concretizing the connections between the mental geography of oral narratives and actual physical geography.

Psychoanalytic and Gender-Oriented Readings: The uncanny female figures in the narratives (Jeztırnak, Mıstan Kempir) and the "Betraying Mother" archetype could be examined not only through Jungian archetypal criticism but also within the context of Gender Studies, allowing for a deeper exploration of the symbolic positioning of women within steppe culture.

Cultural Memory Transmission in Education: The developmental arc of the ideal batyr prototype—from individual ego to public consciousness—can be transformed into pedagogical models within children's literature and values education, making it adaptable to contemporary educational curricula.

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Connecting applied sciences through local problem-based interdisciplinary teaching

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Abstract: This article examines how local problems can provide a rigorous organizing context for interdisciplinary teaching in applied sciences. A comparative document analysis considers five sources on integrated STEM, interdisciplinary understanding, undergraduate STEM reform, sustainability education, and community-engaged learning. The sources were coded for problem authenticity, disciplinary integration, community context, and assessment of integrated understanding. Results show broad conceptual support for authentic and contextual problems, but less explicit guidance on assessing whether students actually integrate disciplinary knowledge. On that basis, the article proposes a local-problem design matrix and a staged project cycle that connects a community question to disciplinary tools, evidence, prototypes, and public explanation. A worked example on urban heat and water use demonstrates how engineering, environmental science, data analysis, and communication can contribute without being collapsed into one undifferentiated project. The analysis is a transparent synthesis of selected documents, not a classroom intervention or evidence of learning gains. Its contribution is an assessment-oriented framework that instructors can pilot and refine against local conditions.

Keywords: interdisciplinary education; applied sciences; problem-based learning; STEM; local knowledge; assessment.

Introduction

The present article addresses a question that is central to connecting applied sciences through local problem-based interdisciplinary teaching: how can educators move from broad commitments to a defensible, observable design? The problem matters because a concept can be endorsed in policy or scholarship without specifying what a teacher, learner, or analyst should do. This paper therefore brings together a bounded set of influential sources and develops a practical analytic model. Its claim is deliberately limited: it offers a transparent synthesis and a proposition for further testing, not a causal estimate or a report of participant outcomes.

The topic is especially relevant in Uzbekistan, where educational institutions work across changing linguistic, cultural, disciplinary, and technological conditions. A model imported without adaptation may overlook local curriculum, access, institutional policy, and the knowledge communities learners bring. The analysis consequently treats local context as part of the research question. It does not assume a single learner profile or present national generalizations unsupported by data.

The paper has three objectives. First, it identifies how selected sources address the dimensions most relevant to the topic. Second, it reports an explicit cross-source coding matrix so readers can inspect the basis of the synthesis. Third, it translates the pattern into a design sequence, an implementation matrix, and a set of questions for empirical follow-up. The contribution lies in connecting theory and policy to a replicable decision process.

Three research questions guide the work: (1) which dimensions receive explicit attention in the selected source set; (2) where does the comparison reveal an operational gap or tension; and (3) what design principles can address that gap while preserving the intellectual aims of the field? These questions structure the methods and results below.

Methods and Materials

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Five sources were selected to represent complementary perspectives: the National Research Council's integrated STEM report (2014); Boix Mansilla's framework for interdisciplinary understanding (2005); the National Academies' 2025 report on undergraduate STEM education; UNESCO's Education for Sustainable Development framework (2020); and literature on community-engaged learning represented by Bringle and Hatcher (1996). Together they address disciplinary integration, authentic contexts, intended learning, and public relevance. The selection is illustrative and does not claim systematic-review coverage.

The document-analysis matrix contains four criteria. Authentic problem asks whether the source supports problems with consequential, open-ended context. Integration asks whether learners must connect disciplinary concepts rather than merely place subjects side by side. Community context asks whether local stakeholders or place-based evidence have a role. Integrative assessment asks whether criteria can reveal the quality of cross-disciplinary reasoning. A criterion was coded explicit when a source gave direct conceptual or practical support; partial when it was implied or left to design; and not explicit when the examined text did not supply it. Counts in the figure convert explicit and partial presence only for a descriptive overview; the matrix retains nuance.

Analytic framework and procedure

The unit of analysis was a source-level statement or concept relevant to one of the four dimensions listed in Table 1. Explicit, partial, and not explicit categories were used to prevent absence of a detailed procedure from being mistaken for rejection of a principle. During synthesis, the analyst compared the coded pattern with the intended educational task, noted contradictions, and drafted a design response. Counts are descriptive bookkeeping for this selected corpus. They are not inferential statistics, prevalence estimates, or evidence of effectiveness. A replication should specify exact editions, passages, coder training, and adjudication rules.

Ethical and evidentiary boundaries

No human participants, student records, classroom observations, or unpublished institutional data were collected for this article. The worked examples and proposed tools are illustrative. Citations identify the source base; interpretations and matrices are the author's synthesis. This distinction is necessary because a useful framework can be analytically original without being mislabeled as an intervention result.

Results

Comparative document-analysis results

Table 1 presents the source-level crosswalk. "Explicit" means directly addressed in the examined source; "partial" indicates conceptual relevance without a full operational procedure; "not explicit" means that the dimension was not developed in the passages reviewed. Table values are judgments under the stated codebook, not independent ratings of source quality.

Table 1. Cross-source analytic matrix

Source	Authentic problem	Disciplinary integration	Community context	Integrative assessment
NRC Integrated STEM (2014)	Explicit	Explicit	Not explicit	Partial
Boix Mansilla (2005)	Partial	Explicit	Not explicit	Explicit
NASEM STEM transformation (2025)	Explicit	Explicit	Partial	Not explicit

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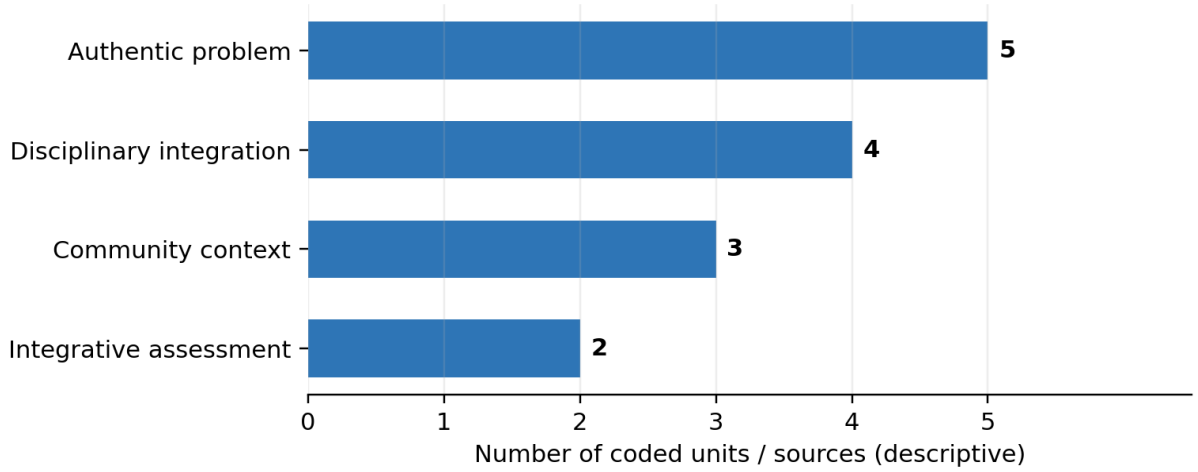
Source	Authentic problem	Disciplinary integration	Community context	Integrative assessment
UNESCO ESD roadmap (2020)	Explicit	Partial	Explicit	Not explicit
Bringle & Hatcher (1996)	Explicit	Not explicit	Explicit	Not explicit

Across-source counts are authentic problem: 5 of 5; disciplinary integration: 4 of 5; community context: 3 of 5; integrative assessment: 2 of 5. The pattern identifies emphasis within the selected documents; it does not measure classroom prevalence or learner benefit.

Figure 1. Descriptive source counts by analytic dimension



Note. Counts are derived from the bounded corpus and codebook described in Materials and Methods; dimensions can co-occur.

Extended analytical implications

A local problem becomes educationally authentic when learners encounter evidence and constraints that matter to people beyond the classroom. The label "local" alone is insufficient. A project may refer to a nearby river or neighborhood while relying on generic assumptions and leaving residents without voice. Authenticity therefore involves a defensible relationship between the question, available evidence, affected groups, and the scope of student action. Instructors should ask whose problem is being framed, which data are trustworthy, and what the class can responsibly promise. These questions are part of disciplinary learning because they shape what counts as a valid solution. Integration also depends on sequencing. If students are asked to synthesize before they understand disciplinary concepts, the task can produce shallow analogies. If they work in separate subject teams until the final week, they may never reconcile incompatible assumptions. The design should alternate disciplinary depth and integrative checkpoints: introduce a shared question, teach or review the necessary tools, gather evidence in defined groups, then compare how methods complement or challenge each other. The teacher's role is to make the connection explicit without turning every subject contribution into the same method. In the urban heat example, a temperature map is not a complete account of risk. Students need to consider time of day, shade, building materials, sensor placement, and who can access cooling. Water-saving proposals may reduce irrigation but affect tree health or public use. Engineering models can estimate material performance, while community interviews can identify maintenance concerns; neither evidence type should be treated as sufficient by itself. The example shows why interdisciplinary decisions involve values as well as technical calculations, and why uncertainty should appear in the final recommendation.

A strong integrative assessment asks students to explain relationships among methods. A concept map can show that they know relevant terms, but a short written justification can reveal whether they understand why a data source changes the design decision. Individual reflection is useful because group products may conceal unequal participation. Peer assessment can help describe collaboration but should not substitute for evaluating disciplinary understanding. The rubric should reward a justified connection and identify incorrect synthesis, even if the prototype is attractive or the presentation is polished.

Partnership with a community organization should be designed with reciprocity and realistic scope. Before inviting participants, the course team should agree on time commitments, data handling, attribution, and how results will be returned. Students should not collect identifiable information without appropriate review and consent. A class may be able to produce options or a small prototype but not deliver infrastructure or public policy. Communicating those boundaries protects community trust and helps learners understand the difference between a classroom exercise and professional engineering practice.

The source analysis points to three levels of success that should be kept distinct. At the first level, students learn the disciplinary concepts and tools. At the second, they make valid connections across methods and explain limitations. At the third, they produce a useful public-facing recommendation. A project may succeed at one level and not another. For example, a team can show strong cross-disciplinary reasoning even when its proposed intervention is not adopted. Evaluations should therefore report learning outcomes separately from partner satisfaction or implementation.

Local relevance should be balanced with transfer. Students need to recognize that a method used in one place may not work under different climate, infrastructure, or governance conditions. Comparing two localities or testing one changed assumption can help students identify which findings generalize and which remain context-bound. This move strengthens applied learning because professional decisions often require adaptation rather than simple replication. It also prevents a successful class project from being misrepresented as a universal solution.

A future pilot can use a mixed evidence package: pre/post concept explanations, scored project rationales, individual reflections, artifact versions, and stakeholder feedback. Two raters can independently score a sample of work using the integrative rubric and discuss disagreements before full scoring. The evaluation should record which disciplines were taught, instructional time, student roles, partner involvement, and data limitations. Such documentation would make findings comparable across courses and help determine whether the framework is practical for different institution sizes and applied-science fields.

Discussion

The analysis supports a distinction between interdisciplinary breadth and integration quality. Breadth concerns the number of disciplines involved; quality concerns whether learners understand relationships among their concepts and methods. Adding subjects without a shared epistemic question can increase workload without improving learning. Conversely, a carefully bounded problem may require only two or three disciplines yet still demand substantial integration. Local relevance should be established through evidence and consultation, not assumed because a problem occurs nearby.

A practical rubric can assess (1) accuracy within each discipline, (2) explicit links among evidence types, (3) handling of uncertainty and conflicting priorities, (4) feasibility and ethical consequences, and (5) clarity for a non-specialist audience. Instructors can use a concept map, evidence log, prototype record, and individual reflection as complementary traces. Partnerships with local organizations require clear expectations, consent where people are studied, and safeguards against promising solutions that a class cannot deliver. The framework is suitable for pilot design, but its effects require evaluation.

Further analytical interpretation

A problem is educationally authentic when its evidence and constraints matter beyond the classroom. Calling a topic local is insufficient if residents have no voice and generic assumptions drive the solution. Authenticity requires a defensible relationship between the question, available evidence, affected groups, and scope of student action. Instructors should ask whose problem is framed, which data are trustworthy, and what the class can responsibly promise. These questions shape the epistemic and ethical quality of the project.

Integration depends on sequence. Asking learners to synthesize before they understand disciplinary concepts can produce shallow analogies; separating teams until the final week can prevent meaningful synthesis. A design should alternate disciplinary depth with integrative checkpoints: introduce a shared question, teach relevant tools, gather evidence, and compare how methods complement or challenge each other. The teacher makes connections explicit without making every disciplinary contribution use the same method.

A temperature map is not a complete account of heat risk. Students need to consider time, shade, sensor placement, building materials, and who can access cooling. Water-saving proposals can affect tree health or public use. Engineering models estimate performance while community interviews reveal maintenance concerns; neither evidence type is sufficient alone. The example shows that interdisciplinary decisions involve values as well as calculation, and that uncertainty should be visible in recommendations.

Assessment should ask learners to explain relationships among methods. A concept map may show relevant terms, while a written rationale reveals whether they understand why a data source changes a design decision. Individual reflection can expose contribution hidden by a group product. The rubric should reward justified connections and identify incorrect synthesis, even when the prototype or presentation is polished.

Partnership with a community organization requires reciprocity and realistic scope. Before inviting participants, the course team should agree on time commitments, data handling, attribution, and how findings will be returned. Students should not collect identifiable data without appropriate review and consent. A class may develop options but not deliver infrastructure or policy. Stating these boundaries protects trust and helps learners distinguish an academic project from professional practice.

Future pilots should distinguish disciplinary learning, integration quality, and public usefulness. A course may succeed at one level and not another. Evaluation could score concept explanations and project rationales separately, document partner involvement, and report stakeholder feedback as a distinct outcome. This would test whether integrative checkpoints improve student explanations, rather than relying only on satisfaction or prototype completion.

Table 3. Evidence trace supporting the coding decisions

Source or scene	Evidence anchor	Reason for interpretation	Analytic use
NRC Integrated STEM	Integration principles and research agenda	Connects disciplines around learning aims	Integration
Boix Mansilla	Interdisciplinary understanding	Supports assessment of synthesis	Assessment
NASEM 2025	Undergraduate STEM principles	Connects contexts and student learning	Higher education
UNESCO ESD	Sustainability roadmap	Supports place-based problem framing	Local context
Bringle & Hatcher	Service-learning model	Supports partnership design	Reciprocity

Reproducibility and operational codebook

To replicate the comparison, analysts should retain each source's purpose and unit of evidence. Reports, theory papers, and implementation studies do not offer equivalent evidence. The coding asks whether a concept or procedure is present, not whether a source proves that a teaching method works. A reviewer should record the relevant section, distinguish explicit from implied support, and preserve an explanatory memo when a source contributes to multiple dimensions.

A broader review could add applied-science curricula and local partner agreements from Uzbek institutions, subject to institutional access and appropriate approvals. It should analyze assessment artifacts separately from policy statements. Before scoring student work, raters need examples that distinguish a valid interdisciplinary connection from a list of subject contributions. Reliability should be reported together with how disagreements were resolved; a single numerical coefficient cannot explain why a rubric was misunderstood.

The codebook below operationalizes the source comparison and points to boundary cases. The dimensions are non-exclusive, and explicit/partial judgments are source-level. Counts indicate the presence of textual support only. They do not establish that an institution has adopted the principle, that a project is authentic, or that students learned more.

Table 4. Operational definitions and boundary cases

Dimension	Operational rule	Boundary / exclusion
Authentic problem	Source supports open-ended problems with consequential real-world constraints.	A themed exercise without evidence or decision stakes is partial.
Disciplinary integration	Source requires learners to connect concepts/methods across fields.	Several subjects listed side-by-side do not qualify.
Community context	Source includes place, stakeholders, or public relevance.	A local label without stakeholder or place evidence is partial.
Integrative assessment	Source evaluates quality of cross-disciplinary reasoning.	A product score alone does not establish integration.

Limitations and future research

The source set is purposive and combines reports with conceptual scholarship. The scoring summarizes textual emphasis and cannot rank programs or predict learning outcomes. The urban heat example is a design illustration; no temperature or cost dataset was collected for this article. Local problems vary in political sensitivity, available data, and partner capacity. Future studies should test the rubric with student work from multiple applied-science courses and report inter-rater agreement, disciplinary learning, and stakeholder feedback.

Conclusion

Local problems can connect applied sciences when students must use disciplinary tools, compare evidence, and explain trade-offs in a shared decision. The comparative analysis identifies assessment of integration as the least explicit element in the selected sources and turns that gap into a five-stage design cycle with observable checkpoints. The framework is a reasoned proposal, not evidence of improved achievement. Its value should be assessed through carefully documented course pilots in different Uzbek contexts.

Acknowledgements

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Conflict of interest

The author should confirm whether any competing interests exist before submission.

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Narrative reflection and student agency in culturally responsive education

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Abstract: This article develops a psychologically informed framework for narrative reflection that supports student agency in culturally responsive education. It compares five theoretical and policy sources: Bruner on narrative meaning, Deci and Ryan on self-determination, Rogers on learner-centered education, UNESCO's Reimagining Our Futures Together, and the Council of Europe's Reference Framework of Competences for Democratic Culture. Four dimensions were coded: learner choice, identity recognition, relational safety, and reflective meaning-making. The analysis finds strong conceptual support for agency and meaning, while practical safeguards for reflection—especially voluntary disclosure and privacy—are less consistently specified. A five-part reflection design is proposed: offer a bounded choice, connect learning to multiple knowledge traditions, invite but do not compel personal narrative, provide alternative forms of response, and close with a forward-looking action. The article distinguishes educational reflection from therapy and from psychological measurement. The descriptive counts summarize selected sources and do not constitute participant data or evidence of improved wellbeing. The framework is offered for pilot testing with attention to age, culture, language, and institutional safeguarding.

Keywords: student agency; narrative reflection; culturally responsive education; motivation; meaning-making; psychology of education

Introduction

The present article addresses a question that is central to narrative reflection and student agency in culturally responsive education: how can educators move from broad commitments to a defensible, observable design? The problem matters because a concept can be endorsed in policy or scholarship without specifying what a teacher, learner, or analyst should do. This paper therefore brings together a bounded set of influential sources and develops a practical analytic model. Its claim is deliberately limited: it offers a transparent synthesis and a proposition for further testing, not a causal estimate or a report of participant outcomes.

The topic is especially relevant in Uzbekistan, where educational institutions work across changing linguistic, cultural, disciplinary, and technological conditions. A model imported without adaptation may overlook local curriculum, access, institutional policy, and the knowledge communities learners bring. The analysis consequently treats local context as part of the research question. It does not assume a single learner profile or present national generalizations unsupported by data.

The paper has three objectives. First, it identifies how selected sources address the dimensions most relevant to the topic. Second, it reports an explicit cross-source coding matrix so readers can inspect the basis of the synthesis. Third, it translates the pattern into a design sequence, an implementation matrix, and a set of questions for empirical follow-up. The contribution lies in connecting theory and policy to a replicable decision process.

Three research questions guide the work: (1) which dimensions receive explicit attention in the selected source set; (2) where does the comparison reveal an operational gap or tension; and (3) what design principles can address that gap while preserving the intellectual aims of the field? These questions structure the methods and results below.

Methods and Materials

The five sources represent narrative psychology, motivation theory, learner-centered education, futures-oriented educational policy, and democratic competence. Bruner (1991) frames narrative as a

way of constructing reality; Deci and Ryan (2000) describe autonomy, competence, and relatedness; Rogers (1969) develops a person-centered view of learning; UNESCO (2021) emphasizes plural knowledge and shared futures; and the Council of Europe (2018) provides a framework for democratic culture. These sources were selected for conceptual comparison rather than exhaustive coverage of culturally responsive teaching.

Four dimensions were used to compare the texts: learner choice, recognition of identity and plural knowledge, relational safety, and reflective meaning-making. Coding was explicit/partial/not explicit, according to whether the examined source directly addressed the dimension, implied it, or did not operationalize it. One analyst applied the codebook to the selected texts. Results indicate textual emphasis only and should not be interpreted as evidence about students or teacher practice.

Analytic framework and procedure

The unit of analysis was a source-level statement or concept relevant to one of the four dimensions listed in Table 1. Explicit, partial, and not explicit categories were used to prevent absence of a detailed procedure from being mistaken for rejection of a principle. During synthesis, the analyst compared the coded pattern with the intended educational task, noted contradictions, and drafted a design response. Counts are descriptive bookkeeping for this selected corpus. They are not inferential statistics, prevalence estimates, or evidence of effectiveness. A replication should specify exact editions, passages, coder training, and adjudication rules.

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Results and their discussion

Comparative document-analysis results

Table 1 presents the source-level crosswalk. "Explicit" means directly addressed in the examined source; "partial" indicates conceptual relevance without a full operational procedure; "not explicit" means that the dimension was not developed in the passages reviewed. Table values are judgments under the stated codebook, not independent ratings of source quality.

Table 1. Cross-source analytic matrix

Source	Learner choice	Identity/plural knowledge	Relational safety	Reflective meaning
Bruner (1991)	Partial	Partial	Not explicit	Explicit
Deci & Ryan (2000)	Explicit	Partial	Explicit	Partial
Rogers (1969)	Explicit	Partial	Explicit	Explicit
UNESCO Futures (2021)	Explicit	Explicit	Partial	Explicit
RFCDC (2018)	Explicit	Explicit	Explicit	Explicit

Across-source counts are learner choice: 5 of 5; identity/plural knowledge: 5 of 5; relational safety: 4 of 5; reflective meaning: 5 of 5. The pattern identifies emphasis within the selected documents; it does not measure classroom prevalence or learner benefit.

Figure 1. Descriptive source counts by analytic dimension.

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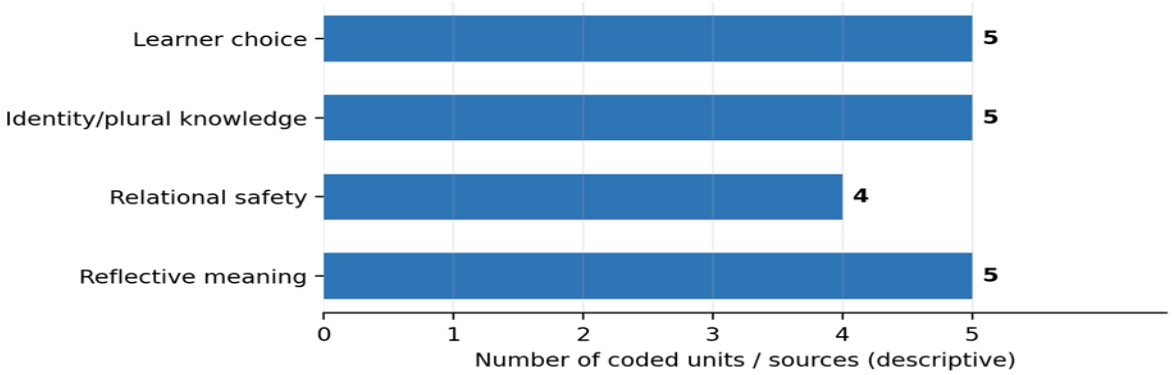

Note. Counts are derived from the bounded corpus and codebook described in Materials and Methods; dimensions can co-occur.

Interpretive synthesis

Narrative reflection can help learners connect new ideas with prior experience and imagine future action. But the invitation to tell a personal story carries unequal risk: a student may feel pressure to reveal family, identity, trauma, religion, or migration history to satisfy an assignment. A culturally responsive design therefore protects agency through choice and boundaries. Students should be able to reflect on a text, a hypothetical case, a community issue, or a personal experience, with equivalent academic criteria across options.

The crosswalk coded learner choice as explicit or partial in five of five sources, identity/plural knowledge in five, relational safety in four, and reflective meaning-making in five. These counts reveal an analytic imbalance: reflection and agency are prominent in theory, while practical guidance for privacy, voluntary disclosure, and classroom response is more limited. This finding motivates procedural safeguards as part of pedagogy rather than as an optional pastoral addition.

The proposed design begins with a bounded choice of prompt or medium. Students then connect a course concept with more than one knowledge source, which may include disciplinary evidence, community practice, literature, or lived experience. A reflection prompt asks what changed in the learner's understanding and what evidence led to the change; it does not demand confession. An optional share stage offers private submission, pair discussion, or public presentation. The final step converts reflection into a modest learning action or question for further inquiry.

A sample prompt for a social-science course is: "Choose a concept from this unit. Explain how one source supports or challenges it. You may connect the concept to a text, a public issue, a hypothetical situation, or an experience you choose to share. Identify one question that remains." This wording makes choice explicit and centers evidence. Instructors should respond to academic reasoning and avoid interpreting a student's narrative as diagnostic information.

Design model and practical application

Figure 2. Proposed process model.



The sequence is a planning aid. Educators should adapt the steps to course aims, participant age, disciplinary norms, local resources, and applicable institutional guidance. It is not a validated instrument and should not replace professional judgment.

Table 2. Operational design and evidence to collect

Stage	Tool or evidence	Analytic purpose
Choice	Prompt or medium selected by learner	Agency preserved
Evidence	Course concept linked to source	Reflection remains academic
Boundary	Private / alternative response route	Disclosure is voluntary
Action	Next question or learning step	Reflection informs future learning

Extended analytical implications

Meaning-making is not identical to telling a personal story. A student may demonstrate deep reflection by analyzing a fictional character, an historical episode, or an imagined dilemma. If educators reward disclosure, learners may infer that private experience is the price of participation. The framework therefore defines narrative as an organized account of change in understanding, with a beginning question, evidence encountered, and a revised interpretation. Personal experience is one possible resource, never a compulsory one. This distinction protects learners while maintaining the intellectual value of reflective work.

The concepts of autonomy, competence, and relatedness offer complementary design questions. Does the learner have a meaningful choice within a clear task? Can the learner see a route to improve and understand the criteria? Does the activity allow respectful connection with peers or teachers? These questions can expose a mismatch between an assignment's stated purpose and its actual structure. For instance, an open-ended autobiographical prompt may appear autonomous but provide little competence support or relational safety if learners do not know who will read their response.

Cultural responsiveness should be treated as inquiry, not as a checklist of group traits. Teachers can invite multiple texts, languages, and knowledge traditions while avoiding assumptions that every member of a community shares one viewpoint. A learner may not wish to represent a culture or family. Course materials should therefore provide plural examples and permit students to select the connections they want to explore. The teacher's role is to examine whose knowledge is treated as authoritative and how that choice shapes the classroom conversation.

A private reflection option can be designed without isolating students. For example, everyone may respond to the same conceptual prompt, but students choose whether to submit a written note, discuss a text with a partner, create a diagram, or share publicly. Shared learning criteria remain stable across formats. The instructor can then assess evidence, conceptual connection, and next-step reasoning rather than public confidence. This structure recognizes different communication preferences and reduces the chance that extroversion is mistaken for agency.

Emotionally charged content requires additional boundaries. A teacher should not ask students to recount trauma or infer clinical states from written work. If a learner shares information that indicates a safety concern, educators should follow institutional safeguarding procedures and explain the limits of confidentiality. The article's model is educational, not therapeutic, and does not equip teachers to conduct counseling. Clear boundaries protect both students and educators and help maintain trust in reflective assignments.

The proposed learning artifact can be evaluated with four non-clinical criteria: connection to a course idea, use of relevant evidence, clarity about what changed or remained uncertain, and a plausible next question. These criteria reward reflective depth without scoring emotional tone or personal detail. Instructors can provide examples using fictional cases so students understand what a strong response looks like. Students should also have an opportunity to review feedback and revise their own learning goals.

A participatory research design could ask students to review prompts before implementation and identify wording that feels coercive, unclear, or culturally narrow. Researchers can examine who selects each response option, whether participation patterns change, and whether the quality of conceptual reasoning is maintained. Any evaluation should avoid treating disclosure as an outcome

of success. Measures of belonging or wellbeing require validated instruments and appropriate ethics review; brief satisfaction surveys alone cannot support psychological conclusions.

The framework may also support teacher reflection. After a unit, educators can record which knowledge sources appeared in discussion, whose contributions shaped the final interpretation, and whether any student felt pressured to share. A reflective review should consider power and institutional context rather than locate every difficulty within an individual teacher. Course teams can use the record to adjust prompts, choose texts, and clarify alternative routes. This institutional dimension is essential if culturally responsive practice is to outlast a single instructor's personal commitment.

Discussion

Agency involves meaningful influence over learning, not unlimited choice or absence of structure. Students can choose a topic or medium while meeting shared requirements for evidence, clarity, and reflection. Relatedness and classroom trust are supported by predictable norms, but trust should not be equated with disclosure. Narrative methods are most ethically defensible when students can decline personal exposure without penalty and when teachers understand referral pathways for safeguarding concerns.

Course teams should state which reflection options are available, who will read submissions, how long records are retained, and how students can request an alternative. If a learner discloses a serious safety concern, educators should follow institutional safeguarding procedures rather than attempt therapy. Reflection rubrics can assess conceptual connection, use of evidence, awareness of change, and next-step reasoning. They should not grade emotional intensity, conformity to a preferred identity narrative, or willingness to disclose private experiences.

Further analytical interpretation

Meaning-making is not identical to personal disclosure. A learner can demonstrate reflection by analyzing a fictional character, historical event, or hypothetical dilemma. If educators reward disclosure, students may infer that private experience is the price of participation. Narrative reflection is defined here as an account of change in understanding, supported by a question, evidence, and revised interpretation. Personal experience is one possible resource, never a compulsory one.

Autonomy, competence, and relatedness offer complementary design questions. Does the learner have a meaningful choice within a clear task? Can they see how to improve? Can they connect respectfully with others? An open autobiographical prompt may appear autonomous but offer little competence support or safety if students do not know who will read it. Explicit criteria and response options can support agency without removing structure.

Cultural responsiveness is inquiry, not a checklist of group traits. Teachers can invite multiple texts, languages, and knowledge traditions while avoiding assumptions that all members of a community share one viewpoint. Learners should not be made representatives of a culture or family. Course teams can review whose perspectives appear, which are treated as authoritative, and how those choices shape interpretation.

A private response option need not isolate learners. Students can address the same conceptual prompt through a written note, a text-based discussion, a diagram, or a public presentation, while shared criteria remain stable. Instructors can assess evidence and conceptual connection rather than public confidence. If a learner discloses a safety concern, educators should follow safeguarding procedures rather than attempt therapy; the framework is educational, not clinical.

Reflection can be evaluated using connection to a course idea, relevant evidence, awareness of what changed or remains uncertain, and a plausible next question. Rubrics should not reward emotional intensity or willingness to reveal private experience. Teachers can model a fictional response so learners understand the standard without being asked to disclose. Any psychological outcome claim would require validated instruments and appropriate review.

Participatory research could invite students to review prompts before use and identify coercive or culturally narrow wording. Researchers could study response choices and the quality of conceptual reasoning, but should not treat disclosure as an outcome. Feedback on safety and agency should be collected confidentially and interpreted carefully. This approach tests classroom design while respecting the boundary between learning research and clinical assessment.

Table 3. Evidence trace supporting the coding decisions

Source or scene	Evidence anchor	Reason for interpretation	Analytic use
Bruner	Narrative and meaning	Supports reflection as interpretive work	Meaning
Deci & Ryan	Autonomy and relatedness	Supports choice and relationships	Motivation
Rogers	Learner-centered education	Supports facilitative practice	Choice
UNESCO Futures	Plural knowledge	Supports diversity and shared learning	Identity
Council of Europe RFCDC	Democratic participation	Supports dialogue and respect	Belonging

Reproducibility and operational codebook

Replication should distinguish a concept in a theoretical text from a classroom safeguard. The analyst records a passage only when it directly addresses a code, but also notes when a principle leaves implementation unspecified. This is especially important for safety: a theory may support learner agency without providing a disclosure protocol. Source-level coding should therefore be accompanied by an explanatory memo and should not imply that the selected authors make identical claims.

A classroom pilot should be co-designed with learners and reviewed through institutional ethics procedures. Researchers can track which response modes are selected and whether students can explain course concepts, but should not collect intimate narratives merely to test participation. Any wellbeing measure needs a validated instrument and appropriate expertise. An alternative prompt must be genuinely equivalent in academic demand, and students should know who will read their work and what confidentiality limits apply.

The codebook below makes the four dimensions distinguishable and identifies what does not count as evidence. Categories can co-occur within one source. The descriptive counts map conceptual emphasis in the selected texts; they do not measure learner agency, safety, or psychological wellbeing.

Table 4. Operational definitions and boundary cases

Dimension	Operational rule	Boundary / exclusion
Learner choice	Source supports meaningful learner influence over pathway or task.	Unbounded choice without learning purpose is partial.
Identity/plural knowledge	Source recognizes diverse identities or knowledge traditions.	One representative example alone is partial.
Relational safety	Source supports respectful interaction and protected participation.	Warmth without choice/privacy guidance is partial.
Reflective meaning	Source supports interpreting experience/evidence and revising understanding.	Personal disclosure alone is not reflective learning.

Implementation and evaluation considerations

The learning sequence can be adapted for younger pupils by using brief prompts, picture choices, oral response, and adult transcription when needed. For older learners, a short written reflection can ask them to compare an initial claim with evidence encountered during a unit. In both

cases, students should know that they may choose a text-based or hypothetical example. Developmental adaptation changes the mode and scaffold, not the ethical principle that disclosure is voluntary.

Conclusion

Narrative reflection can support meaning-making and student agency when it is structured around choice, evidence, and safe boundaries. The analysis identifies relational safety as less operationalized than agency or reflection in the selected sources. The proposed five-part design addresses that gap while distinguishing learning reflection from therapy and psychological diagnosis. Its educational value and cultural fit should be evaluated through participatory, ethically reviewed studies.

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Narrative memory and moral agency in Abdulla Qodiriy's "Bygone days"

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Abstract: This article examines how narrative memory distributes moral agency in Abdulla Qodiriy's O'tkan kunlar (Bygone Days). It treats the novel as a literary text rather than a transparent historical record and asks how remembered events, letters, and retrospective knowledge shape readers' judgments of Otabek, Kumush, Zaynab, and their social environment. A bounded close-reading corpus of eight scene units was constructed from the novel: the opening historical frame, the first meeting, the marriage conflict, the forged-letter episode, the constrained conversation between spouses, the three-person encounter, the poisoning and its disclosure, and the final retrospective frame. Each unit was coded for temporal direction, control of information, available action, and ethically significant silence. The descriptive coding shows that information asymmetry is repeatedly used to make agency legible: letters and delayed disclosures alter the meaning of earlier choices, while domestic conventions constrain the actions available to women. The analysis proposes a four-part reading model connecting temporal memory, narrative authority, constrained choice, and ethical judgment. Counts reported here describe this interpretive corpus only; they are not measurements of reader response or claims about historical prevalence. The article concludes with a reproducible teaching sequence for evidence-based close reading and identifies the need for independent coding and edition-sensitive verification in future research.

Keywords: Abdulla Qodiriy; O'tkan kunlar; narrative memory; moral agency; Uzbek literature; close reading.

Introduction

The present article addresses a question that is central to narrative memory and moral agency in Abdulla Qodiriy's O'tkan kunlar: how can educators move from broad commitments to a defensible, observable design? The problem matters because a concept can be endorsed in policy or scholarship without specifying what a teacher, learner, or analyst should do. This paper therefore brings together a bounded set of influential sources and develops a practical analytic model. Its claim is deliberately limited: it offers a transparent synthesis and a proposition for further testing, not a causal estimate or a report of participant outcomes.

The topic is especially relevant in Uzbekistan, where educational institutions work across changing linguistic, cultural, disciplinary, and technological conditions. A model imported without adaptation may overlook local curriculum, access, institutional policy, and the knowledge communities learners bring. The analysis consequently treats local context as part of the research question. It does not assume a single learner profile or present national generalizations unsupported by data.

The paper has three objectives. First, it identifies how selected sources address the dimensions most relevant to the topic. Second, it reports an explicit cross-source coding matrix so readers can inspect the basis of the synthesis. Third, it translates the pattern into a design sequence, an implementation matrix, and a set of questions for empirical follow-up. The contribution lies in connecting theory and policy to a replicable decision process. The theoretical frame draws on narrative construction and narrative time (Bruner, 1991; Ricoeur, 1984, 1992), while keeping literary interpretation separate from claims about actual readers.

Three research questions guide the work: (1) which dimensions receive explicit attention in the selected source set; (2) where does the comparison reveal an operational gap or tension; and (3) what design principles can address that gap while preserving the intellectual aims of the field? These questions structure the methods and results below.

Materials and Methods

The primary corpus is the Uzbek text of O'tkan kunlar (Qodiriy, n.d.), read as a single literary work. Eight scene units were selected purposively because they contain a temporal shift, a consequential disclosure, or a decision with unequal consequences. The units are: (1) the opening historical framing; (2) Otabek and Kumush's first encounter; (3) family negotiation around marriage; (4) the forged divorce letter and the authentic letter; (5) Zaynab's conversation with Otabek about the marriage; (6) the encounter among Otabek, Kumush, and Zaynab; (7) Kumush's illness and the doctor's disclosure; and (8) the ending's retrospective closure. Page references use the cited digital edition and may differ across print editions.

A qualitative close-reading protocol was applied to each unit. Four codes were defined before synthesis. Temporal direction records whether the scene relies mainly on present action, recollection, anticipation, or retrospective reinterpretation. Information control records who knows, withholds, transmits, or verifies consequential information. Agency records the action actually available to a character under the scene's social and material constraints; it does not equate speech with freedom. Ethical silence marks an omission or unvoiced perspective that materially affects judgment, without assuming that every silence is intentional authorial endorsement. A scene could receive more than one code in a dimension. Coding was conducted by one analyst, so counts are descriptive and require independent replication.

Analytic framework and procedure

The unit of analysis was one bounded scene in the novel. Four binary codes were applied independently, so a scene could receive several codes. The analyst recorded a short textual rationale for each decision and counted the scene units marked present for each code. The resulting counts are descriptive bookkeeping for these eight purposively selected scenes, not inferential statistics or estimates of how often a technique occurs across the whole novel. A replication should retain edition details, scene boundaries, coder notes, and adjudication rules.

Ethical and evidentiary boundaries

No human participants, student records, classroom observations, or unpublished institutional data were collected for this article. The worked examples and proposed tools are illustrative. Citations identify the source base; interpretations and matrices are the author's synthesis. This distinction is necessary because a useful framework can be analytically original without being mislabeled as an intervention result.

Results

Scene-level coding results

Eight scene units in the novel were coded against four interpretive dimensions. The total number of units in which each dimension was present was: temporal cues, 6; information control, 8; constrained choice, 7; and ethically significant silence, 5. Because a scene may instantiate several dimensions, the categories are not mutually exclusive. The counts map the selected scenes only and should be interpreted with the accompanying evidence matrix.

Table 1. Close-reading matrix for the selected scenes

Scene unit	Temporal direction	Information authority	Available action	Silence / constraint
Opening historical frame	Retrospective frame	Narrator	Collective setting foregrounded	Social actors summarized

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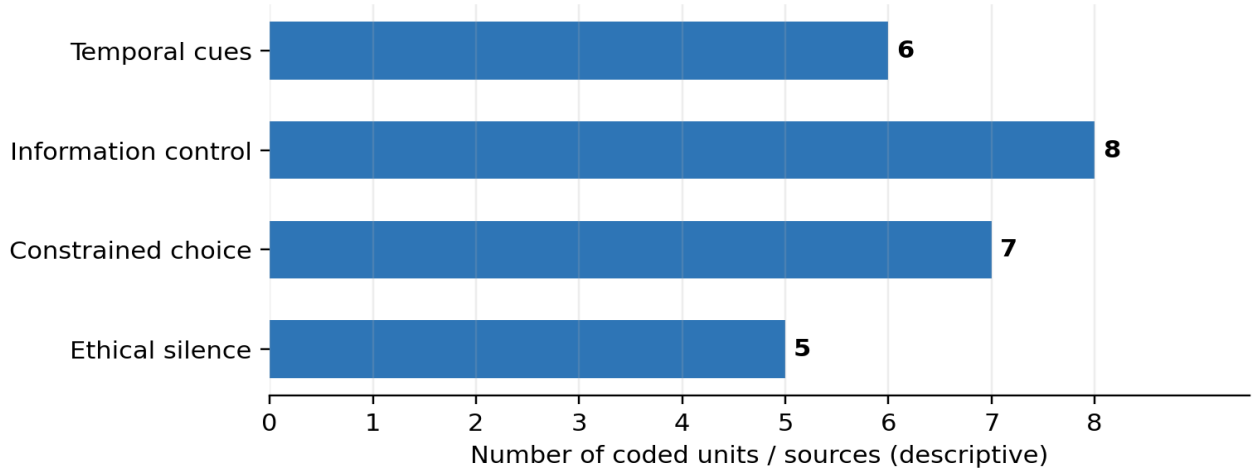
Scene unit	Temporal direction	Information authority	Available action	Silence / constraint
First meeting	Present with later foreshadowing	Public observers and protagonists	Unequal permission to approach	Reputation limits speech
Marriage negotiation	Anticipated future	Family elders	Options negotiated unequally	Women's preferences mediated
Forged/authentic letters	Past reinterpreted	Letter holders and verifiers	Correction possible, harm persists	Circulation initially concealed
Zaynab–Otabek conversation	Present recollection	Spouses, asymmetrically	Speech within constrained marriage	Unchosen conditions foregrounded
Three-person encounter	Accumulated past enters present	All three, not equally	Confrontation without equal power	Interior motives remain partial
Illness/disclosure	Retrospective recognition	Doctor and household	Intervention window narrowed	Causation disclosed late
Ending frame	Retrospective closure	Narrator/reader	No restorative alternative	Loss remains unresolved

Figure 1. Distribution of coded dimensions across eight selected scene units



Note. Counts are derived from the bounded corpus and codebook described in Materials and Methods; dimensions can co-occur.

Interpretive synthesis

The opening and first-meeting scenes establish a double time scale: intimate action is framed by a narrated past whose social structures outlast the characters. This framing makes personal decisions readable as both individual and historically situated. The first encounter is not simply romantic recognition; it also introduces spectatorship, reputation, and the uneven permission to act in public. The effect is to place the reader in a position of inference: the narrated surface contains less than the social meaning of the encounter.

The forged-letter episode offers the clearest test of narrative memory. A false document attempts to overwrite the past by making a fabricated decision appear settled. The authentic letter does not erase the harm; it changes the evidentiary status of what readers and characters believed. In this unit, agency belongs partly to the person who can compare records and partly to the person who controls circulation. The scene therefore distinguishes factual correction from ethical repair: discovering a plot can restore knowledge, but it cannot return lost time or remove the coercive structure in which the plot operated. (Qodiriy, n.d., pp. 152–154).

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The conversation between Zaynab and Otabek complicates a reading that assigns all moral agency to the central couple. Zaynab's dissatisfaction is voiced within a marriage she did not freely construct. The three-person encounter then places competing claims in a shared narrative space, but visibility does not create equal power. The scene invites readers to distinguish emotional sympathy from structural explanation. A character may cause harm and still be constrained; acknowledging constraint does not cancel responsibility, but it changes the questions asked of that responsibility. (Qodiriy, n.d., pp. 175–176).

The illness and disclosure sequence reorganizes earlier information yet again. Knowledge arrives too late to prevent the outcome. Retrospective recognition produces tragic irony: readers can connect actions across time after the characters' opportunities for intervention have narrowed. This mechanism supports a moral reading based on consequences and missed alternatives, rather than on a simple division between virtuous and villainous individuals. The ending's closure is consequently affective but not restorative; memory preserves the loss without resolving the unequal conditions that preceded it. (Qodiriy, n.d., pp. 203–216).

Design model and practical application

Figure 2. Proposed process model



The sequence is a planning aid. Educators should adapt the steps to course aims, participant age, disciplinary norms, local resources, and applicable institutional guidance. It is not a validated instrument and should not replace professional judgment.

Table 2. Binary scene coding matrix

Scene unit	Temporal	Information	Choice	Silence
Opening historical frame	Y	Y	N	N
First encounter	Y	Y	Y	Y
Marriage negotiation	Y	Y	Y	Y
Forged and authentic letters	Y	Y	Y	Y
Zaynab–Otabek conversation	N	Y	Y	Y
Three-person encounter	Y	Y	Y	Y
Illness and disclosure	N	Y	Y	N
Ending frame	Y	Y	Y	N

Table 3. Operational design and evidence to collect

Stage	Tool or evidence	Analytic purpose
Text evidence	Quote, scene context, edition/page	Interpretive claim can be traced
Perspective map	Who knows, speaks, verifies, or is absent	Information authority becomes visible
Constraint check	Available / unavailable actions	Judgment accounts for context
Revision memo	Initial and revised interpretation	Reader reasoning is documented

Extended analytical implications

A closer reading of the opening frame shows why historical context should not be used as an all-purpose explanation. The frame can orient readers to institutions and social expectations, but it does not determine every character's conduct. The analytic task is to move between structural setting and local decision: identify what conventions make likely, then locate the moment at which a character interprets, accepts, resists, or exploits them. This scale shift guards against treating the novel as either a timeless romance or a documentary account of nineteenth-century life. It also keeps the argument anchored in narrative form: the reader encounters the past through a narrator who selects and orders events.

The letter episode demonstrates how material objects can carry narrative authority. A letter is not automatically true because it is written; its meaning depends on authorship, circulation, preservation, and comparison with other evidence. The forged document is effective precisely because it exploits a social expectation that written communication can settle a relationship at a distance. The authentic letter then functions as counter-evidence, but not as a magical correction. The analytical distinction between information recovery and harm repair matters in classroom discussion: a student can identify the deception accurately while still asking what social conditions made the deception consequential and difficult to contest.

The novel's treatment of gendered agency requires careful language. Agency in this analysis means the capacity to make consequential choices within constraints, rather than a binary condition of freedom or helplessness. Zaynab's speech does not remove the asymmetry of her position, and her constrained situation does not make every action ethically neutral. Similarly, Kumush's intelligence and initiative should not be used to imply that she possessed equal access to household power. This relational approach allows a reading to acknowledge vulnerability, responsibility, and social structure at once. It avoids assigning women moral worth only according to their relationship to the male protagonist.

The selected scenes also show that chronology and disclosure are separate analytic problems. An event may occur in one order while becoming intelligible to the reader in another. Retrospective understanding can produce sympathy, blame, or irony, yet those judgments must be time-indexed: what was knowable before the disclosure differs from what the reader knows afterward. A future classroom study could ask students to create two timelines—event order and knowledge order—and compare how their judgments change. Such a task would provide observable evidence of interpretive reasoning without claiming that one reading is universally correct.

The interpretive model can be operationalized through a claim–evidence–constraint worksheet. A reader states a claim about a character's action, cites a passage, lists the knowledge available at that point, and names at least one social or material constraint. The reader then identifies an alternative explanation and explains why the selected interpretation fits the text better. This structure encourages disagreement that remains accountable to evidence. It can also make translation effects visible: if a key term differs across editions, students should record the wording and explain whether it changes the inference.

A responsible account of the novel's historical value should distinguish literary representation from archival corroboration. Fiction can preserve social imagination, conflict, and moral vocabulary, but it does not by itself establish how common a practice was or how a historical population understood it. The present paper therefore makes claims about the arrangement and effects of scenes in the novel. Historical assertions about marriage law, household structure, or regional practice would require independent historical sources. This boundary increases rather than diminishes the novel's analytic value, because it clarifies what kind of knowledge close reading can produce.

The proposed model also makes room for reader positionality. Contemporary students may judge marriage, gender roles, or family authority through norms not shared by the characters'

represented world. Rather than suppressing that difference, instruction can ask students to separate historical reconstruction from present-day ethical evaluation. First describe the constraints that the text depicts; then state the values informing a contemporary response; finally examine where the two analyses meet or conflict. This sequence does not require moral neutrality. It makes the reasoning behind moral judgment explicit and open to discussion.

Future textual work could strengthen the present analysis in three ways. First, two or more coders could independently annotate the same scenes and report agreement alongside disagreements, since interpretive reliability is better shown through transparent adjudication than through a single coefficient alone. Second, a second edition or translation could be compared to identify wording and paratextual effects. Third, the scene-level framework could be tested across another novel by Qodiriy, with categories revised when evidence does not fit. Such work would establish whether the four dimensions are useful beyond this bounded reading and which aspects depend on this novel's particular form.

Discussion

Taken together, the eight units support a four-part model of narrative moral agency. First, temporal memory establishes what counts as a consequential past. Second, information authority determines whose account can be verified. Third, constrained choice maps actions to the available options rather than to abstract freedom. Fourth, ethical judgment follows only after the reader compares intention, knowledge, alternatives, and consequence. The model is useful because it discourages two frequent shortcuts in literary discussion: treating later knowledge as if characters possessed it earlier, and evaluating choices without reconstructing their constraints.

For university teaching, the model can be turned into a short evidence protocol. Students select one scene, mark temporal cues, identify each information holder, list two actions available and one unavailable action, and then revise an initial moral claim using textual evidence. The sequence makes interpretive disagreement productive: students may agree on what a character knew yet differ about whether the available alternatives were ethically adequate. Instructors should require quotations or page references and distinguish textual observation from contemporary evaluation. Where students compare translations or editions, they should record the version used because wording and pagination can shift the interpretive evidence.

Further analytical interpretation

Close reading is strengthened when an interpretation is tested against a counter-reading. A delayed disclosure may make a character appear morally culpable, while limited access to reliable information may explain part of the choice. The analyst should identify what evidence would support each view and what the scene leaves unresolved. This practice does not flatten ethical judgment. It prevents a preferred interpretation from appearing self-evident and makes the relation between narrative structure and moral inference open to discussion.

Material documents carry authority only through authorship, circulation, preservation, and comparison. The forged letter exploits an expectation that written communication can settle a relationship at a distance. The authentic letter functions as counter-evidence, but not as repair. Distinguishing recovery of information from repair of harm matters in teaching: learners can identify deception accurately while still asking what conditions made it consequential and difficult to contest.

Agency is treated here as consequential choice under constraints, not as a binary condition of freedom or helplessness. Zaynab's speech does not remove the asymmetry of her position, and that constraint does not make every action ethically neutral. Kumush's intelligence should likewise not be used to imply equal access to household power. This relational approach allows vulnerability, responsibility, and social structure to be considered together without assigning women moral worth only through their relationship to the male protagonist.

Chronology and disclosure are separate analytic problems. Events occur in one order but become intelligible in another. Readers' later knowledge can produce sympathy, blame, or irony, yet judgments should be time-indexed: what a character could know before disclosure differs from what the reader knows afterward. A classroom task can ask students to build event and knowledge timelines, then compare how their interpretations change. That would assess reasoning rather than claim a universal reader response.

Historical representation should be distinguished from archival corroboration. Fiction can preserve social imagination, conflict, and moral vocabulary, but it cannot by itself establish how common a practice was or how a population understood it. This paper makes claims about scene arrangement and interpretation. Claims about marriage law, household structure, or regional custom require independent historical sources. This boundary clarifies the kind of knowledge that close reading produces and protects the novel from being treated as a transparent documentary record.

A future study could examine how learners revise claims after mapping chronology, information distribution, and available choices. Researchers might collect drafts, annotations, and stimulated-recall interviews, subject to consent and ethics review. Analysis would attend to evidence, counterarguments, and uncertainty. The appropriate question is whether the framework supports more text-grounded reasoning, not whether it makes readers prefer a particular character.

Table 4. Evidence trace supporting the coding decisions

Source or scene	Evidence anchor	Reason for interpretation	Analytic use
Opening frame	Collective historical setting before intimate events	Creates temporal context without making the novel an archive	Narrative framing
First encounter	Publicly observed meeting	Reputation and access shape action	Agency
Marriage negotiation	Family-mediated decision	Options are not equally controlled	Constraint
Letter sequence	Forgery compared with authentic correspondence	Verification revises prior knowledge	Information control
Zaynab dialogue	Dissatisfaction voiced within marriage	Speech does not equal equal power	Gendered agency
Three-person encounter	Competing dialogue in shared scene	Presence does not erase asymmetry	Perspective
Illness disclosure	Medical knowledge arrives late	Intervention window has narrowed	Retrospection
Ending	Loss remains after disclosure	Closure is not restoration	Ethical memory

Reproducibility and operational codebook

Replication should begin with a recorded edition and stable scene boundaries. The present analysis uses the digital text and treats a scene as a continuous episode organized around one consequential interaction or disclosure. If an edition divides chapters differently, the analyst should retain the event anchor and record new pagination rather than copying page numbers. Each code is binary at scene level, while the interpretive note retains nuance. Coders should read the surrounding episode, not an isolated sentence, before assigning a code.

A second analyst should independently code a sample of scenes, compare both category decisions and rationales, and revise ambiguous definitions before coding the remainder. Disagreement should be resolved with the textual evidence visible and recorded in an audit note. The goal is not to force identical moral judgments but to make claims about narrative cues traceable. Any extension to another novel should preserve the distinction between textual structure, historical corroboration, and present-day ethical evaluation.

The table below gives operational rules and boundary cases for the four dimensions. A scene can receive several codes. Counts in the results were obtained by counting scene units with each dimension present, not by counting every sentence or weighting intensity. This rule explains why the totals cannot be added to produce a percentage of the novel. The unit and coding rule should accompany any future comparison.

Table 5. Operational definitions and boundary cases

Dimension	Operational rule	Boundary / exclusion
Temporal cues	Code when sequence, recollection, anticipation, or retrospective framing changes how the scene is understood.	Do not code merely because a past event is mentioned without interpretive effect.
Information control	Code when knowledge is held, delayed, verified, circulated, or falsified in a consequential way.	Do not equate character prominence with epistemic authority.
Constrained choice	Code when social/material conditions shape the actions genuinely available to a character.	Do not infer constraint solely from a character's emotion.
Ethical silence	Code when an absent or unvoiced perspective changes the reader's moral inference.	Do not presume every omission is authorial endorsement.

Limitations and future research

This is a single-analyst close reading of one novel and one digital edition. The eight scenes were selected for analytic relevance, not sampled randomly, and frequency counts cannot establish the novel's overall distribution of narrative techniques. The coding scheme captures a limited set of ethical mechanisms and may underrepresent genre, diction, irony, or oral storytelling conventions. Future work should compare independent coders, consult critical Uzbek scholarship, and test whether the model travels to other Qodiriy works or to adaptations. Reader-response claims require a separately designed study with participants and consent.

Conclusion

"Bygone days" makes moral agency legible through the changing availability of memory and evidence. Letters, delayed disclosures, and retrospective framing show that the capacity to act depends on who knows what, when that knowledge becomes credible, and which choices social relations permit. The proposed model offers a transparent route from close textual observation to ethical interpretation. Its contribution is methodological and interpretive, not a claim about reader psychology or historical frequency. Independent coding and broader corpus comparison are the next steps needed to assess its reliability and reach.

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Translanguaging as a resource for Uzbek-English academic language education

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Annotation: This article develops a context-sensitive model for using translanguaging in Uzbek higher-education English classrooms. It addresses the tension between students' multilingual repertoires as resources for reasoning and the need to build disciplinary control of English academic genres. A comparative document analysis examines five policy and pedagogical sources: UNESCO's Education in a Multilingual World, the CEFR Companion Volume, García and Li Wei's translanguaging framework, Canagarajah's analysis of translingual practice, and Hyland's account of academic interaction. Four analytic dimensions were coded: recognition of repertoire, mediation between languages, genre-specific English development, and assessment of learning. The resulting crosswalk shows stronger explicit treatment of plurilingual mediation than of assessment alignment, while academic genre instruction supplies an important bridge between flexible meaning-making and target-language performance. The article proposes a staged translanguaging cycle—activate, compare, compose, and reflect—with safeguards against treating multilingual practice as unstructured switching. The counts represent an author-coded comparison of five sources, not a measure of classroom prevalence or instructional effect. The proposed model is intended for adaptation and empirical testing in Uzbek-medium and English-medium university courses.

Keywords: translanguaging; Uzbek; English for academic purposes; multilingual education; mediation; academic literacy.

Introduction

The present article addresses a question that is central to translanguaging as a resource for Uzbek English academic language education: how can educators move from broad commitments to a defensible, observable design? The problem matters because a concept can be endorsed in policy or scholarship without specifying what a teacher, learner, or analyst should do. This paper therefore brings together a bounded set of influential sources and develops a practical analytic model. Its claim is deliberately limited: it offers a transparent synthesis and a proposition for further testing, not a causal estimate or a report of participant outcomes.

The topic is especially relevant in Uzbekistan, where educational institutions work across changing linguistic, cultural, disciplinary, and technological conditions. A model imported without adaptation may overlook local curriculum, access, institutional policy, and the knowledge communities learners bring. The analysis consequently treats local context as part of the research question. It does not assume a single learner profile or present national generalizations unsupported by data.

The paper has three objectives. First, it identifies how selected sources address the dimensions most relevant to the topic. Second, it reports an explicit cross-source coding matrix so readers can inspect the basis of the synthesis. Third, it translates the pattern into a design sequence, an implementation matrix, and a set of questions for empirical follow-up. The contribution lies in connecting theory and policy to a replicable decision process.

Three research questions guide the work: (1) which dimensions receive explicit attention in the selected source set; (2) where does the comparison reveal an operational gap or tension; and (3) what

design principles can address that gap while preserving the intellectual aims of the field? These questions structure the methods and results below.

Materials and Methods

The analytic corpus contains five deliberately selected texts that address multilingual policy, language-use theory, proficiency descriptors, translingual practice, and academic discourse. UNESCO (2003) supplies a policy-level account of multilingual education; Council of Europe (2020) supplies operational descriptors for mediation and plurilingual/pluricultural competence; García and Li Wei (2014) conceptualize translanguaging as meaning-making across a repertoire; Canagarajah (2011) examines translingual practice in academic communication; and Hyland (2006) describes disciplinary interaction and metadiscourse. The selection is purposive, not exhaustive. It is suited to comparing conceptual affordances, not ranking the evidence quality of entire fields.

A directed document analysis used four dimensions: repertoire recognition, mediation, genre-specific English development, and assessment alignment. Each source was coded explicit, partial, or not explicit. The reported count includes explicit and partial support, while the matrix preserves the distinction between conceptual coverage and operational guidance. One analyst coded the texts and retained an evidence note for each decision. The counts summarize five selected documents; they are not frequency estimates of practice or effect sizes.

Analytic framework and procedure

The unit of analysis was a source-level statement or concept relevant to one of the four dimensions listed in Table 1. Explicit, partial, and not explicit categories were used to prevent absence of a detailed procedure from being mistaken for rejection of a principle. During synthesis, the analyst compared the coded pattern with the intended educational task, noted contradictions, and drafted a design response. Counts are descriptive bookkeeping for this selected corpus. They are not inferential statistics, prevalence estimates, or evidence of effectiveness. A replication should specify exact editions, passages, coder training, and adjudication rules.

Ethical and evidentiary boundaries

No human participants, student records, classroom observations, or unpublished institutional data were collected for this article. The worked examples and proposed tools are illustrative. Citations identify the source base; interpretations and matrices are the author's synthesis. This distinction is necessary because a useful framework can be analytically original without being mislabeled as an intervention result.

Results

Comparative document-analysis results

Table 1 presents the source-level crosswalk. "Explicit" means directly addressed in the examined source; "partial" indicates conceptual relevance without a full operational procedure; "not explicit" means that the dimension was not developed in the passages reviewed. Table values are judgments under the stated codebook, not independent ratings of source quality.

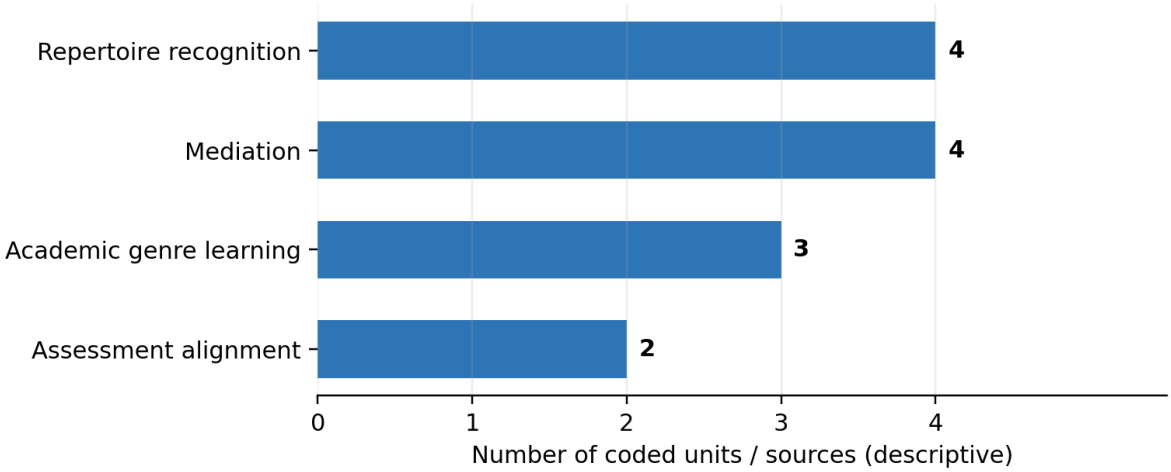
Table 1. Cross-source analytic matrix

Source	Repertoire recognition	Mediation	Academic genre learning	Assessment alignment
UNESCO multilingual education	Explicit	Partial	Not explicit	Not explicit
CEFR Companion	Explicit	Explicit	Partial	Explicit

Source	Repertoire recognition	Mediation	Academic genre learning	Assessment alignment
Volume				
García & Li Wei	Explicit	Explicit	Not explicit	Not explicit
Canagarajah	Explicit	Explicit	Explicit	Not explicit
Hyland	Not explicit	Not explicit	Explicit	Partial

Across-source counts are repertoire recognition: 4 of 5; mediation: 4 of 5; academic genre learning: 3 of 5; assessment alignment: 2 of 5. The pattern identifies emphasis within the selected documents; it does not measure classroom prevalence or learner benefit.

Figure 1. Descriptive source counts by analytic dimension



Note. Counts are derived from the bounded corpus and codebook described in Materials and Methods; dimensions can co-occur.

Interpretive synthesis

The comparison separates an ideological question from an instructional one. Recognition of Uzbek, Russian, English, and other repertoire elements does not itself specify how a student learns to write a literature review, lab report, or policy brief in English. Conversely, an English-only product standard does not show that reasoning must occur monolingually. The design problem is therefore temporal and functional: which language resources help learners understand and organize disciplinary meaning, and what explicit work helps them produce the required English genre with increasing independence?

The source matrix counted explicit or partial support for repertoire recognition in four of five sources, mediation in four, genre-specific English development in three, and assessment alignment in two. These values describe the selected texts and the author's codebook. They should be read as a map of emphasis, not a quality score. The relative scarcity of assessment alignment is analytically consequential: flexible classroom language practices can remain invisible to grading unless criteria distinguish conceptual quality, source use, disciplinary organization, and English-language control.

The synthesis identifies a productive division of labor among the sources. UNESCO's policy account legitimizes multilingual learning environments; the CEFR descriptors make mediation and plurilingual action assessable as communicative activities; translanguaging theory explains why

learners may draw on a unified repertoire; and academic literacies research clarifies why conventions vary across disciplines. No single source covers the full instructional pathway. This gap motivates an integrated model that makes the learning purpose of each language choice explicit and gradually shifts responsibility toward disciplinary English performance.

The proposed cycle contains four phases. Activate: learners use the language most available to surface prior knowledge and identify conceptual gaps. Compare: pairs examine key terms, claims, and evidence across languages, marking false equivalents and discipline-specific meanings. Compose: learners produce an English genre with scaffolds such as bilingual glossaries, model paragraphs, and source matrices, then revise for audience and register. Reflect: learners explain which resources supported understanding and which English features need further practice. The cycle can be shortened for a single class or extended across a writing unit.

Design model and practical application

Figure 2. Proposed process model



The sequence is a planning aid. Educators should adapt the steps to course aims, participant age, disciplinary norms, local resources, and applicable institutional guidance. It is not a validated instrument and should not replace professional judgment.

Table 2. Operational design and evidence to collect

Stage	Tool or evidence	Analytic purpose
Activate	Bilingual concept map or prior-knowledge note	Conceptual gaps surfaced
Compare	Terminology and evidence comparison	False equivalence identified
Compose	English genre draft with scaffold	Genre and language needs visible
Reflect	Short revision memo	Language choices linked to purpose

Extended analytical implications

The central pedagogical distinction is between the language of thinking during learning and the language of the assessed disciplinary product. The two can overlap, but they need not be identical at every stage. Learners may use Uzbek to clarify a difficult concept, Russian to consult a familiar technical explanation, and English to draft a target abstract. A course should make these decisions visible and purposeful instead of assuming that any non-English utterance is a failure. At the same time, learners need sustained practice in English conventions that carry disciplinary meaning, including hedging, source integration, paragraph organization, and field-specific terminology.

A translanguaging design should attend to unequal access within a multilingual classroom. Some students may command several languages confidently; others may have literacy in only one language or may not share the same home language as classmates. Pair work can therefore reproduce status differences if students are assigned translation labor without choice or recognition. Instructors can rotate roles, provide parallel glossaries, permit private planning, and avoid framing a particular

student as the class's language resource. The goal is access to meaning and academic participation, not the public display of a learner's linguistic identity.

Discipline-specific academic English is not a neutral container into which content is poured. Genres establish expectations for evidence, stance, audience, and accountability. An engineering report, a literature review, and a reflective essay make different claims and use sources differently. Students therefore benefit from comparing real examples in their field and identifying the rhetorical purpose behind a feature. Translanguaging can help them notice how a concept is expressed across resources, but explicit genre instruction is needed to produce a text that meets the intended academic community's expectations.

The proposed cycle can be adapted to one 90-minute lesson. The instructor opens with a concept question and gives students three minutes to note what they understand in any language. Small groups compare two terms from an assigned text and verify definitions from disciplinary sources. Students then draft one short English paragraph using a sentence frame only if needed. Peer review focuses separately on the claim, evidence link, and one language feature. A final reflection records one useful language resource and one revision goal. Such a micro-cycle makes the learning purpose visible without requiring a teacher to translate every contribution.

Assessment design is a crucial test of coherence. If the learning objective is conceptual understanding, a rubric that collapses conceptual accuracy and English grammar into one score may obscure what a student knows. If the objective is academic English, then language form must be assessed directly, but criteria should identify the relevant construct rather than penalize accent or unrelated difference. A two-layer rubric can report disciplinary reasoning and English genre control separately. Students then receive information they can act on, and departments can examine whether course outcomes align with language support.

The analysis also suggests a useful distinction between translanguaging as a resource and translation as a task. Translation asks learners to render a text or term from one language into another, which may be appropriate for a specific objective. Translanguaging describes broader meaning-making across a repertoire and may include comparison, paraphrase, gesture, note-taking, or strategic use of sources. Treating these as identical risks narrowing the theory to word replacement. The instructor should name the operation learners are practicing and explain why that operation supports the disciplinary task.

Institutional policy can either support or constrain these practices. A multilingual program needs clear statements about the language of instruction, permitted planning and discussion languages, assessment language, and accommodations. Ambiguity can lead instructors to impose inconsistent rules and students to avoid helpful strategies for fear of penalty. Policy should also be developed with students and faculty rather than assumed from the nominal medium of instruction. The framework proposed here can assist this discussion, but it cannot replace curriculum-level decisions about proficiency benchmarks or language requirements.

An empirical pilot could compare two versions of the same writing unit without assuming that one language practice is inherently superior. Evidence might include quality of disciplinary claims, accuracy of source use, genre awareness, revision patterns, and student reports of participation. Researchers should specify the students' language repertoires, course context, task demands, and scoring reliability. A small mixed-method pilot would first test feasibility and validity; causal claims would require a design capable of addressing selection and instructor effects. This staged research agenda would keep pedagogical enthusiasm separate from evidence of impact.

Discussion

The model positions translanguaging as planned mediation rather than indiscriminate code-switching. Its value depends on the fit between linguistic activity and learning objective. A bilingual concept map can expose misunderstanding; a final English abstract can develop compression and disciplinary register. Teachers should avoid assuming that all students share the same language

repertoire or that a language label predicts proficiency. Participation choices should be flexible, but the target genre and assessment criteria should remain visible. This distinction supports both linguistic dignity and explicit academic language development.

A practical assessment rubric can report four dimensions separately: disciplinary reasoning, evidence handling, genre organization, and English-language control. Early drafts can accept bilingual planning artifacts while final submissions meet the course's stated English requirements. Feedback should identify whether a difficulty is conceptual, lexical, grammatical, or genre-related instead of treating all differences as "language problems." Departments can build shared terminology lists from actual course texts and invite students to record cross-language equivalents with definitions and examples. These measures are proposed design implications and require local piloting.

Further analytical interpretation

The language used for thinking during learning and the language of the assessed product can overlap without being identical at every stage. Learners may use Uzbek to clarify a concept, consult Russian-language technical material, and draft an English abstract. A course should make these choices purposeful instead of assuming that non-English talk signals failure. Learners still need explicit practice in English conventions that carry disciplinary meaning, including hedging, source integration, paragraph organization, and field-specific terminology.

A multilingual classroom contains unequal access to languages. Pair work can reproduce status differences if one learner is repeatedly assigned translation labor. Teachers can rotate roles, provide parallel glossaries, allow private planning, and avoid treating a student as the class's language resource. The aim is access to meaning and academic participation, not the public display of identity. Repertoire labels should not be treated as reliable proxies for literacy or proficiency.

Academic English is not a neutral container: genres establish expectations for evidence, stance, audience, and accountability. An engineering report, literature review, and reflective essay organize claims differently. Students benefit from comparing real disciplinary examples and identifying the rhetorical purpose of a feature. Translanguaging can help learners notice how a concept travels across resources, while explicit genre instruction is needed to produce a text for the intended academic community.

Assessment is a test of instructional coherence. If the objective is conceptual understanding, a rubric that collapses accuracy and grammar into one score may obscure what a student knows. If the objective is academic English, language form should be assessed directly, with criteria that identify the construct rather than penalize accent or unrelated difference. A two-layer rubric can report disciplinary reasoning and English genre control separately and give learners actionable feedback.

Language policy should specify the language of instruction, permitted planning and discussion languages, assessment language, and accommodations. Ambiguity can lead to inconsistent rules and make students avoid useful strategies. Policy should be discussed with students and faculty, not inferred from the nominal medium of instruction. Future pilots should record language repertoires, course genres, task conditions, revision quality, and learner accounts, while minimizing personal data collection.

The framework does not claim that multilingual resources are beneficial in every moment. A planned English-only activity may be appropriate when spontaneous English interaction is the stated objective. The question is whether the language rule serves that objective and whether learners have practiced the relevant skill. Flexibility and rigor can coexist when the course makes the purpose of each language choice explicit.

Table 3. Evidence trace supporting the coding decisions

Source or scene	Evidence anchor	Reason for interpretation	Analytic use
UNESCO multilingual	Policy principles	Legitimizes multilingual learning; limited task procedure	Policy context

Source or scene	Evidence anchor	Reason for interpretation	Analytic use
education			
CEFR Companion Volume	Mediation descriptors	Operationalizes plurilingual action	Descriptors
García & Li Wei	Translanguaging framework	Explains repertoire-based meaning making	Theory
Canagarajah	Classroom practice discussion	Raises pedagogical and research implications	Practice questions
Hyland	Academic discourse and genre	Clarifies disciplinary rhetoric and audience	Genre bridge

Reproducibility and operational codebook

A replication should preserve the exact version of each source and specify which sections were reviewed. The unit is a relevant source passage or descriptor, but the reported matrix aggregates judgments at source level. A source is coded explicit if at least one clear passage addresses the dimension; partial if the dimension is implied without practical development; and not explicit if it is absent from the reviewed material. Researchers should record quotations or section markers so that another analyst can inspect the decision.

Independent coding would help test whether the distinctions between repertoire recognition, mediation, genre instruction, and assessment are sufficiently clear. Reviewers should not treat an absent category as a negative position: a policy text may simply have another scope. Any expansion to local syllabi or student work should use a separate codebook and should report language, discipline, course level, and assessment conditions. Those data could establish whether the proposed cycle fits actual Uzbek higher-education practice.

The codebook below states what evidence qualifies and where the concept stops. A single source may support more than one dimension. The counts in the figure represent source coverage under the rule and cannot be summed into an overall quality score.

Table 4. Operational definitions and boundary cases

Dimension	Operational rule	Boundary / exclusion
Repertoire recognition	Source treats a learner's multilingual resources as relevant to learning or communication.	Mention of "language" alone is insufficient.
Mediation	Source addresses explaining, comparing, or transferring meaning across linguistic resources.	Generic translation is not automatically mediation.
Academic genre learning	Source supports explicit development of disciplinary academic conventions.	General proficiency guidance alone is partial.
Assessment alignment	Source links evaluation criteria to language and disciplinary learning aims.	Assessment mention without criteria is partial.

Limitations and future research

The analysis draws on five influential sources chosen for conceptual coverage. It is not a systematic review and cannot establish how Uzbek university teachers currently use translanguaging. The coding is single-analyst and binary, so nuanced distinctions are compressed. English academic genres differ by field, and the model may work differently in engineering, medicine, humanities, and teacher education. Future studies should include Uzbek policy documents, course materials, classroom observations, and learner writing, with independent coding and explicit outcomes such as genre awareness and revision quality.

Conclusion

Translanguaging can support English academic development when multilingual meaning-making is connected to explicit genre instruction and transparent assessment. The comparative analysis shows that policy legitimacy, mediation descriptors, language theory, and academic discourse scholarship each contribute a different part of the design. The proposed activate–compare–compose–reflect cycle makes those connections teachable while leaving room for local repertoire and disciplinary variation. Its classroom effectiveness remains an empirical question for future study.

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A reflective professional learning model for university teachers using generative AI

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Annotation: This article proposes a reflective professional learning model for university teachers who use generative artificial intelligence in course design and teaching. A comparative analysis of five sources—the UNESCO Guidance for Generative AI in Education and Research, UNESCO's AI Competency Framework for Teachers, Knowles and colleagues' adult-learning principles, Schön's reflective-practice framework, and the OECD Teaching Compass—examines teacher agency, human oversight, iterative practice, and ethical/data governance. The coded synthesis identifies a recurring gap between broad competency statements and a practical cycle for evaluating AI-supported teaching decisions. The article proposes a six-step cycle: identify a pedagogical problem, select a bounded AI use, inspect outputs, redesign with human judgment, evaluate effects using learner evidence, and document a decision for reuse or discontinuation. A risk–benefit matrix distinguishes low-stakes preparation from decisions involving assessment, sensitive data, and student rights. No classroom trial or causal learning result is claimed; counts represent an author-coded source comparison. The model is intended as a professional-learning design that institutions can pilot with local policy, discipline-specific tasks, and ongoing review.

Keywords: teacher professional learning; generative artificial intelligence; adult learning; reflection; AI literacy; higher education.

Introduction

The present article addresses a question that is central to a reflective professional learning model for university teachers using generative AI: how can educators move from broad commitments to a defensible, observable design? The problem matters because a concept can be endorsed in policy or scholarship without specifying what a teacher, learner, or analyst should do. This paper therefore brings together a bounded set of influential sources and develops a practical analytic model. Its claim is deliberately limited: it offers a transparent synthesis and a proposition for further testing, not a causal estimate or a report of participant outcomes.

The topic is especially relevant in Uzbekistan, where educational institutions work across changing linguistic, cultural, disciplinary, and technological conditions. A model imported without adaptation may overlook local curriculum, access, institutional policy, and the knowledge communities learners bring. The analysis consequently treats local context as part of the research question. It does not assume a single learner profile or present national generalizations unsupported by data.

The paper has three objectives. First, it identifies how selected sources address the dimensions most relevant to the topic. Second, it reports an explicit cross-source coding matrix so readers can

inspect the basis of the synthesis. Third, it translates the pattern into a design sequence, an implementation matrix, and a set of questions for empirical follow-up. The contribution lies in connecting theory and policy to a replicable decision process.

Three research questions guide the work: (1) which dimensions receive explicit attention in the selected source set; (2) where does the comparison reveal an operational gap or tension; and (3) what design principles can address that gap while preserving the intellectual aims of the field? These questions structure the methods and results below.

Materials and Methods

The source set includes UNESCO's Guidance for Generative AI in Education and Research (2023), UNESCO's AI Competency Framework for Teachers (Miao & Cukurova, 2024), Knowles, Holton, and Swanson's adult-learning text (2015), Schön's The Reflective Practitioner (1983), and the OECD Teaching Compass (2025). The sources were chosen because they connect AI governance, teacher capability, adult learning, reflection, and professional agency. The analysis treats policy guidance and theory as complementary rather than equivalent evidence.

Four dimensions guided coding: teacher agency, human oversight, iterative reflective practice, and ethical/data governance. Explicit presence required direct guidance or a developed concept; partial presence indicated an implication without an actionable process; not explicit marked a dimension not developed in the examined source. The matrix is based on one analyst's reading and summarizes five sources only. A thematic count is reported as descriptive synthesis, not a psychometric scale or measurement of institutional practice.

Analytic framework and procedure

The unit of analysis was a source-level statement or concept relevant to one of the four dimensions listed in Table 1. Explicit, partial, and not explicit categories were used to prevent absence of a detailed procedure from being mistaken for rejection of a principle. During synthesis, the analyst compared the coded pattern with the intended educational task, noted contradictions, and drafted a design response. Counts are descriptive bookkeeping for this selected corpus. They are not inferential statistics, prevalence estimates, or evidence of effectiveness. A replication should specify exact editions, passages, coder training, and adjudication rules.

Ethical and evidentiary boundaries

No human participants, student records, classroom observations, or unpublished institutional data were collected for this article. The worked examples and proposed tools are illustrative. Citations identify the source base; interpretations and matrices are the author's synthesis. This distinction is necessary because a useful framework can be analytically original without being mislabeled as an intervention result.

Results and their discussion

Comparative document-analysis results

Table 1 presents the source-level crosswalk. "Explicit" means directly addressed in the examined source; "partial" indicates conceptual relevance without a full operational procedure; "not explicit" means that the dimension was not developed in the passages reviewed. Table values are judgments under the stated codebook, not independent ratings of source quality.

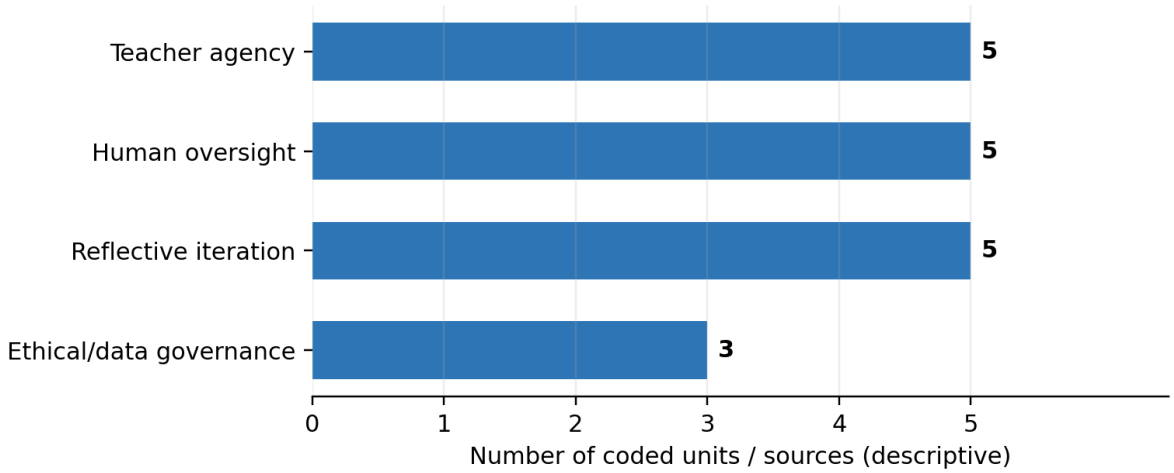
Table 1. Cross-source analytic matrix

Source	Teacher agency	Human oversight	Reflective iteration	Ethical/data governance
UNESCO GenAI guidance (2023)	Explicit	Explicit	Partial	Explicit

Source	Teacher agency	Human oversight	Reflective iteration	Ethical/data governance
UNESCO AI teacher framework (2024)	Explicit	Explicit	Explicit	Explicit
Knowles et al. (2015)	Explicit	Partial	Explicit	Not explicit
Schön (1983)	Explicit	Explicit	Explicit	Not explicit
OECD Teaching Compass (2025)	Explicit	Explicit	Partial	Partial

Across-source counts are teacher agency: 5 of 5; human oversight: 5 of 5; reflective iteration: 5 of 5; ethical/data governance: 3 of 5. The pattern identifies emphasis within the selected documents; it does not measure classroom prevalence or learner benefit.

Figure 1. Descriptive source counts by analytic dimension



Note. Counts are derived from the bounded corpus and codebook described in Materials and Methods; dimensions can co-occur.

Interpretive synthesis

Generative AI tools can produce fluent responses while remaining inaccurate, culturally mismatched, or inappropriate for a learning objective. Professional learning must therefore build judgment rather than tool familiarity alone. Teachers need opportunities to compare outputs with disciplinary standards, inspect bias and privacy consequences, and decide when non-use is preferable. Adult-learning theory emphasizes relevance to real problems, while reflective practice emphasizes revisiting action in light of consequences. These ideas imply that development should be embedded in course work, not delivered only as a one-off demonstration.

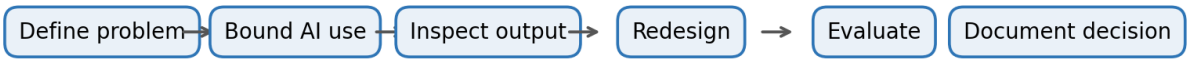
The source crosswalk showed explicit or partial teacher agency in five of five sources, human oversight in five, reflective iteration in five, and ethical/data-governance guidance in three. The dimensions are interpretive categories; the counts do not indicate how well institutions implement them. The result points to an implementation gap: competency frameworks can say what teachers should know, yet leave uncertain how an individual course team should test a specific use, record student-facing effects, and decide whether to continue.

The proposed six-step professional cycle begins with a teaching problem rather than a product. A teacher defines a concrete friction point, such as the time needed to generate differentiated examples. The teacher then selects a bounded AI task and states what must remain a human decision. Outputs are checked against course content, accessibility, bias, and data rules. The teacher redesigns the activity, gathers modest evidence such as error patterns or student explanations, and records the decision to adopt, modify, or stop. Each cycle produces a short reusable case for colleagues.

The risk matrix separates uses by consequence and reversibility. Drafting generic practice questions from public material is comparatively low risk when reviewed before use. Feedback suggestions that may influence a grade require stronger verification and disclosure. Automated judgments about student ability, high-stakes grading, or processing identifiable sensitive information require institutional approval and may be inappropriate under local rules. Risk depends on the data, learners, tool configuration, and decision authority; the table is a screening aid, not legal advice or a substitute for policy review.

Design model and practical application

Figure 2. Proposed process model



The sequence is a planning aid. Educators should adapt the steps to course aims, participant age, disciplinary norms, local resources, and applicable institutional guidance. It is not a validated instrument and should not replace professional judgment.

Table 2. Operational design and evidence to collect

Stage	Tool or evidence	Analytic purpose
Define	Teaching problem and intended benefit	Use case remains bounded
Inspect	Output check and data category	Errors and privacy risks surfaced
Evaluate	Learner evidence and stop condition	Decision to continue is justified
Document	Short team case record	Learning can inform colleagues

Extended analytical implications

Professional learning should begin from a teacher's real pedagogical need because a technology-first workshop can encourage use before purpose is established. The first question is not which model is most capable but which learning problem remains difficult with current practice. Teachers can then specify the desired change, the learners affected, and evidence that would indicate improvement. This framing makes it possible to decide that an AI tool adds little value.

Choosing not to use a tool is a valid professional decision when its risks, extra workload, or pedagogical mismatch exceed its potential benefit.

The boundary between assistance and decision authority deserves particular attention. A system may draft quiz items, suggest feedback phrasing, or reorganize public course materials, but the teacher remains responsible for accuracy, fairness, and alignment. The more a use influences access, evaluation, or a student's educational trajectory, the stronger the need for human review and institutional oversight. Review should occur before learners are affected, and teachers need a route to correct a harmful outcome. A disclaimer that a tool can make errors is not an adequate governance process.

Reflection is most useful when it compares intention with observable consequences. A teacher may intend to save preparation time but discover that checking generated examples takes longer than writing them. A differentiated prompt may increase access for some learners and introduce stereotypes for others. The learning record should capture intended benefit, actual time cost, output problems, learner response, and the decision made. A brief note can be more useful than a lengthy log if it records the evidence needed to repeat or discontinue the practice.

The risk matrix can be applied during course planning. First, identify whether the task uses public, internal, or identifiable data. Second, identify the consequence if the output is wrong or biased. Third, identify who checks the output and when. Fourth, state what happens if the check fails. A task involving public generic material and teacher review may be reversible; use involving confidential student work can create exposure that cannot be undone. This sequence helps teachers raise a specific question with data-protection or academic-integrity staff rather than making assumptions about policy.

Adult professional learning is social as well as individual. Teachers benefit from comparing cases with colleagues in the same discipline, since the meaning of an error depends on subject matter. A language instructor may inspect register and bias; a laboratory instructor may check units and scientific validity; a teacher educator may examine whether an example reflects diverse classroom contexts. Peer review should not become a performance contest in which staff are rewarded for using AI. Shared inquiry should legitimize cautious experimentation and informed non-use.

Student communication is part of the design. When AI materially shapes a task, students need to know what the system does, whether their inputs are retained, what assistance is permitted, and how they can ask for an alternative. Teachers should not promise privacy or accessibility features they have not verified. Transparent boundaries can also protect academic integrity: the teacher distinguishes permitted support from work that must demonstrate a learner's own reasoning. These statements should be consistent with institutional policy and updated when the tool or rules change.

The model's six steps can be assessed with a compact professional portfolio containing a lesson plan, a redacted prompt or workflow, a verification checklist, a short reflection, and the decision to continue, modify, or stop. Portfolio assessment should reward quality of judgment, including the identification of a use that should not proceed. It should avoid measuring competency by the number of tools used or the volume of generated materials. The purpose is improved professional reasoning and student learning, not visible adoption for its own sake.

A research pilot could recruit instructors from contrasting fields and follow two or three cycles over a semester. Data may include teacher logs, lesson artifacts, student task performance, workload estimates, and interviews about decisions to revise or discontinue. Researchers should separate tool capability from instructional design and identify the model version and settings. Because products change quickly, a useful study records the date and conditions of use. Institutional review should address student data, consent, and power relations between teacher and learner.

Discussion

The model treats teacher agency as the capacity to frame a problem, understand tool limits, and retain responsibility for educational decisions. Human oversight is not simply a final proofreading step: it includes deciding whether the system should be involved and whether a proposed use changes the teacher–student relationship. Reflective documentation can prevent each teacher from rediscovering the same failures and can support institutional learning. At the same time, documentation should avoid collecting unnecessary learner data or converting exploratory practice into surveillance.

Universities can organize short peer inquiry groups around a shared teaching problem. Each group can use a one-page protocol recording the intended benefit, affected learners, data category, output-check procedure, evidence to review, and stop condition. Training should include discipline-specific examples and a route for escalating privacy, accessibility, or assessment concerns. Students should receive plain-language notice when AI materially shapes a learning activity or evaluation. Any deployment should comply with current institutional and national requirements, which may change over time.

Further analytical interpretation

Professional learning should begin from a pedagogical need, because a technology-first workshop can encourage use before purpose is established. Teachers can identify the friction point, learners affected, desired change, and evidence that would indicate improvement. This framing also makes non-use a valid decision when risk, workload, or pedagogical mismatch exceed potential benefit. Tool familiarity alone is not a measure of professional judgment.

The boundary between assistance and decision authority matters. A system may draft practice questions or reorganize public course material, but the teacher remains responsible for accuracy, fairness, and alignment. The more a use affects assessment or a learner's opportunities, the stronger the need for verification and oversight. Review should occur before learners are affected, and teachers need a correction route. A generic disclaimer about possible errors is not an adequate governance procedure.

Reflection compares intention with observable consequences. A teacher may intend to save time but spend longer checking examples. A differentiated prompt may improve access for some learners and introduce stereotypes for others. A learning record should capture intended benefit, total time cost, output problems, learner response, and the decision to continue, modify, or stop. Brief documentation is useful when it records evidence needed for future decisions without retaining unnecessary student data.

Risk screening can ask whether a task uses public, internal, or identifiable data; what happens if an output is wrong; who checks it and when; and what happens if verification fails. A task using generic public material may be reversible, while entering confidential student work may create exposure that cannot be undone. Teachers should raise specific questions with data-protection or academic-integrity staff instead of assuming local policy.

Workload and equity belong in evaluation. Tools may save first-draft time but add review, adaptation, and student-support work. Outputs may omit local knowledge or assume device access. A realistic pilot records preparation, delivery, verification, and follow-up time, and asks which learners benefit and who bears risks. Professional learning should include examples where the best decision is to replace generated content with teacher-created material.

A governance-ready case record can identify the tool and version, date, task, data type, verification steps, known errors, learner notice, and decision. It need not store student prompts or personal content. Since products and rules change, periodic review is necessary. Future pilots should document the conditions of use and assess feasibility before making claims about learning effects.

Table 3. Evidence trace supporting the coding decisions

Source or scene	Evidence anchor	Reason for interpretation	Analytic use
UNESCO GenAI guidance	Human-centered governance	Supports privacy and validation	Risk
UNESCO teacher AI framework	Competency domains	Supports capability and reflection	Agency
Knowles et al.	Adult-learning principles	Supports relevance and problem-centered learning	Learning design
Schön	Reflection in/on practice	Supports iterative review	Reflection
OECD Teaching Compass	Teacher agency	Supports contextual judgment	Agency

Reproducibility and operational codebook

Replication requires recording the version and date of each policy framework because AI recommendations and institutional requirements change. The present comparison operates at the source level and codes explicit, partial, or absent discussion. An absent code does not mean a framework opposes a practice. The table summarizes the coding dimensions and excludes technical measures that would require a separate validation study. More than one dimension can be present in a source. Counts indicate coverage in the selected documents, not teacher competence or institutional implementation.

Table 4. Operational definitions and boundary cases

Dimension	Operational rule	Boundary / exclusion
Teacher agency	Source positions teachers as decision-makers who frame and evaluate use.	Tool operation skill alone is insufficient.
Human oversight	Source assigns review or responsibility to a person.	A generic warning does not define oversight.
Reflective iteration	Source supports repeated review of practice and consequences.	One-time training alone is partial.
Ethical/data governance	Source addresses privacy, rights, bias, or accountable use.	Ethics language without practical safeguards is partial.

Implementation and evaluation considerations

A useful professional-learning session can be organized around a paired case rather than a list of tools. Each teacher brings one course task, states the learning objective and constraints, and drafts a non-AI baseline. The group then tests one narrowly bounded AI-supported option and checks the output against subject knowledge, accessibility, student privacy, and workload. Institutional leaders can make reflective practice feasible by providing protected collaboration time, approved guidance on data, and a route for reporting incidents without blame. They should also clarify who authorizes high-stakes uses and who is accountable for correcting errors. Professional autonomy requires access to reliable information and a real ability to decline a tool that conflicts with educational aims. The framework's emphasis on teacher judgment therefore has organizational implications: individual responsibility must be matched by institutional support and clear governance.

Conclusion

Effective professional learning for generative AI requires teachers to investigate pedagogical problems, retain human judgment, and examine consequences with evidence. The comparative source analysis motivates a six-step reflective cycle and a risk screen that links tool use to data,

stakes, and reversibility. The framework should be treated as a pilotable design proposition. Its effectiveness, feasibility, and equity implications remain open empirical questions.

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Integrating visual arts and storytelling in preschool and primary education

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Abstract: This article examines how visual arts and storytelling can be integrated in preschool and primary education without reducing artistic learning to decoration or a narrow test of literacy transfer. A comparative document analysis considers five sources: UNESCO's Framework for Culture and Arts Education, NAEYC's Developmentally Appropriate Practice position statement, Winner, Goldstein, and Vincent-Lancrin's review of arts education research, Eisner's account of the arts and mind, and the Reggio Emilia approach as described by Edwards, Gandini, and Forman. Four dimensions were coded: child agency, artistic process, narrative/multimodal expression, and claims about transfer to other outcomes. The synthesis finds strong support for process, expression, and agency, alongside a need for caution when making causal claims about transfer. A five-stage studio-story cycle is proposed: encounter, make, narrate, revisit, and curate. The article provides an observation matrix for documenting choices and revisions without imposing a single "correct" artwork. Findings are a source-based conceptual synthesis, not classroom measurements. The model is presented for local adaptation and empirical evaluation across languages, ages, and cultural art forms.

Keywords: arts education; storytelling; early childhood; primary education; multimodal learning; curriculum integration.

Introduction

The present article addresses a question that is central to integrating visual arts and storytelling in preschool and primary education: how can educators move from broad commitments to a defensible, observable design? The problem matters because a concept can be endorsed in policy or scholarship without specifying what a teacher, learner, or analyst should do. This paper therefore brings together a bounded set of influential sources and develops a practical analytic model. Its claim is deliberately limited: it offers a transparent synthesis and a proposition for further testing, not a causal estimate or a report of participant outcomes.

The topic is especially relevant in Uzbekistan, where educational institutions work across changing linguistic, cultural, disciplinary, and technological conditions. A model imported without adaptation may overlook local curriculum, access, institutional policy, and the knowledge communities learners bring. The analysis consequently treats local context as part of the research question. It does not assume a single learner profile or present national generalizations unsupported by data.

The paper has three objectives. First, it identifies how selected sources address the dimensions most relevant to the topic. Second, it reports an explicit cross-source coding matrix so readers can inspect the basis of the synthesis. Third, it translates the pattern into a design sequence, an implementation matrix, and a set of questions for empirical follow-up. The contribution lies in connecting theory and policy to a replicable decision process.

Three research questions guide the work: (1) which dimensions receive explicit attention in the selected source set; (2) where does the comparison reveal an operational gap or tension; and (3) what design principles can address that gap while preserving the intellectual aims of the field? These questions structure the methods and results below.

Materials and methods

The corpus includes UNESCO's Framework for Culture and Arts Education (2024), NAEYC's Developmentally Appropriate Practice statement (2020), Winner, Goldstein, and Vincent-Lancrin's review of arts education and transfer (2013), Eisner's The Arts and the Creation of Mind (2002), and Edwards, Gandini, and Forman's account of the Reggio Emilia approach (2012 edition). These sources span policy, early-childhood guidance, research synthesis, arts education theory, and pedagogical documentation. They do not represent all cultural traditions or national curricula.

Four dimensions structured the comparison: child agency, artistic process, narrative and multimodal expression, and evidence for transfer beyond the arts. Explicit coding required direct discussion in the source; partial coding indicated a related principle without a detailed procedure. "Transfer" was coded cautiously when a source made or evaluated claims about outcomes outside artistic learning. The matrix records a single analyst's reading of five sources, not the strength or causal status of each source's evidence.

Analytic framework and procedure

The unit of analysis was a source-level statement or concept relevant to one of the four dimensions listed in Table 1. Explicit, partial, and not explicit categories were used to prevent absence of a detailed procedure from being mistaken for rejection of a principle. During synthesis, the analyst compared the coded pattern with the intended educational task, noted contradictions, and drafted a design response. Counts are descriptive bookkeeping for this selected corpus. They are not inferential statistics, prevalence estimates, or evidence of effectiveness. A replication should specify exact editions, passages, coder training, and adjudication rules.

Ethical and evidentiary boundaries

No human participants, student records, classroom observations, or unpublished institutional data were collected for this article. The worked examples and proposed tools are illustrative. Citations identify the source base; interpretations and matrices are the author's synthesis. This distinction is necessary because a useful framework can be analytically original without being mislabeled as an intervention result.

Results

Comparative document-analysis results

Table 1 presents the source-level crosswalk. "Explicit" means directly addressed in the examined source; "partial" indicates conceptual relevance without a full operational procedure; "not explicit" means that the dimension was not developed in the passages reviewed. Table values are judgments under the stated codebook, not independent ratings of source quality.

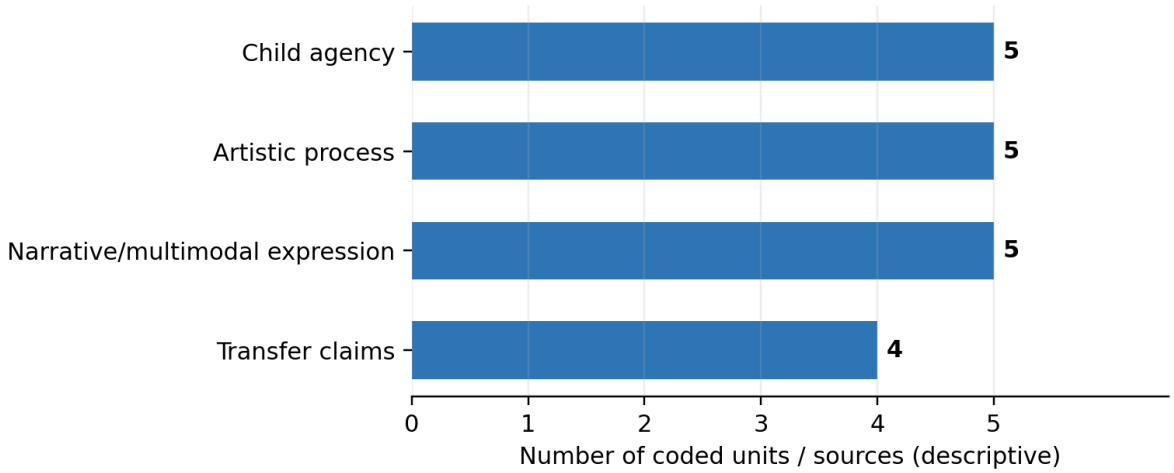
Table 1. Cross-source analytic matrix

Source	Child agency	Artistic process	Narrative/multimodal expression	Transfer claims
UNESCO arts framework (2024)	Explicit	Explicit	Explicit	Partial

Source	Child agency	Artistic process	Narrative/multimodal expression	Transfer claims
NAEYC DAP (2020)	Explicit	Explicit	Partial	Not explicit
Winner et al. (2013)	Partial	Explicit	Partial	Explicit
Eisner (2002)	Explicit	Explicit	Explicit	Partial
Reggio Emilia account (2012)	Explicit	Explicit	Explicit	Partial

Across-source counts are child agency: 5 of 5; artistic process: 5 of 5; narrative/multimodal expression: 5 of 5; transfer claims: 4 of 5. The pattern identifies emphasis within the selected documents; it does not measure classroom prevalence or learner benefit.

Figure 1. Descriptive source counts by analytic dimension



Note. Counts are derived from the bounded corpus and codebook described in Materials and Methods; dimensions can co-occur.

Interpretive synthesis

A drawing can function as an evolving idea, a story, a memory, or an experiment with material. When teachers ask children to explain an image, they can make visible decisions that a finished product alone conceals. Yet the process can be undermined if every artwork is judged by neatness, similarity to a model, or its usefulness for a literacy score. Integration should preserve time for exploration and attention to artistic choices while making meaningful connections to language, science, or social understanding.

The source crosswalk showed explicit or partial support for child agency in all five sources, artistic process in all five, narrative/multimodal expression in five, and explicit or partial discussion of transfer in four. This pattern does not mean arts learning cannot support other domains. It shows that claims about cross-domain benefits require separate evidence and should not substitute for arts-specific aims such as perception, composition, interpretation, and expression.

The proposed studio-story cycle begins with an encounter: children observe an object, image, sound, or local story. During making, they choose materials and test visual possibilities. In

narrating, they may dictate, speak, draw sequences, gesture, or combine modes. Revisiting invites them to explain one change and one unresolved question. Curating gives children a choice about what to display and how to contextualize it. The teacher documents process and language without taking ownership of the work.

An observation record can capture date, materials, child-initiated choice, a notable revision, the child's own explanation, and a possible next invitation. It should not diagnose ability from a single artwork. For multilingual groups, children can narrate in a preferred language, use gesture, or ask an adult to transcribe; translation should preserve the child's meaning rather than replace it with adult interpretation. Families and local artists can contribute cultural context when participation is voluntary and attribution is agreed.

Design model and practical application

Figure 2. Proposed process model



The sequence is a planning aid. Educators should adapt the steps to course aims, participant age, disciplinary norms, local resources, and applicable institutional guidance. It is not a validated instrument and should not replace professional judgment.

Table 2. Operational design and evidence to collect

Stage	Tool or evidence	Analytic purpose
Make	Materials and child-initiated choice	Process documented
Narrate	Speech, drawing, gesture, or sequence	Multiple modes recognized
Revisit	One revision and child explanation	Learning process visible
Curate	Display and attribution choice	Consent and ownership respected

Extended analytical implications

An arts-integrated lesson needs a clear artistic intention. Children might investigate line, texture, color, spatial arrangement, rhythm, or material transformation. Without that intention, visual arts can become an illustration task in which students copy a teacher's example and the subject content remains the only valued outcome. A story can provide a reason to make, but children should still encounter meaningful artistic choices. Teachers can model techniques and vocabulary while leaving more than one valid path through the materials and narrative.

Storytelling can unfold through more than speech or print. A child may sequence images, use gesture, arrange objects, dictate a caption, or combine modes. These forms can make participation possible for children who are multilingual, emergent readers, or still developing spoken language. Adults should document the child's own explanation and avoid assigning meanings to an image without checking. A drawing may be exploratory rather than a fixed symbol, and a child can revise its meaning during conversation.

The claim that arts instruction improves performance in another domain needs careful evidence. Arts participation may support engagement or offer a different route to express understanding, but positive association does not establish causal transfer. Studies differ in activity, duration, teacher expertise, and outcome measure. The article therefore recommends valuing the intrinsic learning of arts alongside any interdisciplinary connection. Programs should describe outcomes at the level actually observed rather than convert a rich creative experience into a claim of generalized cognitive benefit.

Developmentally appropriate planning depends on the age and context of learners. Preschool children often benefit from sensory exploration, short invitations, repeated materials, and adult language that follows their attention. Primary learners may be ready for more deliberate revision, peer interpretation, and comparison of artistic choices. These are not rigid age rules; language, disability access, prior experience, and cultural practice shape participation. Teachers should observe individual responses and adjust time, materials, and support accordingly.

Cultural sustainability matters when the story or art form belongs to a community tradition. Educators should identify the source of a tale, acknowledge contributors, and avoid presenting sacred or community-specific knowledge as generic classroom material. Local artists and families can help interpret context when they choose to participate, and their labor should be respected. Children can compare contemporary and traditional forms without ranking one as more authentic. Attribution and consent should be part of the learning design.

Documentation can support assessment while protecting children's ownership. A portfolio may include a dated work sample, the child's words, a photograph of a stage in the process, and a teacher note describing a question or decision. The record should be selective rather than a continuous surveillance archive. Families should understand how images will be used, especially if work is displayed publicly or stored digitally. Children should be invited to decide which work represents them and what they want others to know about it.

Teacher questions influence the quality of reflection. Open questions such as "What did you change?" or "What would you like someone to notice?" invite children to explain process. Questions that imply a correct story or adult interpretation can close down meaning. Teachers can introduce vocabulary after listening, allowing instruction and child agency to coexist. In multilingual settings, questions and responses can move across languages, with translation support that keeps the child's meaning central.

A pilot evaluation could observe a sequence of studio-story sessions and code child-initiated choices, revisions, narrative modes, and opportunities to respond to peers. Separate measures should assess artistic process, language participation, and any targeted curriculum connection. Researchers should include educator and family perspectives and avoid scoring aesthetic quality against a single cultural standard. Such a design can test feasibility and describe learning processes; claims about long-term transfer would require longitudinal and comparison evidence.

Discussion

The model connects arts and storytelling through process rather than through a worksheet that adds a picture to a pre-existing story. Children may create an image before words, retell a story through changing scenes, or revise a narrative after encountering material resistance. This reciprocal relation supports multiple entry points for learners. Teachers still need to teach vocabulary, composition, listening, and material techniques; agency is not the same as leaving children without instruction.

Planning should specify an arts-learning intention, a narrative or inquiry connection, open-ended materials, and at least one opportunity for revision. Assessment can value exploration, choice, and explanation while avoiding a single aesthetic norm. Documentation should include children's own words and preserve consent for public display. If a program claims that an arts

activity improves reading or mathematics, it should define the outcome and use an appropriate study design rather than relying on enthusiasm or anecdotes.

Further analytical interpretation

Arts integration needs a clear artistic intention. Children may investigate line, texture, rhythm, space, or material transformation. Without such intention, art becomes decoration and subject content remains the only valued outcome. A story can give a reason to create, but learners should still encounter meaningful artistic choices. Teachers can model techniques and vocabulary while leaving more than one valid path through the materials and narrative.

Storytelling can unfold through speech, sequence, gesture, objects, or image. These modes can support multilingual learners and children who are emergent readers or developing spoken language. Adults should document the child's own explanation and avoid assigning a meaning without checking. A drawing may be exploratory rather than a fixed symbol; the child can revise its meaning during conversation.

Claims that arts instruction improves performance elsewhere require appropriate evidence. Arts participation may support engagement or offer another route to express understanding, but positive association does not establish causal transfer. Programs should value arts-specific outcomes such as perception, composition, interpretation, and expression alongside any interdisciplinary goal. Transfer claims need defined outcomes and a study design capable of testing them.

Planning should account for age, language, disability, prior experience, and cultural practice rather than apply rigid developmental expectations. Preschool children may benefit from sensory exploration and repeated materials; primary learners may be ready for deliberate revision and peer interpretation. These are possibilities, not rules. Teachers observe each learner and adjust time, material, and support.

Cultural sustainability matters when stories or art forms belong to a community tradition. Educators should identify sources, acknowledge contributors, and avoid treating sacred or community-specific knowledge as generic classroom material. Families and local artists can contribute context when participation is voluntary and attribution is agreed. Children can compare forms without ranking one as more authentic.

Documentation should record process while respecting ownership. A portfolio can include a dated sample, the child's words, a process image, and a teacher note. Families should understand public display and storage practices; children should be invited to choose what represents them. A future pilot can observe child-initiated choices and revisions while separately measuring artistic, language, and curriculum outcomes.

Table 3. Evidence trace supporting the coding decisions

Source or scene	Evidence anchor	Reason for interpretation	Analytic use
UNESCO arts framework	Arts and culture education	Supports participation and process	Policy
NAEYC DAP	Developmentally appropriate practice	Supports child agency	Development
Winner et al.	Evidence on arts transfer	Supports cautious transfer claims	Evidence boundary
Eisner	Arts as forms of knowing	Supports arts-specific aims	Artistic process
Reggio Emilia account	Multiple modes and documentation	Supports narrative and agency	Multimodal

Reproducibility and operational codebook

A replication should define the educational setting and the unit of analysis before reviewing materials. In this article, sources are coded for explicit or partial support, while art-specific and cross-domain claims remain separate. A single policy statement cannot establish classroom quality, and a research review cannot describe every local tradition. Analysts should retain evidence notes and state whether a source addresses preschool, primary education, or broader arts learning.

A classroom pilot should document the artistic intention, materials, adult prompts, child-initiated choices, revisions, narrative modes, and display decisions. Separate measures should assess arts-specific learning and any claimed literacy or science transfer. Child and family consent is necessary for public images and stored work. Researchers should not equate a polished final product with learning or use one cultural aesthetic as a universal standard.

The table below defines the four comparison dimensions and boundary cases. A source may address several dimensions, and a partial code does not indicate rejection. Counts describe selected source coverage only. They should not be treated as causal evidence that a particular arts integration method improves academic achievement.

Table 4. Operational definitions and boundary cases

Dimension	Operational rule	Boundary / exclusion
Child agency	Source gives children meaningful choice or authorship.	Choice among identical templates is partial.
Artistic process	Source values making, exploration, or revision.	Finished product only is partial.
Multimodal narrative	Source supports story or meaning across modes.	Illustration used only as decoration is partial.
Transfer claims	Source addresses evidence for outcomes beyond arts learning.	Aspirational benefit without evidence is partial.

Implementation and evaluation considerations

The studio-story sequence also offers a way to plan progression across several sessions. In an initial session, children may explore materials and name properties. Later, they can use selected materials to represent a character, event, or scientific process. A third session can invite revision after peer questions or a new source. This temporal structure helps teachers observe development in decision-making rather than judge a single finished artifact. The child should retain the right to reject a suggested revision or explain a different intention.

Educator prompts can be planned as a progression from noticing to interpretation: What do you see? What did you choose? What changed? What might another viewer notice? These questions support observation and narrative without imposing a single meaning. Teachers can add discipline vocabulary after listening to the child's explanation. In a multilingual setting, the child may answer in a preferred language or through drawing and gesture, with adult documentation that distinguishes the child's words from the teacher's inference.

Program evaluation should include the conditions that make arts integration possible. Relevant information includes access to an art space, material variety, preparation time, educator confidence, class size, and opportunities for children to revisit work. A weak outcome may reflect inadequate time or resources rather than a flaw in the learning model. Recording these conditions gives administrators useful evidence about implementation while keeping claims about child outcomes appropriately cautious.

Limitations and future research

This is a conceptual comparison of five sources and does not measure child development, classroom participation, or transfer effects. The sources vary in age, method, and cultural setting. The studio-story cycle requires adaptation for disability access, available materials, staffing, and language policy. Future work should pilot it with educators and families, document children's

process over time, and compare arts-specific outcomes separately from literacy or wellbeing outcomes.

Conclusion

Visual arts and storytelling can be integrated through a cycle that preserves artistic process, child choice, narration, revision, and careful documentation. The analysis supports strong arts-specific aims while urging caution about unsupported transfer claims. The observation matrix and studio-story cycle provide practical structures for local experimentation. Their feasibility and outcomes should be evaluated with culturally responsive, developmentally appropriate research.

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Flexible participation pathways for inclusive multilingual primary classrooms

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Abstract: This article proposes a design framework for flexible participation in inclusive multilingual primary classrooms. It compares five sources: CAST's Universal Design for Learning Guidelines 3.0, UNESCO's Global Education Monitoring report on inclusion, UNESCO's 2023 Global Education Monitoring report on technology in education, Florian and Black-Hawkins' inclusive pedagogy framework, and the Council of Europe's CEFR Companion Volume. Four dimensions were coded: access to content, flexible expression, language participation, and learner agency/belonging. The comparison shows broad support for multiple pathways but less consistent operational connection between accessibility and multilingual interaction. A participation-planning matrix is proposed across input, interaction, response, and assessment, with examples that preserve a shared learning goal while offering different routes to demonstrate understanding. The framework emphasizes that choice must not become a lower expectation track and that accommodations require collaboration with learners and families. Counts represent an author-coded source comparison, not evidence of classroom prevalence or impact. The framework should be tested through co-designed classroom research and monitored for participation, learning, and unintended exclusion.

Keywords: inclusive education; multilingual classrooms; Universal Design for Learning; participation; accessibility; primary education.

Introduction

The present article addresses a question that is central to flexible participation pathways for inclusive multilingual primary classrooms: how can educators move from broad commitments to a defensible, observable design? The problem matters because a concept can be endorsed in policy or scholarship without specifying what a teacher, learner, or analyst should do. This paper therefore brings together a bounded set of influential sources and develops a practical analytic model. Its claim is deliberately limited: it offers a transparent synthesis and a proposition for further testing, not a causal estimate or a report of participant outcomes.

The topic is especially relevant in Uzbekistan, where educational institutions work across changing linguistic, cultural, disciplinary, and technological conditions. A model imported without adaptation may overlook local curriculum, access, institutional policy, and the knowledge communities learners bring. The analysis consequently treats local context as part of the research question. It does not assume a single learner profile or present national generalizations unsupported by data.

The paper has three objectives. First, it identifies how selected sources address the dimensions most relevant to the topic. Second, it reports an explicit cross-source coding matrix so readers can inspect the basis of the synthesis. Third, it translates the pattern into a design sequence, an

implementation matrix, and a set of questions for empirical follow-up. The contribution lies in connecting theory and policy to a replicable decision process.

Three research questions guide the work: (1) which dimensions receive explicit attention in the selected source set; (2) where does the comparison reveal an operational gap or tension; and (3) what design principles can address that gap while preserving the intellectual aims of the field? These questions structure the methods and results below.

Methods and materials

The five-source corpus includes CAST's UDL Guidelines 3.0 (2024), UNESCO's Global Education Monitoring report Inclusion and Education (2020), UNESCO's Global Education Monitoring report Technology in Education (2023), Florian and Black-Hawkins' inclusive pedagogy model (2011), and the CEFR Companion Volume (Council of Europe, 2020). The sources represent design guidance, global policy evidence, pedagogy, and multilingual competence. The selection is purposive and does not replace local legal or disability policy requirements.

The comparison used four dimensions: access to content, flexible expression, language participation, and agency/belonging. A dimension was coded explicit when the source provided direct principles or guidance, partial when relevant but not operationalized, and not explicit when absent from the examined sections. Coding was conducted by one analyst. The table records source-level judgments and the figure summarizes explicit plus partial presence; the counts do not represent implementation rates or student outcomes.

Analytic framework and procedure

The unit of analysis was a source-level statement or concept relevant to one of the four dimensions listed in Table 1. Explicit, partial, and not explicit categories were used to prevent absence of a detailed procedure from being mistaken for rejection of a principle. During synthesis, the analyst compared the coded pattern with the intended educational task, noted contradictions, and drafted a design response. Counts are descriptive bookkeeping for this selected corpus. They are not inferential statistics, prevalence estimates, or evidence of effectiveness. A replication should specify exact editions, passages, coder training, and adjudication rules.

Ethical and evidentiary boundaries

No human participants, student records, classroom observations, or unpublished institutional data were collected for this article. The worked examples and proposed tools are illustrative. Citations identify the source base; interpretations and matrices are the author's synthesis. This distinction is necessary because a useful framework can be analytically original without being mislabeled as an intervention result.

Results

Comparative document-analysis results

Table 1 presents the source-level crosswalk. "Explicit" means directly addressed in the examined source; "partial" indicates conceptual relevance without a full operational procedure; "not explicit" means that the dimension was not developed in the passages reviewed. Table values are judgments under the stated codebook, not independent ratings of source quality.

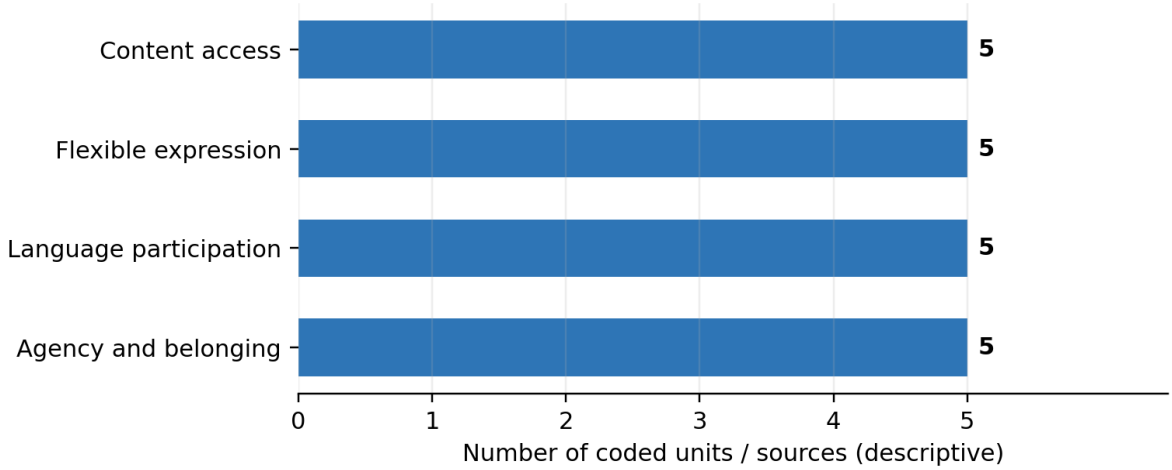
Table 1. Cross-source analytic matrix

Source	*Content access*	*Flexible expression*	*Language participation*	*Agency and belonging*
CAST UDL 3.0	Explicit	Explicit	Partial	Explicit

Source	*Content access*	*Flexible expression*	*Language participation*	*Agency and belonging*
(2024)				
UNESCO Inclusion (2020)	Explicit	Partial	Partial	Explicit
UNESCO Technology (2023)	Explicit	Partial	Partial	Partial
Florian & Black-Hawkins (2011)	Explicit	Explicit	Partial	Explicit
CEFR Companion Volume (2020)	Partial	Explicit	Explicit	Explicit

Across-source counts are content access: 5 of 5; flexible expression: 5 of 5; language participation: 5 of 5; agency and belonging: 5 of 5. The pattern identifies emphasis within the selected documents; it does not measure classroom prevalence or learner benefit.

Figure 1. Descriptive source counts by analytic dimension



Note. Counts are derived from the bounded corpus and codebook described in Materials and Methods; dimensions can co-occur.

Interpretive synthesis

Inclusive participation requires more than physical presence or a single alternative format. A learner may access content through text, speech, demonstration, or visual representation, yet still be excluded from peer exchange if classroom interaction assumes one language or one response speed. Multilingual learners and disabled learners are not homogeneous groups; a support that helps one student may create a barrier for another. Planning should therefore offer meaningful options, obtain learner feedback, and retain a common intellectual purpose.

The source crosswalk found explicit or partial support for access to content in all five sources, flexible expression in five, language participation in five, and agency/belonging in five. Accessibility and multilingual participation appear across the corpus but are not always treated together. This suggests that classroom design can use UDL pathways while deliberately specifying language supports, interaction norms, and ways for learners to contribute without public disclosure of diagnoses or language histories.

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The planning matrix maps four moments. Input options include spoken explanation, concise text, image, object, and vocabulary preview. Interaction options include think time, pairs, small groups, multilingual peer discussion, and teacher conference. Response options include speech, writing, drawing, demonstration, or assistive technology when they assess the same learning goal. Assessment communicates success criteria in accessible language and separates conceptual understanding from language form when these are distinct objectives.

A science lesson on local plant adaptation could use the same question for all pupils: explain how one plant feature supports survival in its environment. Learners may examine a real specimen, image, or tactile model; discuss in a preferred language before preparing an answer; and respond through a labeled drawing, brief oral explanation, or written paragraph. The teacher uses shared criteria for feature–function reasoning and adapts language scoring only if English or Uzbek academic language is itself the target. This is an illustrative design, not observed evidence.

Design model and practical application

Figure 2. Proposed process model



The sequence is a planning aid. Educators should adapt the steps to course aims, participant age, disciplinary norms, local resources, and applicable institutional guidance. It is not a validated instrument and should not replace professional judgment.

Table 2. Operational design and evidence to collect

Stage	Tool or evidence	Analytic purpose
Input	Text, speech, image, object, preview	Access barriers anticipated
Interaction	Wait time, pairs, multilingual talk	Participation routes broadened
Response	Speech, writing, drawing, demonstration	Same learning aim retained
Assessment	Shared criteria plus needed accommodation	Learning and language targets distinguished

Extended analytical implications

Universal design and individualized accommodation are complementary. Designing multiple access routes in advance can reduce predictable barriers for many learners, but some students still need specific tools, additional time, or adjustments developed with specialists. A universal option does not justify withholding an accommodation, and individualized support should not isolate a learner from shared class activity. Teachers need a process for asking learners and families what works, checking whether a strategy helps, and adjusting it without requiring a child to repeatedly disclose a diagnosis.

Language flexibility requires purposeful scaffolding. A student can discuss an idea in a preferred language and still need support to learn key academic terms in the language of assessment. Teachers may provide visuals, bilingual glossaries, model responses, sentence starters, or peer talk before individual output. These supports should be available without implying that

multilingualism is a deficit. If language form is part of the learning target, it should be assessed explicitly; if the target is scientific reasoning, language mechanics should not obscure conceptual understanding.

Participation is a quality of classroom relationships as well as task design. Counting raised hands can miss children who contribute through writing, drawing, assistive technology, or thoughtful peer exchange. A participation audit should ask whose ideas influence the group's conclusion, not only who speaks most often. Teachers should also avoid repeatedly assigning disabled or multilingual pupils to helper or translator roles. Such patterns may appear cooperative while limiting the learner's own access to challenging work.

The same learning goal can be represented in several modes when the mode is not itself the target. For example, a pupil may explain a plant adaptation in a labeled drawing, oral response, or paragraph. If the objective is writing, however, a drawing alone cannot demonstrate the targeted writing skill. Teachers should map each response option to the relevant success criterion and state where formats are equivalent or not equivalent. This alignment maintains rigor and prevents flexible pathways from becoming arbitrary grading.

Technology can expand access through captions, speech-to-text, translation, adjustable text, or communication devices, but it can introduce costs, data exposure, and reliability problems. A tool should be selected because it addresses a documented need and should be tested under actual classroom conditions. Teachers need a non-digital alternative when connectivity or device access is uneven. Student work should not be uploaded to external systems without checking privacy and school policy, and families should receive clear information about the purpose of technology use.

The illustrative plant lesson shows the importance of identifying participation barriers before instruction begins. Tactile materials can support some learners but may be inaccessible without handling adaptations; images can offer detail but may not convey texture. Spoken explanation can clarify a diagram but may overwhelm a learner sensitive to sound. Multiple options work only if the teacher knows how each option functions and checks that it preserves the same conceptual demand. Learner feedback during the activity is therefore part of assessment, not an afterthought.

A classroom audit should be repeated rather than used as a one-time compliance checklist. Teachers can select a small question each week, such as whose responses were included in the group summary, and record one adjustment. Over time, these records may reveal patterns that are invisible in an individual lesson. The audit should be conducted collaboratively with learners and, where appropriate, support staff and families. It should avoid labelling individual children as the source of a barrier that the environment can change.

Future studies should examine both intended benefits and burdens of flexible participation. Researchers might track access to tasks, quality of conceptual responses, student-reported agency, peer interaction, and the additional labor placed on teachers or classmates. A co-design approach can help determine which options students consider meaningful rather than token choices. Studies should report context, languages, disability supports, and the learning objective so that findings can be interpreted and adapted responsibly.

Discussion

Flexible pathways should not become a permanent sorting system in which some learners receive less complex work. Options need to be available without stigma and revisited as needs change. Peer collaboration can support belonging but should not make one child a permanent translator or helper. Teachers should communicate with learners and families about access needs, protect personal information, and coordinate specialist supports. Universal design reduces predictable barriers but does not eliminate the need for individualized accommodations.

A short weekly audit can ask: who spoke, whose ideas shaped the shared product, which response formats were accepted, where language or sensory barriers appeared, and what adjustment

is planned next. Teachers should document the learning goal, the options offered, learner feedback, and any individual accommodation needed. School leaders can support co-planning time, accessible materials, interpretation for family communication, and access to assistive tools. Technology should be selected for pedagogical need and evaluated for privacy and equity.

Further analytical interpretation

Universal design and individualized accommodation are complementary. Multiple access routes can reduce predictable barriers, but some learners need specific tools, additional time, or adjustments developed with specialists. A universal option does not justify withholding an accommodation, and individualized support should not isolate a learner from shared activity. Teachers should ask learners and families what works and adjust without requiring repeated disclosure of a diagnosis.

Language flexibility requires purposeful scaffolding. Learners can discuss in a preferred language and still need support with academic vocabulary in the assessment language. Teachers may use visuals, glossaries, models, or peer talk. Such support should not frame multilingualism as a deficit. If language form is a target, assess it explicitly; if the goal is scientific reasoning, mechanics should not obscure conceptual understanding.

Participation is relational as well as task-based. Counting raised hands misses contributions through writing, drawing, assistive technology, or peer exchange. A participation audit asks whose ideas influence the group's conclusion. Teachers should avoid repeatedly assigning multilingual or disabled pupils to helper roles, which can look cooperative while limiting access to challenging work.

Technology can expand access through captions, speech-to-text, translation, and adjustable text, but it can also add cost, data exposure, and reliability problems. Select tools for a documented need, test them in classroom conditions, and maintain a non-digital route. Student work should not be uploaded to external systems without checking privacy requirements and school policy.

A classroom audit should be repeated and collaborative. Teachers can ask whose responses shaped the shared product, which options were used, and where barriers appeared, then record one adjustment. Learners, support staff, and families can identify problems adults miss. Future studies should examine learning, agency, peer interaction, and unintended burdens, reporting disability supports and language context.

Table 3. Evidence trace supporting the coding decisions

Source or scene	Evidence anchor	Reason for interpretation	Analytic use
CAST UDL 3.0	Engagement, representation, expression	Supports multiple routes	Access
UNESCO Inclusion	Systemic inclusion barriers	Supports equity perspective	Belonging
UNESCO Technology	Technology and equity conditions	Supports cautious selection	Access/risk
Florian & Black-Hawkins	Inclusive pedagogy	Supports extending ordinary provision	Participation
CEFR Companion Volume	Mediation and plurilingual competence	Supports language interaction	Multilingual access

Reproducibility and operational codebook

Replication should document which sections of the frameworks are compared and what classroom context is assumed. The analysis codes source-level guidance as explicit, partial, or not explicit. It does not score the quality of a specific accommodation or decide legal compliance. Analysts should preserve examples and record whether a source concerns general access, disability-specific supports, multilingual participation, or technology risks, since the concepts overlap but are not interchangeable.

The codebook below distinguishes access, expression, language participation, and agency/belonging. A source may support multiple dimensions. Counts map coverage in the selected corpus; they do not represent implementation, school compliance, or improved outcomes.

Table 4. Operational definitions and boundary cases

Dimension	*Operational rule*	*Boundary / exclusion*
Content access	Source provides ways to perceive or engage with content.	Format variety without relation to barriers is partial.
Flexible expression	Source allows multiple valid response modes.	Options that assess different targets are not equivalent.
Language participation	Source supports multilingual communication or mediation.	Translation labor assigned to one learner is not inclusive.
Agency/belonging	Source supports choice, participation, or membership.	Presence without influence is partial.

Implementation and evaluation considerations

A useful planning meeting can map one learning goal against possible barriers before a lesson begins. Teachers identify the key concept, the language demand, sensory or motor demands, and the response mode that the assessment requires. They then select a small number of options and check who might still be excluded. This procedure is more manageable than creating a separate lesson for every possible need, while leaving room for individualized accommodations and real-time adjustment.

The participation audit should distinguish access to a task from influence over learning. A pupil may complete an assignment yet have no opportunity to shape peer discussion or the shared conclusion. Teachers can observe whether group roles rotate, whether contributions in different modes are acknowledged, and whether a learner can request more time or a quieter response route without stigma. School-level implementation depends on coordination. Classroom teachers, special educators, language-support staff, families, and learners may each know different parts of the access problem. A short shared record can note the learning goal, strategies tried, learner feedback, and next review date while limiting sensitive information to those who need it. Such coordination prevents repeated experimentation from falling on the child and supports consistent practice across subjects.

Limitations and future research

This article synthesizes five sources rather than observing classrooms. The coding is interpretive and single-analyst; local policy and language ecology may change what counts as an accessible pathway. The plant lesson is illustrative and provides no evidence of improved achievement or belonging. Future research should co-design participation audits with disabled and multilingual learners, examine classroom interaction over time, and report both learning outcomes and possible unintended burdens.

Conclusion

Inclusive multilingual classrooms can retain shared learning goals while offering multiple routes to access content, interact, and demonstrate understanding. The comparative analysis

identifies the need to connect general accessibility principles more deliberately with language participation and belonging. The proposed planning matrix supplies a practical starting point, subject to learner consultation, local policy, and empirical evaluation. Its success should be judged by meaningful participation and learning, not by the number of options alone.

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Philosophical heritage of Turkestan enlighteners and its importance in the study of social sciences

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Annotation: The article explores the significance of the philosophical ideas and views of Turkestan educators in the teaching of social sciences. The author reveals the scientific and methodological significance of the Jadid heritage. The works of Turkestan enlighteners are considered as an important scientific - philosophical source.

Keywords: enlightener, history, philosophy, societies, Jadids, social sciences, heritage, idea, development.

Introduction

In the context of the development of new Uzbekistan, an important place in the process of revival and growth of national self-awareness, a sense of national pride for student youth, is occupied by historical memory, deep knowledge of the objective and true history of the native land. spiritual, moral and political culture of student youth. In the conditions of civil society, a spiritually developed specialist is distinguished by conscious service to the Fatherland - the land, on When turning to the history of Uzbekistan, including the content of the philosophical heritage of Turkestan enlighteners, it is necessary to remember that this is the “memory of the people” and therefore requires a careful and respectful attitude. The history of the native land requires a conscious approach, to think about the political and socio-economic motives of what is happening, behind which are the successes and difficulties of building a sovereign, democratic and legal, social, secular state.

Consequently, a look at the continuous chain of formation and development of the new Uzbekistan must remain clear, inquisitive and attentive in order to see the trends of its development. Thus, social sciences shape the worldview, patriotism, improve the intellect and enhance the one with whom he was born and raised. Leaders of Turkestan enlighteners Fayzulla Khojaev, Abdurauf Fitrat, Sadriddin Aini, Mirzo Mukhiddin Mansurov, Majid Kadyri, Mahmudkhoja Behbudi, Abdullah Kadiri, Mirzo Mukhiddin Mansurov, Majid Kadyri, Munavar Kori Abdurashidkhonov, Salokhidin Majidi, Abdulhamid Chulpon, Usmonkhoja Pulathodjaev and others contributed invaluable contribution to development of philosophical thought.

The President of the Republic of Uzbekistan Sh.M. Mirziyoyev noted that it is necessary “to develop the national idea, which is a source of inspiration and strength for us in achieving our high goals. We need to strengthen national self-awareness, study more deeply the ancient and rich

history of our Motherland, intensify research work in this direction, and fully support the activities of scientists in the humanities. An assessment of the past must be objective, most importantly, free from any ideological dogma" [1]. The Development Strategy of the New Uzbekistan for 2022 – 2026 defines the goal: "Further development of the study and promotion of the history of Uzbekistan. Implementation of the Concept for the development of history as a science until 2030" [2].

Materials and Methods

In the conditions of a new stage of development of society, the tasks of the social sciences are the deep and comprehensive assimilation of the rich historical experience of the peoples of Uzbekistan, saturated with complex, dramatic events, based on the principles of science, objectivity, historicism, and creative analysis of the historical process of multi-faceted events[3]. An important scientific source is the philosophical views of Turkestan educators in the process of increasing the moral, spiritual, environmental and political culture of student youth, which is especially important in the conditions of building a democratic, legal, secular, social state and civil society. Social sciences fulfill an important mission in instilling in students a sense of responsibility to society, civic duty, and high patriotism. "The significance of the study increases due to the positive content of the activities of the Jadids, which could serve as a good example for modern times. The Jadid movement played an important role in the formation and development of a modernized system of education, printing, national theater and drama, periodicals and other areas of intellectual life in the region. The most important concepts in their vocabulary were the words "tarakki" (progress), "Watan" (Motherland), "millat" (nation), "maktab" (school), "Maorif" (enlightenment), "ilm" (science), "matbuot" (press), "theater", "kitobkhona" (library), etc.Therefore, the experience of the Jadids is relevant in many areas of life and existence" [4].

Results and their discussion

The main goal of teaching social sciences in higher educational institutions at the present stage of the country's development is, first of all, to help students master the content of the modern history of Uzbekistan, philosophy, religious studies and other disciplines based on modern methods of analyzing the historical past, especially during the period of colonialism.To achieve the goal, the social sciences are given specific tasks. In the process of teaching social sciences, an important scientific source is the philosophical heritage of Turkestan enlighteners [5].

When it comes to conducting lectures and seminars in social disciplines, it is necessary to structure the educational material in a logic that will provide the most productive understanding of the basic patterns and directions of development of society in the conditions of the colonial policy of Russia and the Soviet period in the context of world history. This work requires the teacher to provide students with methodological recommendations for preparing for lectures and seminars, and other forms of independent work on the scientific works of Turkestan educators. It should be noted that "having emerged at the turn of the 19th and 20th centuries, Jadidism remained a relevant phenomenon until the end of the 1920s and to this day continues to attract significant attention from researchers not only in Central Asia, but also beyond, emphasizing its significance and influence on historical and cultural processes in the region" [6].

In the process of monitoring students' knowledge of activities, the content of the philosophical views of Turkestan educators, teachers should provide the necessary methodological assistance in their students' assimilation of materials. In the process of studying the scientific heritage of the Jadids, an important role is played by the organization of independent work of students based on new pedagogical technologies.

Taking into account the requirements of the credit-modular training system, training of competitive personnel, it is necessary to promptly provide students with a list of basic and additional literature revealing the scientific significance of the philosophical heritage of Turkestan enlighteners. A valuable scientific source in the study of the ideas of the Jadids are materials obtained from information network resources necessary for the study of social disciplines. This task requires a systematic improvement of the syllabus on the subject, supplementing it with new scientific publications, monographs, textbooks, textbooks in the social sciences, which reveal the reasons for the emergence, socio-political conditions, dissemination, goals, ideas of Turkestan educators in Central Asia[7].

In the preparation of competitive bachelors and masters for the new Uzbekistan, the research and publication of foreign scientists, where the educational activities of the Turkestan Jadids are deeply studied, are of theoretical and methodological importance[8].

It should be noted that the basis of social disciplines is the pluralistic nature of assessments of the most significant historical events during the period of the emergence and dissemination of the educational ideas of the Jadids, which contributes to the development of ideological and political pluralism in students, as well as the ability to conduct polemics and discussions on socio-political problems of social sciences in seminars. Thus, the content of social sciences suggests focusing on key moments in the history of Uzbekistan, when the formation and development of the philosophical views of the Jadids took place, revealing the presence of global trends, national-state and ethnocultural specifics in it [9].

The study of social disciplines is provided in the block of humanities and social sciences, which contributes to the preparation of highly qualified personnel of a new type - with a broad outlook and erudition, creative thinking, highly moral, with a mature civic position. In the process of studying, social sciences contribute to social foresight and forecasting, capable of solving the problems facing society at this stage of its reform and renewal, promoting the progress and prosperity of the Motherland.

Social Sciences contains materials on the activities of Turkestan historical educators, which are designed to promote the development of basic skills and competencies of bachelor's and master's degrees, especially future teachers, philosophers, and historians. They provide an opportunity to master the technologies of acquiring, using, and updating humanitarian knowledge, as well as the leading principles of working with a variety of sources. The acquired skills and competencies can be used in further professional activities.

State standards of higher education are based on a competency-based approach to the results of mastering social disciplines. As a result of mastering social disciplines, students should develop several competencies (knowledge, skills, and abilities).

As a result of mastering social disciplines and in-depth study of the activities of Turkestan Jadids, modern bachelors and masters will learn:

Firstly: the patterns and prerequisites for the emergence of the ideas of Turkestan enlighteners, the transformation of Jadidism into a socio-political movement on the territory of the Bukhara, Khiva and Kokand Khanates. The main stages of development and conditions for the dissemination of the basic democratic views of Turkestan enlighteners in the conditions of colonialism and the Soviet period. A movement of educators whose main goal was to fight against social and economic backwardness, stagnation, illiteracy and other shortcomings of society in the Turkestan region.

Secondly: the historical process occurring during the period of dissemination of the philosophical ideas of the Jadids at the end of the twentieth and early twentieth centuries. Content, purpose, essence of the main ideas of Turkestan enlighteners about the need to form the spiritual, moral and political culture of the individual, achieve independence in our country, their contribution to the formation of the foundation of the Third Renaissance. Important information for students is the activities of the Jadids to expose the essence of the colonial policy of the tsarist regime, which led to the socio-economic stagnation of the Turkestan region, and the shortcomings of the old educational system.

Thirdly: modern future cadres have knowledge about the activities of the leaders of Turkestan educators, their courage and heroism in disseminating new ideas in the field of education, culture, art, and the liberation of the homeland from the colonialists. In the study of the content of the philosophical ideas of the Jadids, the publication of newspapers and the publication of books, including their own works, play an important role.

Fourthly: the philosophical heritage of Turkestan enlighteners is an important factor in the formation of a high spiritual culture of thinking, which contributes to a generalized analysis and perception of historical reality. Having studied the scientific heritage, works, and works of Turkestan enlighteners, a modern student can explain the role and place of Uzbekistan in the development of world civilization;

Fifthly: independent analysis of the content of the educational ideas of the Jadids allows the student to possess scientific information in the interrelation of historical processes and the new stage of development of society, to identify problems of a social nature in the analysis of specific historical situations, possible socio-economic consequences at the present stage;

Sixth: to form, based on the study of the philosophical views of Turkestan enlighteners, scientifically substantiated theoretical conclusions, analysis using the methodology of historical research. He is proficient in methods and techniques for analyzing historical processes in the history of Uzbekistan, which had a priority influence on the formation of the philosophical heritage of Turkestan enlighteners. Also, an in-depth study of the creativity of Turkestan enlighteners helps the student in organizing independent work on primary sources about the activities of the Jadids and their contribution to the development of the spiritual culture of the people of our country.

Thus, an important element of the teacher's task in studying the heritage of Turkestan enlighteners is to use the possibilities of new pedagogical technologies and creatively connect it with the main material of the topic. It is necessary to improve methodological recommendations and assignments for independent work, topics for essays, scientific reports, essays, information about the educational teaching technologies used.

Current testing of the quality of mastery of the academic discipline during seminars and express tests. The plans of the seminars, methodological instructions for them, practical

assignments, as well as a list of basic and additional literature on each topic are designed to help students organize conditions for self-preparation, master the skills of extracting, comprehending, and mastering scientific information, awaken attention to the underlying causes of the historical process, the desire to discover their roots and logic.

Conclusion

In conclusion, it is necessary to emphasize that the complex of recommended teaching methods in lectures and practical classes is based on innovative pedagogical technology of problem-based learning. The research atmosphere involves students in an active cognitive process through the analysis of specially selected primary sources concerning the activities of educators in Turkestan. The key conditions for the effectiveness of seminars should be reliance on creating a situation of dialogue. At the beginning of the lesson, it is important to diagnose students' readiness for dialogue. To do this, it is necessary to test the basic knowledge of the philosophical heritage of Turkestan enlighteners, which they mastered at the previous lecture on the topic under study using a written express survey. Then, together with the students, you should find those exciting problems through which the meaning of the material being studied is revealed to them. It should be noted that the methodology for preparing for seminar classes should be based on the actual and potential level of development of students' knowledge, so the choice of methods can always vary. To optimize problem-based learning, variability is necessary, i.e., choosing a variant of the problem-based approach to studying educational material that best suits the level of a given academic group. The block of questions for each topic does not pretend to develop professional historian skills in students, but focuses on developing the ability to update primary knowledge about the most important events in the history of their native land, establish, systematize historical facts, as well as compare, generalize, contrast events, give them own assessment and draw appropriate conclusions.

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Ethno-Folkloristic Study of the Otherworld and Spirits

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Abstract: This article analyzes the scientific views of ethnographers and folklorists on the afterlife, as well as the mythological views of the Uzbek people regarding the otherworld. Mythological representations related to spirits and the concept of the soul are scientifically researched based on findings from world medical science and materials from Uzbek shamanic folklore.
Keywords: afterlife, spirit, soul, demon, death, life, demonological story, shamanic folklore.

Introduction

Identifying the historical-mythological foundations of our ancestors' mythological concepts related to the otherworld and their views on the afterlife, determining the role of such concepts in the evolutionary progression of artistic thinking, and analyzing their interpretation in literary works step by step rank among the important and urgent issues of world folkloristics.

To determine the process by which the interpretation of the otherworld in the mythological views of the Uzbek people transitioned into the plots of oral artistic works, it is first necessary to study the people's mythological concepts regarding the earth and the otherworld, and to clarify the semantics of demonological and animatic concepts such as "spirit" (ruh), "soul" (jon), and "ghost" (arvoh). This allows for a comprehensive and systematic investigation of the evolution of this mindset.

The Purpose of the Study:

To reveal the interpretation of the otherworld, as well as the semantic and functional distinctions between the concepts of "spirit" (ruh and arvoh) in Uzbek ritual folklore, mythological concepts, and literary sources, and to substantiate the mythological relations between the unseen world (gayb olami) and the terrestrial world through the examples of shamanic lamps (yo‘qlov / psychopomp chants) and demonological narratives.

Literature review

Since ancient times, mankind has contemplated the creation of the universe and its parallel manifestations. These very concepts served as the basis for the emergence of myths. Our ancient ancestors imagined that mythological personages endowed with divine power reside in a non-biological and supernatural space — the Unseen World (G‘ayb olami).

Concepts related to the otherworld were first systematically analyzed in modern science by the Russian ethnographer V.P. Nalimov using the example of the Komi people's mythology [1]. The scholar draws attention to the fact that there is no sharp geographical boundary between the worlds of the living and the dead: the realm of the deceased and their life after death proceed in this very space, parallel to the living, except that they cannot be seen with the naked eye. V.P. Nalimov also records the notions that after a person dies, the spirit remains in this world for a certain period as long as relatives remember them, and upon being forgotten, it passes into the celestial world [2]. P.A. Sorokin also investigated the division of the soul into two parts after death and its dispersal into the worlds of good and evil (analogues of paradise and hell) in the views of the Komi people [5].

Uzbek ethnography and folkloristics also emphasize that the soul of the deceased passes into the "true world" (chin dunyo) or the "other world" (narigi dunyo), while according to shamanic beliefs, the spirits of ancestors continue to assist their descendants. Observing the shamanism of the

Yellow Uyghurs, S.Ye. Malov indicates that there is a custom of throwing bread into a bonfire as nourishment for the spirits of the deceased [3]. In the studies of M. Jo'rayev and Ya. G'ulomov, mythological concepts concerning the existence of an underwater world are elucidated through traditions of sacrificing to the water cult and water spirits (muakkil, such as the legend of Hubbi, arangs at the bottom of the Amu Darya, etc.) [4; 8; 10].

Turning to summit and mythological spatial classification, V.Ya. Petruxin classifies otherworlds into the world of the dead, the netherworld (narigi dunyo), and the otherworld (o'zga olam). Ye.M. Meletinskiy analyzed the horizontal (surface of the earth) and vertical (heaven and underworld) structure of worlds in classical myths [6]. Meanwhile, Ye.P. Kartamysheva researched the views on the descent of the drowned into the underwater world in Scandinavian culture [7].

The problem of the soul leaving the body upon a person's death and consciousness being preserved thereafter has also attracted the attention of natural and medical sciences. D. MacDougall (1907) attempted to prove the material existence of the soul by measuring the decrease in body weight (an average of 21 grams) at the moment of death [14]. R. Moody, in his book Life After Death (1975), classified the "out-of-body experiences" of individuals who underwent clinical death [15]. Furthermore, Dutch cardiologist P. van Lommel substantiated through prospective studies that consciousness can exist independently of the body even at the moment when heart and brain functions cease [16].

Materials and methods

During the research process, the following scientific-research methods were utilized on the basis of a comprehensive approach:

1. Comparative-typological method: Concepts regarding the otherworld and spirits in Uzbek folk mythology and folklore were analyzed in comparison with world ethnographic sources (Russian, Komi, Udmurt, Teleut, etc.).
2. Ethno-folkloristic and textological analysis: Demonological narratives and shamanic psychopomp chants (yo'qlov) recorded by the author from bakhshis and traditional healers (qo'shnoch, such as Nozibuvi bakhshi, Nigora qo'shnoch, etc.) during folklore expeditions conducted in Navoi and Fergana regions (Qiziltepa, Khatirchi districts, etc.) between 2004 and 2024 were subjected to analysis.
3. Semantic-structural analysis: The conceptual and functional boundaries of demonological concepts such as "soul" (jon), "spirit" (ruh), and "ghost" (arvoh), as well as their poetic functions in oral prose, were determined.

Results

As a result of analyzing Uzbek folk mythology and folklore materials, the following scientific conclusions were reached:

1. Classification of Mythological Space and the "Otherworld" While the world of the living (humans) consists of the terrestrial (surface) world, the underwater, underground, and celestial worlds are considered otherworlds inhabited exclusively by spirits and unseen forces [11]. The motif of descent into the underwater world occupies a special place in Uzbek fairy tales and shamanic legends (for instance, the narrative by Shoira Haqberdiyeva, a traditional healer from Navbahor, regarding observing her own body from above while drowning).

2. Semantic Differentiation of the Concepts "Soul" (Jon), "Spirit" (Ruh), and "Ghost" (Arvoh) In popular conception, the concepts of spirit (ruh) and soul (jon) are distinguished as follows:

• Primary Spirit (Jon): The source that ensures a person's vitality, life, and movement. It leaves the body at the moment of death. According to popular beliefs, the soul may leave the body in the guise of various creatures (for example, a red ant or a bird).

• Secondary Spirit: A structure serving to supply consciousness with imagination and information [13].

• Distinction Between Spirit (Ruh) and Ghost (Arvoh):

Spirit (Ruh): Pure and possessing unique beauty, usually imagined in pristine white attire. Spirits are benevolent toward humans, perform a patronage function, and may manifest even to completely unfamiliar individuals.

oGhost (Arvoh): The restless spirit of a person who suffered a tragic, gruesome death or departed with grievances against the world of the living. Ghosts frequently appear to their close ones in a dissatisfied guise, sometimes with blood-splattered clothing, and serve solely to bear news regarding the deceased's condition (the cause of death).

• Pure and beautiful appearance.

• Dissatisfied, restless spirit.

• Clad in white attire.

• Suffered a tragic death.

• Provides patronage and benevolence.

• Leading sign — bearing news and warning.

• Manifests even to complete strangers.

3. The Cult of Ancestors and Saints in Shamanic Psychopomp Chants (Yo‘qlov) In the practice of Uzbek shamans (bakhshi, qo‘shnoch), pre-Islamic animistic and shamanic concepts have been syncretically assimilated with Islamic figures (saints, prophets). An analysis of the psychopomp chants (yo‘qlov) by Nozibuvi bakhshi from Khatirchi and Nigora qo‘shnoch from Qiziltepa demonstrated that:

• Shamans begin their practice with "gathering saints" (avliyo terish).

• Alongside historical figures (Imam al-Bukhari, Anbar Ana, Zangi Ata), mythological and legendary figures (Shah-i Zinda Ata, Langar Ata, Aftosh Ata) and necronyms (Qal’ai Azizon) are invoked as patron spirits in the chants.

• The figure of Anbar Ana is recorded in 15th-century historical sources (Rashahot ayn al-hayot, Manaqib-i Sulayman Ata) as the daughter of the Khwarazm ruler Bughrakhan and the spouse of Hakim Ata and Zangi Ata, and has been elevated in folklore to the rank of patroness of mothers and shamans [Secondary sources: Fakhr al-Din Ali Safi].

Discussion

The obtained results indicate that the concepts regarding the otherworld in Uzbek demonological narratives and shamanic ritual folklore share common roots with universal folklore and the folklore of Turkic-Mongol peoples.

For example, the motif of worshipping restless spirits of the deceased in Komi mythology (P.F. Limerov) [12; 18] or divine mothers such as "Sulaykhan" (Mother of Water) and "Yenkey-khan" in Teleut shamanism (N.P. Dyrenkova) are typologically similar to the images of Mother Mortu, Anbar Ana, and water nymphs (suv pari) in Uzbek shamanic psychopomp chants.

In Uzbek domestic life, the chant performed when laying an infant into a cradle — "The owner has come, the baba has left" — and protective magic practices such as placing a knife, an onion, and bread at the head of the cradle are the products of animistic concepts and the tradition of taboos. Here, "baba" serves as the tabooed symbolic name of an evil spirit, while the knife and onion act as apotropaic (protective) devices driving away malevolent forces, akin to shamanic instruments.

Recent studies in global medicine and cardiology (P. van Lommel) [16] suggest that consciousness can exist independently of brain function. This demonstrates that plots in folk demonological narratives concerning "clinical death" and "the soul leaving the body and observing events from above" are not mere fantasy, but rather a mythological and poetic interpretation of certain phenomena related to human physiology and psychology.

Conclusion

- Mythological Conception: In the Uzbek popular mindset, the universe possesses a vertical and parallel structure, where the terrestrial world is the dwelling place of the living, while the underwater, underground, and celestial worlds are regarded as the habitats of spirits and unseen forces.
- Semantic Distinctions: In oral prose, the "soul" (jon) manifests as the factor of vitality, the "spirit" (ruh) as a pure and benevolent patron force, and the "ghost" (arvoh) as the external guise of a tragic and restless deceased person.
- Syncretism: In Uzbek shamanic practice and folklore, ancient animistic concepts and elements of Islamic belief are mutually synthesized. In this context, the spirits of saints and historical figures (Anbar Ana, Imam al-Bukhari, etc.) are interpreted as the primary mythological patrons and helpers of the shaman.

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Designing Independent Study Tasks in Mother Tongue Textbooks: As a Linguodidactic Problem

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Abstract: This article examines the pedagogical, psychological, and methodological foundations for improving independent learning and learning tasks in mother-tongue education. It clarifies the relationship among questions, tasks, and exercises and explains the value of a pragmatic approach to designing independent assignments. The article analyzes the content and functions of tasks and exercises in mother-tongue textbooks, including their potential to develop students' independent inquiry and communicative skills. Based on this analysis, it outlines methodological approaches to systematizing learning tasks, aligning them with the requirements of credit-module education, and using them purposefully in the learning process.

Keywords: pedagogical, psychological, and methodological foundations, mother tongue, linguodidactic needs, credit-module system.

Introduction

In today's educational environment, developing the didactic-methodological competence of future mother tongue teachers—including the rational use of hybrid learning opportunities and the proper organization of independent learning activities—is becoming increasingly urgent. Scientific and methodological literature discusses in detail the content, practical benefits, and impact of independent study tasks on students' professional readiness. Within the credit-module system, developing students' methodological competence, expanding the opportunities for distance and independent learning, and adapting traditional and non-traditional forms of teaching to philological education require improving linguodethodological support.

Updating the system of independent tasks in a hybrid learning environment is particularly crucial, as the methodological preparation of a future teacher should not be limited solely to the acquisition of theoretical knowledge. They must also be prepared to perform practical tasks such as lesson planning, selecting educational materials, organizing student activities, and assessing learning outcomes. Although research has been conducted on independent study, communicative activities, and task design in native language teaching methodology, the need to examine the pragmatic and linguodidactic aspects of tasks within a unified system under the credit-module education conditions still remains.

The Action Strategy for five priority areas of development of the Republic of Uzbekistan for 2017–2021 defines the tasks of improving the education system and expanding access to quality educational services [1]. From the perspective of these requirements, it is important to study independent tasks in mother tongue subjects according to their content, pragmatic function, and linguodethodological features. Such an approach serves to determine the pedagogical and didactic value of tasks, adapt them to the educational process, and improve methods for their practical application.

Along with the widespread introduction of the credit-module system in the higher education of our republic, attention to developing students' independent working skills is also intensifying.

Mother tongue subjects and their teaching methodology are organized on the basis of a competence-based approach, which envisions developing listening comprehension, speaking, reading, and writing skills alongside the enhancement of linguistic knowledge. Therefore, it is necessary to develop a didactic system and technological model that foster methodological competence and to determine the conditions for their practical implementation.

The topic of the article is consistent with the tasks defined in a number of regulatory documents related to education. In particular, the tasks outlined in the Decrees of the President of the Republic of Uzbekistan No. PF-4997 of May 13, 2016, No. PF-4947 of February 7, 2017, No. PF-2789 of February 17, 2017, Resolutions No. PQ-2909 of April 20, 2017, No. VM-304 of May 22, 2017, and No. PQ-4479 of October 4, 2019, cover areas related to education, research activities, and the development of the state language.

Literature review

In scientific research on the methodology of teaching the mother tongue, issues related to developing students' oral and written speech, organizing independent study, and supporting creative thinking have been studied from various perspectives. The works of Sh. Yusupova [3, p. 137] and N. Dadajonova [2, p. 123] highlight the methodology of working on students' speech in Uzbek language education. The works of such scholars as A. G'ulomov, M. Qodirov, M. Ernazarova, A. Bobomurodova, N. Allavutdinova, and V. Karimjonova are connected with the methodology of using independent tasks and developing creative thinking in the process of teaching the mother tongue [15, p. 388]. Meanwhile, T. Yusupova researched methods of teaching the main parts of a sentence [3, p. 22].

Scientific sources in this direction also include the works of A. Nurmonov and A. Sobirov [8, p. 160], B. Mengliyev [6, p. 248], L. R. Raupova [9, p. 230], B. To'xliyev, Sh. Yusupova, T. Ziyodova, O. Oxunjonova, and D. Jumashev [12, p. 152]. These studies discuss theoretical and methodological issues of language education and approaches to developing speech skills. Furthermore, the works of O. Roziqov [11, p. 103], N. Mahmudov, A. Nurmonov, A. Sobirov, V. Qodirov, Z. Jo'raboyeva [5, p. 224], and A. Hamroyev focus on the content of education, students' creative activity, as well as the principles of consistency, continuity, consciousness, and interrelatedness in the educational process [13, p. 242].

One of the essential tasks of mother tongue education is to prepare future specialists to express their opinions independently and reasonably [14, pp. 78–87]. Textbooks serve as an important didactic tool in accomplishing this task. The content of the textbook, along with its questions and independent tasks, guides the students' learning process, helping them consolidate acquired knowledge and apply it in practical activities.

The "Pedagogical Encyclopedia" describes a textbook as the primary educational literature that methodically presents knowledge on a specific subject based on state educational standards approved by the state, meeting scientific and methodological requirements [17, p. 253]. However, the function of a textbook is not limited to presenting knowledge. It also determines the structure of learning activity: the student reads the text, completes the task, checks it, finds a solution, and justifies the answer. These actions may be explicitly expressed in the textbook or implied within its content [18, p. 73].

Definitions related to the role of the textbook in the educational system are also provided in the "Annotated Dictionary of Pedagogical Sciences" compiled by J. Hasanboyev, X. To'raqulov, M. Haydarov, and O. Hasanboyevalar. Based on these views, a textbook can be interpreted as a source that elucidates the content of a specific academic subject based on didactic requirements and serves to organize the student's cognitive activity.

In this sense, a textbook can be viewed as an information model of the pedagogical system. It reflects specific stages of the educational process, actions that must be performed, and ways to verify mastery. Textbooks work even more effectively when enriched with resources such as anthologies, collections of exercises and tasks, dictionaries, reference books, supplementary reading materials, atlases, and maps. Modern educational literature allows for the formation of skills such as searching for additional information through independent tasks, analyzing text, approaching content creatively and critically, supplementing content, and presenting results.

The pedagogical and psychological views of L. S. Vygotsky also demonstrate the necessity of adapting the content of independent tasks to the cognitive capabilities of students [20, pp. 80–87]. Tasks should not be aimed merely at testing memorized theoretical information, but should also encourage thinking, analysis, identifying cause-and-effect relationships between phenomena, understanding the relationship between form and content, comparison, and drawing creative conclusions. In this regard, the complexity of tasks must be determined in accordance with the student's level of preparation and linguodidactic needs.

Taking into account the levels of cognitive activity, sensory processes are involved at the perceptual stage, while processes such as memory, imagination, perception, and attention are engaged at more complex stages. Instead of excessively multiplying tasks based on mechanical memorization, assignments that activate high-level thinking and speech and expand worldviews should also be provided. Such tasks allow students to see connections between cause, effect, and solution, compare form with content, contrast ideas, and demonstrate a critical-creative approach.

Methods and materials

The study analyzed independent study tasks, questions, and exercises presented in mother tongue textbooks, study guides, and scientific-methodological sources. During the analysis, the content of the tasks, the level of independence expected from the student, and their roles in consolidating theoretical knowledge and developing speech skills were taken into consideration. Methods of source study, description, comparison, and generalization were applied.

The analysis took into account that not all students studying in the primary education field of higher education become linguistics-methodology specialists. Therefore, the content of independent tasks must be adapted according to the audience, the field of study, and the objective of mastery. An analysis of the textbook "Mother Tongue Teaching Methodology" authored by A. G'ulomov, M. Qodirov, M. Ernazarova, A. Bobomurodova, N. Allavutdinova, and V. Karimjonova [10, pp. 140–147] revealed that a major portion of the independent tasks is aimed at performing grammatical analysis, teaching and reinforcing grammatical regularities, and developing theoretical knowledge related to morphology. At the same time, the methodology of formulating questions is not sufficiently disclosed as a distinct system within the textbook.

An analysis of the study guide "Uzbek Language" prepared for Russian-language groups in 2004 by M. Mirqosimova, Sh. Alimova, O. Zoitova, and N. Umarova also demonstrates that tasks and questions are occasionally used for the same purpose. Since textbooks serve as a source of knowledge both during classroom sessions and in extracurricular independent study, the composition of educational materials, the structure of questions, and the purpose of tasks within them must be thoroughly defined.

Within the credit-module system, independent study tasks are considered a tool that enables students to plan their learning activities, search for information, and apply acquired knowledge in practical situations. For this reason, tasks should be structured to guide students toward research and problem-solving rather than mere reproduction of ready-made information. In this process, the

instructor does not act as a person who provides all answers in advance, but rather as a specialist who organizes and guides the student's research. It is advisable to formulate task development and evaluation criteria by taking local and international experience into account.

The text underlying the analysis also emphasizes that the indicator for evaluating teaching effectiveness should be greater than one, while the indicator for assessing cognitive level should be greater than zero. Since the calculation procedures for these metrics are not disclosed in detail, it is important to supplement them with precise measurement criteria and indicators during practical assessment.

The analysis also draws attention to organizational factors that may hinder the introduction of innovative methods. Specifically, delivering pre-prepared information to the entire group may seem easier for some instructors than conducting interactive, inquiry-based learning and collaboration with students. Under such an approach, the student's responsibility for completing independent tasks increases, while the instructor assumes the role of a facilitator and process manager. At the same time, evaluation criteria for task outcomes must be clearly defined in advance across all forms of independent study. In the fields of philology, Uzbek language, and literature, it is appropriate to develop these criteria by accounting for domestic and foreign experiences.

Preparation for completing an independent task, executing it consciously, following a sequential workflow, and verifying the results are interrelated processes. Even when the functions of questions, exercises, and tasks are distinguished, they complement one another within educational activities. Therefore, the task system should account for content harmony, step-by-step progression, logical consistency, adaptability to student needs, and the possibility of application in real speech situations.

Results

The analyzed educational literature demonstrates that independent tasks perform a variety of functions. While some tasks serve to determine students' initial literacy and speech preparedness, others are aimed at consolidating grammatical knowledge, expressing thoughts coherently, or analyzing specific linguistic phenomena. For example, in an educational publication issued in 2009, it is recommended to evaluate several indicators to determine the speech preparedness of children at the preparatory stage. The content of the evaluation areas provided in that source is presented below while preserving their original substance:

Reading skills: fluent reading; syllable-by-syllable reading; reading by letters or inaccurate reading; knowing most letters yet being unable to read words; recognizing only certain letters.

Writing skills: writing all letters and forming words in printed or written form; writing only certain letters; the writing skill is not yet formed.

Readiness for sound analysis: dividing words into syllables; distinguishing sounds within a word or syllable; pronouncing sounds correctly; mispronouncing certain sounds; paying attention to voice volume and diction characteristics.

Oral connected speech — reciting a poem: knowing three or more poems and reciting them expressively; knowing one or two poems yet being hesitant to recite; inability to recite poems from memory.

Oral connected speech — storytelling: knowing one or more fairy tales and retelling them independently; attempting to tell a fairy tale while knowing it, but failing to fully convey the content; the lack of storytelling skills or absence of effort to learn it.

Oral connected speech — expression of thoughts: For instance, students' connected speech is evaluated through the task "Describe what you see in the picture": forming a narrative or several

sentences using more than 20 words; uttering several sentences with the help of 10–20 words; giving a connected response using up to 10 words; or limiting oneself to a short response of 3–4 words [15, pp. 18–24].

Depending on their content, grammatical tasks can be divided into morphological and syntactic exercises. Morphological exercises serve to consolidate knowledge about word structure, word formation, affixes, parts of speech, and independent and auxiliary words. They also develop practical skills regarding morphological categories such as declension and conjugation. A task sample provided in one of the sources is as follows: "Task 3. Complete the sentence by inserting the appropriate noun-forming affix from the parentheses in place of the dots: 'Yomonning bir qil___i ortiq' (-iq, -ik, -ig‘)." This example is aimed at choosing the morphological form and paying attention to the structure of the word.

Syntactic exercises consolidate knowledge regarding sentences, phrases, types of sentences based on the purpose of expression, sentence parts, and simple and compound sentences. The following examples are found in educational literature: "Insert appropriate objects in place of the dots. A person's face is.....warm. A foolish person relies on....." Another task requires converting direct speech into indirect speech: "'If the people strive, their hope will not vanish in vain,' said Sayramov with a meaningful smile; 'May you not have wheat bread, but have a sweet word,' says our wise people [12, p. 9]." Such exercises are aimed at applying grammatical knowledge practically within speech material.

Another practical example found in textbooks is the game "This word belongs to us." To conduct it, the teacher presents nouns using a board or projection tools. Students are given time to isolate abstract nouns among them and explain their meanings. The list of words includes: book, happiness, throne, freedom, peace, emotion, sumalak [traditional dish], joy, spring, wheat, mill, love, picture, liberty, bravery, value, and devotion. The group that identifies the words quickly and correctly is recognized as the winner [16, pp. 145–152]. Along with activating participants, this game practices the skills of comprehending word meanings and working in a group.

The analysis shows that in order for independent study tasks to be effective in mastering the content of the mother tongue, they must serve not only for repetition but also for understanding and solving real-life problems. When a task encourages students to formulate their own thoughts, provide arguments, and draw conclusions, its educational value increases. The questions given in the textbook "Modern Uzbek Language" authored by R. R. Sayfullaeva, B. R. Mengliyev, and L. R. Raupova are also structured in a way that prompts students to reason [19, pp. 168–171]. For instance, they include the following questions:

What is the object of study in lexicology?

In what directions is a word studied as a language unit?

In which section of lexicology are the semantic features of a word—monosemy and polysemy, general and specific, abstract and concrete, primary and derivative, literal and figurative meanings—examined?

Explain the enrichment of the vocabulary stock of the language through lexicology.

What is the difference between theoretical and practical lexicology?

What is the lexical level unit called in the mother tongue from a theoretical approach?

Explain the difference between a linguistic unit and a speech unit.

Explain the features of a lexeme.

How is a word interpreted as a unit?

What is meant when a lexeme is said to have a single sememe at the linguistic stage?

How would you explain the speech realization of a lexeme?

Through what stages does the elevation of a speech derivative word to the linguistic level take place?

What is called a lexeme with a narrowed meaning that has not lost its derivational nature, i.e., has retained the trace of the formal aspect of the mold in itself, yet is detached from the mold semantically, and whose meaning cannot be derived from the right (content) side of the mold?

1. What is a simplified lexeme?
2. What do you know about a radicalized lexeme?
3. What is meant by the outer shell of a lexeme?
4. Discuss the relationship between sememe and concept.
5. In essence, how many types of semes exist, and what are they?
6. When does a situation occur where the denotative seme weakens and the expressive seme strengthens?
7. How are semes classified according to their level?
8. Explain the realization of the sememe as a speech lexical meaning.
9. What is taken into account when speaking of the readiness of the sememe versus the unreadiness of the speech meaning?
10. How do you explain the repeatability of the sememe and the unrepeatability of the speech meaning?
11. How is a derivative meaning generated, and what types exist?
12. What is a metaphorical meaning?
13. What is understood by naming a part by the name of the whole, or the whole by the name of a part?
14. What can you say about a derivative meaning generated on the basis of functional equivalence?
15. What consequences do linguistic changes in lexeme semantics lead to?
16. What are synonymy, antonymy, gradynymy, and hyponymy?
17. What characteristic does the dominant lexeme in a synonymic series possess?
18. What kind of opposition constitutes the logical basis of antonyms, and how do they occur?
19. Into which types are antonyms divided according to their structure?
20. What are the general laws of dialectics that manifest themselves in the lexical gradynymic series?
21. Discuss unrestricted vocabulary.
22. Discuss restricted vocabulary.

The provided examples indicate the necessity of differentiating independent tasks according to the purpose, content, and expected outcome of learning activities. Although questions, exercises, and tasks are closely related, their didactic functions are not identical: a question may be aimed at determining information or stimulating thought; an exercise implies repetitive activity to reinforce a specific mental or practical action; while a task combines purpose, conditions, and the expected outcome. Designing them on a pragmatic basis takes into account the speech situation, the interlocutor or audience, the purpose of the assignment, and the format of the response.

During the research analysis, several interrelated directions for developing independent tasks were identified. First, it is necessary to distinguish the pedagogical, psychological, and linguodidactic functions of questions, exercises, and tasks, and select them in alignment with the purpose of working with the text. Second, depending on the speech situation, it is important to consider the levels of questioning the interlocutor, explaining, and substantiating thoughts. Third,

clear criteria must be established for explaining based on infographics, designing independent tasks, and evaluating completed work.

Fourth, defining pedagogical educational trajectories theoretically and practically, as well as developing skills in searching for and selecting electronic bibliographic information related to mother tongue education, expands independent reading opportunities. Fifth, utilizing media education tools enables students to independently master educational materials in various formats and make purposeful use of didactic resources. This process encompasses not only completing the task but also activities such as information selection, processing, analysis, and result presentation.

Examining the state of task utilization in higher education demonstrated the necessity of more precisely defining the differences between their types and functions. To ensure that the didactic provision of independent task design serves to develop the content of mother tongue education, it must rely on the principles of contextual compatibility, differential-semantic precision, logical consistency, and step-by-step sequencing. Furthermore, systematicity and consistency must be maintained in innovative and information-based methodological approaches, and independent activities and assessment mechanisms tailored to the credit-module system should be interconnected.

The process of developing independent tasks also envisions the opportunity to foster media-technological, communicative, methodical, pedagogical-psychological, informational, creative, innovative, and special competencies. Therefore, the form of presenting questions, exercises, and tasks in textbooks must be evaluated by taking into account the student's cognitive level, independence in task execution, and ability to summarize results. Studies dedicated to improving independent study tasks in recent years also demonstrate the necessity of a deeper exploration of the linguodidactic and methodological aspects of this problem.

At the same integrative time, expressing the linguodidactic and pedagogical foundations of designing independent tasks in the form of a model map helps to clearly demonstrate the connection between the components of the methodological process. Developing an integrative-methodical approach to improving independent study tasks in higher education institutions based on the activities of the Information and Resource Center (IRC) is also one of the key directions. This entails analyzing experiences related to the internal educational activities of higher education institutions, local self-governance practices, and the activities of educational institutions with independent management.

The prospects for developing speech competence within the credit-module system depend on mechanisms that allow for the recognition of independent study outcomes, transparent assessment of learning activities, and enabling students to determine their own trajectories. By studying advanced experiences, improving didactic-methodical provision, and utilizing the activities of the information and resource center, it is possible to enrich the resource base of independent tasks. Practices supporting self-governance and independent educational activities in higher education institutions are also among the aspects that need to be explored in this direction.

Discussion

In teaching the mother tongue, it is necessary to consistently introduce innovative approaches based on independent study tasks. To achieve this, it is important to improve the system of scientific, methodological, psychological, and pedagogical support, as well as to make targeted use of the achievements of Uzbek ethnolinguistics in mother tongue education. Tasks should stimulate students' independent research and direct them to apply their knowledge in specific speech situations.

The value of a textbook is not determined solely by the volume of theoretical information it contains. One of its essential functions is to offer independent tasks that teach students to properly utilize the rich potential of the mother tongue. The goal of higher education is not only to train specialists with knowledge in linguistics, but also to shape individuals who can clearly express their thoughts using language tools, engage in creative thinking, and put their knowledge into practice. Therefore, the improvement of independent tasks must be carried out in connection with didactic and pedagogical principles.

In developing students' speech skills, the use of dictionaries, texts, and various communicative situations, conveying content related to the national language and spirituality, and preparing future specialists for diverse communication conditions play a significant role. For this purpose, independent tasks must require students not merely to repeat information, but also to plan, express, and analyze their own thoughts.

Current curricula and textbooks remain an essential tool for organizing independent study within the credit-module system. In higher education, a textbook serves as a foundational resource for both students and instructors, both during and outside the classroom. Therefore, the content, structure, and execution conditions of the independent tasks within it deserve special attention. Tasks must be harmonious with lesson objectives and learning outcomes, and should also guide students' independent actions.

Electronic textbooks can utilize the capabilities of modern media technologies to integrate multiple information sources into a single educational environment. In such an environment, dictionaries, audio and video materials, collections of exercises and tasks, tests, visual aids, and electronic resources are presented in an interconnected manner. Independent study tasks should serve as the primary methodological tool that ensures students navigate purposefully among these resources, guiding them toward selection and mastery.

Conclusion

The results of the analysis indicate the necessity of further improving the content and methodology of independent study tasks in mother tongue textbooks. New-generation educational literature must harmonize with the principles of the credit-module system, student-centered education, and the requirements for transparent outcome assessment. Tasks within textbooks should be aimed at developing skills in working with texts, preparing essays and reports, conducting informational and bibliographic research, utilizing graphic organizers, and expressing thoughts logically.

Although certain tasks encountered in higher education and general secondary education textbooks are close in content, the methodology for designing independent study tasks is not always systematically manifested within them. In some cases, the quality of tasks remains dependent on the author's personal methodological experience. Therefore, it is necessary to develop a consistent linguodidactic methodology that demonstrates the functional differences between questions, exercises, and tasks, and teaches how to select them in accordance with goals and outcomes.

Overall, improving independent study tasks based on pragmatic, contextual, and step-by-step approaches helps develop students' speech competence, independent thinking, and ability to work with information. This work should be carried out in conjunction with updating the content of textbooks, making effective use of electronic and media-educational resources, and evaluating educational tasks based on precise criteria. Continuing subsequent theoretical and practical research in this direction will serve to strengthen the didactic and linguodidactic foundations of mother tongue education

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Harmony of personality and talent

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Annotation: This article examines the multifaceted work of one of the leading writers of the Turkic world, the prose writer, journalist, and playwright Odil Yakubov, on the occasion of the 100th anniversary of his birth. It is explained that the reason for the international popularity of the writer's works is that the noble and courageous personality of his noble qualities was transferred to his works. It is also noted that the writer's ability to reflect the multifaceted and complex nature of the creature called man in his writings gives his work a unique character. The writer's role in the spread of democratic views and concepts in Uzbek national life is shown.
Keywords: truthfulness, honesty, loyalty to the nation, talent, creative research, cruel realism that man is a creature that cannot be fully understood and explained.

Introduction

In most cases, the product of creativity is in harmony with the personality of the creator. The relationship between the creator and the work can be likened to a tree and its fruit. Just as no fruit is greater than the tree that bears it, a work of art cannot be higher than the personality of the author. The writer Odil Yakubov stood out among Uzbek writers for his great personality, breadth of thought, depth of vision, and ability to express his thoughts in an effective way . Despite the fact that his father died in the repressions of 1937, the future writer not only showed his dedication on the hard labor front during the war, but in 1944, a young man who was actually born in 1927 , added a year to his age and went to the front with his own application. He himself writes about this: " Actually, I was born in 1927. But in the fall of 1944, my... relatives were going to war. I did not want to be left behind. I went to the district military commissariat and applied: "I was born not in 1927, but in 1926, so I ask you to send me to the front" (1. 164). The young warrior, who participated in the desperate battles against the samurai in the Kwantung Army , served in the military for another five years after the war ended, and in 1950 managed to return to Guinea .

The unique phenomenon of Odil Yakubov, a writer and public figure who played a special role in the development of Uzbek literature, journalism, literary criticism, and in introducing the nation to its identity, is of great importance not only for the Uzbek people, but also for all Turkic peoples.

Leading signs of personality

The famous writer Abdulla Kahhor said: " If a code of ethics for a writer were to be drawn up, I would make honesty and courage the first article, because all other qualities of a writer depend on how honest and courageous he is " (2. 83). Odil Yakubov was a mature person with the spiritual qualities that his teacher had in mind. He lived an honest and courageous life as a courageous and courageous person. Honesty and courage in the personality of a writer became an inseparable spiritual virtue for him when he worked as a correspondent for "Literature Newspaper" in Uzbekistan, when he worked as the Editor-in-Chief of the newspaper "Uzbekistan Literature and

Art”, when he increased the circulation of the newspaper from 40 thousand copies to 750 thousand, when he chaired the Writers' Union of Uzbekistan, when he headed the country's Terminology Committee, and when he served as vice president of the Assembly of Scientists and Cultural Figures of Central Asia.

Materials and Methods

At another meeting, he addressed the then-chairman of the State Security Committee (KGB) Kryuchkov about the cruelty of his organization towards people, the fact that they were sowing discord among artists and looking for enemies in creative associations: “ ...for a trivial matter, they are being cruel to innocent, defenseless people. Comrade Kryuchkov...did the right thing by mobilizing part of his troops to fight criminals. I only wish that...he would not go looking for spies in various creative associations and scientific research institutes, as was the case during the time of the “father of nations.” Because there is no need for this. Life shows that we will soon be eating each other’s flesh in our own associations ” (4. 491). The writer openly states that the "KGB" agents who have infiltrated the creative community are sowing discord among them, and also notes with irony that some local artists are falling for this trick (5. 412). It seems that the unwavering figures in his works, such as Ulugbek, Ali Kushchi, Qalandar Karnoqi, Beruniy, Malikul Sharob, Ibn Sino, Normurod Domla, Suyun Burgut, and Ataquzi, are watered down by the writer's personality.

Like all brave men, Odil Yakubov was a very generous person. He did not quarrel even with his fiercest rivals, did not even think of taking revenge on those who had wronged him, but on the contrary, he always helped such people as much as he could (7. 156).

A creation that radiates from a vibrant and intense personality

Odil Yakubov was a creative person whose artistic talent harmoniously combined with his personality and civic position. He considered literature not just a way to express artistic talent, but also a means of improving the lives of people and bringing benefits to many. The conviction in one of his early articles: “ A writer who is not a devoted child of his time and his people, a true son, can never become a great writer! ... True, talent comes first in creativity. But great social enthusiasm and activity open up broad horizons for great talent ” (7. 49-50) became his lifelong creative credo. O. Yakubov believes that a writer should serve the people and speak what is in the hearts of the nation. The writer, who believed that a writer must live before writing, believed that fiction should serve to solve major social problems, such as understanding national identity, raising the status of the Uzbek language, improving the situation of women, and putting an end to the illegal use of students' labor. He wrote about these problems in his works of various genres.

Closeness to life has always been a companion of O. Yakubov. In a letter to his wife Maryamkhanim on August 27, 1962, he emphasizes that “ Uzbek women, to be honest, are unhappy. Not to mention the women of collective farms, even those who consider themselves happy are sometimes in such difficult situations, so oppressed and ridiculed by family squabbles ... they are driven into the ground ,” and writes: “ It is strange: literature has said almost nothing about this yet ” (7. 204).

At the same time, O. Yakubov deeply understood that literary creativity differs sharply from journalism, that it should not be a means of solving only transient problems. The writer, who was thoroughly familiar with Uzbek and Ochun classical literature, wanted the work of art to seal the

present for eternity. Taking the intertemporal connecting function of literature seriously, O. Yakubov introduced a number of innovations into Uzbek prose and dramaturgy. For example, in national prose, in accordance with the requirements of socialist realism, there was a tradition of transforming the chaos of life into an aesthetic cosmos and depicting reality as an orderly process with a strict logical conclusion. However, real life has neither an end nor an order that is followed without deviation. In it, beginning and ending, birth and death continue uninterruptedly. Not only the end of a person, but also the end of a generation, even an entire ethnic group, cannot stop the endless continuity of life. In his works, Odil Yakubov was able to accurately reflect the complexity and finality of human life. This artistic concept is significant on a national scale because it shows that life is not a spectacle, and literature is not a fairy tale in which the heroes finally reach their "desired goal."

Results and their discussion

O. Yakubov brought a hopeful and luminous melancholy to literature with his works, which reflected more painful spiritual conflicts than real events and physical movements. If the melancholy in his works arose from the image of life's unforgivingness, hopefulness arose from the expression of pure spiritual upheavals in the nature of people with good character, instilling in a person faith in the victory of light over darkness. The writer does not evaluate the actions of any character in his works and draw conclusions about them. He simply shows the characters from different angles. This way of depiction allows the reader to clearly feel how complex the creature called man is, how intricate his fate is. Until then, in Uzbek literature, the nature and fate of characters were shown in a rather one-sided manner: a virtuous character would be good from the beginning to the end of the work, and a villain would be bad from head to toe. O. Yakubov's works reflected the idea that it is natural for a good person to have sparks of evil, and for an evil person to have elements of goodness. The writer's writings renewed the view in Uzbek literature that a person is formed at some point and reaches a stable state that cannot be changed. In his writings, a person is depicted in a state of unpredictable changes and uncertainties.

Although brutal realism seems to dominate Odil Yakubov's work, in fact, it is not the writer's realism, but the reality of the image that is brutal. The cruelty of the reality of the image is more powerful and extensive than that of real life, and by stirring up intense pain in the reader's heart, it leads him to catharsis and purifies his soul.

The writer Adil Yakubov enriched national prose with the images of unique personalities by creating the characters of Sharif and Muqaddas ("Holy"), Vahid and Roziya ("The Golden Ring"), Kulahmad, Saltanat and Kamol ("A Feuilleton Story"), Samig and Matluba ("Matluba"), Hikmatilla, Begimkul and Nilufar ("Crystal Chandeliers"), Akram and Sayyora ("The Wings Will Become a Pair"), Mariko ("Where Are You, Mariko!"). Most of the characters in these works are heroes who embody purity and sincerity. As is known, it is not easy to be pure and sincere in life and live honestly. The heroes of Adil Yakubov's stories and tales demand purity and justice from their loved ones. Sometimes these characteristics give meaning to their lives, but sometimes they cause trouble and distance them from each other. Saltanat, Vahid, Akram, and Sayyora are on the verge of divorce because they believe they have committed illicit acts. Sharif and Samegh, on the other hand, are not honest and courageous enough in life, so their love is cut short.

In all works of Adil Yaqubov, there is a density of the plot that attracts the reader's attention, mystery that encourages the reader to think, intensity in the development of events. His characters don't just make a living, they live to the fullest. In these works, the writer explores the complicated and not always understandable feelings of a person. Therefore, the fate of the lovers, their future life remains a mystery in these scriptures. It is this mystery that makes these works worth reading.

The portrayal of mental disorders in dramas

The writer, who wrote a number of dramas in the early years of his career, did not create a stage play for more than thirty years of his life. In the 90s of the last century, he returned to dramaturgy and created a play about the last days of Amir Temur's life. Due to his unique personality and world victories, Amir Temur became the hero of many works in world literature. They mainly covered the aspects of the conqueror as a warrior, a leader, and a ruler. In the drama " Fatihi Muzaffar or a Captive of a Parivash " ("A Will to Generations"), O. Yakubov artistically studied Temur as an old man who had lost his love in his heart. The work very impressively reflected the fact that Temur, who ruled half the world and decided the fate of thousands of people with the tip of his finger, was an ordinary man who was helpless and powerless in matters of his own will, forced to reckon with the petty people around him. In the work, he is a person who thinks about his country and people even in the last minutes of his life, as Temur tells the historian: "Now I have my last words. Write that Sahibkiran Amir Temur Kuragani... In the last minute, when he was giving up his life to Mr. Azrael, he thought about the fate of the state he created with all his hardships. Whoever commits injustice in the name of the crown and throne will be cursed forever!" These words reveal the leading virtue in the personality of the main character.

"Secrets of a Mansion", written in 2000, reflects the complexity and incomprehensibility of human life and destiny. This mansion is guarded by special guards, many people are ready to serve them. From the outside, the owners of the mansion seem to live carefree and happy. The drama depicts the complicated relationship between Dilora, a beautiful and cheerful woman who was just a simple shopkeeper, and Sarvar, a cart driver who worked for her and now the owner of immense wealth. The mansion has everything, but there is no peaceful and happy life. The main thing in the work is the conflict between material wealth and spirituality, between fleeting desires and true feelings, and eternal values.

The play shows that just as immense material wealth is not enough for human happiness, talent and honesty are not enough either. The events of the drama take place in parallel between a wealthy family in a mansion and their next-door neighbors, a family of humble intellectuals. At first glance, it seems that a modest family living a modest life is being contrasted with a wealthy neighboring family, and that this family's lifestyle is being held up as an example for them. However, the playwright does not take this path. The husband and wife Aydins have two different attitudes towards their wealthy neighbors: the husband, an incomparable surgeon, is afraid of the life of the Dervish businessman Sarvar, while the wife sees her neighbors as people who should be understood.

Throughout the work, internal contradictions are also manifested in the Aydin family. No matter how much the great surgeon Darveshali loves his wife Gulnoza, no matter how much he is madly in love with her, he cannot give this charming woman complete happiness. They are like nails. No matter how much Gulnoza respects her husband and teacher Darveshali, she feels some kind of alienation. These circumstances are not openly stated in the work, they are caught and felt

by the reader, and therefore the outcome is eagerly awaited. The long-lasting complex mental tension leads to an explosion of emotions. Gulnoza, who was by Sarvar's side in the most difficult moments as both a neighbor and a doctor, gradually develops feelings for this sincere young man. Burning with jealousy, Darveshali severely insults Sarvar and Gulnoza, and with her magical hands and unparalleled surgical talent, causes the death of Sarvar, whom she herself sacrificed. At the same time, Gulnoza's heart is also destroyed.

The relationship between Sarvar and Dilora is not interpreted as black or white. Sarvar's desire for Gulnoza, leaving his wife, is not described as a consequence of his "madness" due to his wealth. He became a millionaire through his entrepreneurship, but he did not lose his humanity due to his greed for wealth. As an honest man who does not do anything dirty, he cannot accept thoughtlessness and shamelessness. The thoughtful and thoughtful young man cannot stand Dilora's inappropriate behavior and divorces her. However, the honest and thoughtful young man suffers because he has a wife who cannot be separated from him, even after divorce. Thus, Sarvar, who is the owner of immense wealth and who can reach wherever he wants, dies weak, helpless, and unhappy.

Dilora, who is seemingly easygoing and sensible, is also a unique person. She does not even think of betraying her husband. Her words to Sarvar: " If I was a man, I might have done it, if I was easy, I might have done it. But, God forbid, no dog has touched my body. My body is pure, and so is my conscience ." are reassuring. Although she insults her husband and Gulnoza with bitterness and bitterness, she knows that they are innocent. She cannot imagine living without Sarvar; she understands that the sweetest, most beautiful, happiest moments she has ever experienced in this world were spent with him. Dilora's words: " Without you, the world is dark for me, my dear. My dear, don't drive me away... Just give me one room in this house. I will come with my children. Okay, get another wife. I will do your services. I will be a maid, a servant. Just don't drive me away. Her sincere pleas , "Don't deprive me of the happiness of seeing you, I am a happy woman ," touch one's feelings. This woman, endowed with wealth, beauty, and intelligence, arouses sympathy with only one thing - her deprivation of human happiness. All the leading characters in the drama are, in fact, spiritually beautiful individuals. They are worthy of happiness and respect. The complexity and incomprehensible ¬nature of human fate is that they are all unhappy.

The depiction of the spiritual world in novels

O. Yakubov is a creative person who occupies a unique place in the development of Turkish prose. He is a writer who has managed to raise the national novel to several levels. His novels "When a Man Comes to His Head" (1969), "Diyonat" (1973), "Ulugbek's Treasure" (1974), "Old World" (1983), "Swans, White Birds" (1988), "Adolat Manzili" (1997), "Osii Banda" (2007) skillfully reflect the spiritual world, moral world, suffering and joy of people living in different eras.

"When Things Start for a Man" is the first major work by O. Yakubov. In the work, the writer describes a number of characters such as Mashrab, Kochkar, Gulchekhra, Muyassar, Barno, and Ertoev in Uzbek villages behind the front during World War II in accordance with life and artistic logic. It is impressively expressed that since the men who were fit for war were at war, the heavy work behind the front fell to women and teenagers, and that despite their tireless hard work, they experienced their own bright moments even in those dark days. Despite the fact that the war was going on without mercy, thousands of people were being killed every day, and life behind the front was even more painful than in battle, those days were convincingly reflected as an unforgettable

period for the teenagers who were the heroes of the work. The novel truthfully describes the suffering and joys, joys and sorrows of the heroes.

The poet-nature Mashrab, who overhears the peach-picking Muyassar and Gulchekhra talking about themselves, is expressed in the following way: " In his mind, it seemed as if the sun rising from behind the mountains had stopped there, and another sun had risen from its bosom, as if this sun had brightened the whole world, the valley below the large village buried in gardens, the white poplars where storks had nested by the dam, the willows that grew up greeting the water - everything suddenly discovered a special charm ." O. Yakubov does not lead the heroes of the novel in his own way, does not try to impose his views, but describes each of them in accordance with their nature. The novel vividly depicts the fate of cheerful teenagers, when real boys are faced with a task, they quickly mature and become men who are useful to many.

Odil Yakubov's novel "Diyanat", the rise and fall of a leader who, inspired by his "great deeds" for society, gradually began to trample on both law and humanity, reflects his human qualities. Soviet literature often created images of arbitrary leaders, most of whom were depicted as having a mixture of positive and negative traits.

O. Yakubov did not follow this path. In the novel, Ataguzi is depicted as a living person with a complex nature, with both strengths and weaknesses. Ataguzi's thoughts are sound, his knowledge is extensive, he never tires of working, and he has great organizational skills. This man, busy with household chores every day, also thinks about the fate of his family, children, and relatives. Originally a kind and gentle person , without knowing it or wanting to, becomes stubborn, self-willed, ruthless, and cruel. The fact that he tramples on the truth when it goes against his interests, disregards others , and does not give up on anything in order to achieve his goals erodes his innate humanity is evident in his efforts to complete his son Haidar 's dissertation , and in his attempts to suppress a person when his future son-in-law steps on his car. The justice of life is that Otakozi , who believes that he can solve any problem, himself and his loved ones He suffers and suffers, unable to bring light into his life. The writer maintains moderation in depicting the character of Ataqusi , and also shows the human features of his nature objectively. His state and thoughts after the death of the poet are especially natural and touching.

The life of the poet Normurod is also skillfully depicted in the work . Fate did not favor the poet, who had walked the glorious path of life, but inflicted many hardships and difficult trials on him. The poet, who devoted all his strength and life to science and did not ask for anything in return, is a symbol of religion that reflects the essence of the novel. He spares no one, including himself, in the cause of faith, honesty, and justice. In the name of justice and religion, he is forced to fight with lowly people for a lifetime. These fights destroy the heart of the poet Normurod. In the poem , Because religion is imbued with deep humanism and feelings of compassion, its stubbornness and determination acquire a special charm.

Domla is by nature honest and straightforward. This quality is clearly manifested when Domla says to her nephew Atakoz: " Why am I... in my old age... acting against my conscience because I am your son? " He also opposes Atakoz's other illegal activities in the village. When he learns that the house the chairman gave him belongs to another family, he moves his library to the school. All this increases the conflict between uncle and nephew.

The author was able to show the leading qualities inherent in the image of Normurod Domla: piety, honesty, the charm, power and influence of faith. Domla is a person who is caught in a

whirlpool of unjust misfortunes, but he is not a pitiful or helpless person. Any impure person feels powerless in front of this just and pious person. If the novel shows the fact that a person lives between piety and betrayal, and that if faith is broken, a person can easily turn to betrayal, then the life of honest people is truthfully reflected in the image of Normurod Shomurodov.

The writer's novel "The Treasure of Ulugbek" is a work that is a common achievement of Turkic literature. The work is dedicated to the description of the events and events that took place in the course of preserving the wealth of books created and collected by the scholar and king Mirzo Ulugbek over forty years, as well as representatives of his scientific school. However, showing these events is not the main goal for the writer, but serves as a background for describing the features characteristic of the images of Ulugbek, Ali Kushchi, Mavlona Muhiddin, Abdullatif, Salahiddin Zargar, Qalandar Karnoqi, Khurshidabonu. In the process of revealing the features characteristic of the nature of these heroes, their inner worlds, an artistic history of the people of Ulugbek's era is created.

People who actively participate in life are always surrounded by contradictions. Rulers, by virtue of their positions, are condemned to actively participate in the affairs of society. A person falls into various mental states during the contradictory turns of his life. The work depicts Ulugbek as a king and an unrivaled scholar who tried to hold the reins of justice and fairness as tightly as possible. The writer does not aim to show the life of the great scholar and just king from beginning to end. The tragic moments of Ulugbek's life are captured in writing, the past is shown in the right places, his feelings and emotions are described, the main events of his life, the images of many historical and fictional figures who worked with him are embodied.

The writer focuses not on recording historical events in the novel, but on revealing the spiritual world of the people who participated in those events. He sees the root of patricide in Abdullatif's nature in his upbringing under the influence of fanatics who were against his own father and considered Ulugbek to be against Islam. This situation is reflected in Ulugbek's words to Abdullatif: " I don't need anything. This crown, this throne, this kingdom, this glory - all you have to do is give the poor a single observatory! A piece of bread and a jug of cold water will be enough. My determination is to finish the rest of my life and live by reading "Ziji Kuragani" , to which Abdullatif replies: " Another observatory! Again "Ziji Kuragani"! You have taken apostates who have wrapped the table of the wise under your wing and trampled on religious leaders!" Because of this, you have suffered the wrath of the Almighty, the curse of the Prophet, and you have lost your throne, crown, and kingdom. But you don't want to apologize, you don't want to repent, you think about another observatory!.. O Lord of the universe! You heard his words yourself! Please forgive this disobedient servant of yours, whose sin has sunk into my heart, Oh God!

The writer does not only show Abdullatif as a bloodthirsty man who will stop at nothing to get the throne. He portrays him as an educated, meticulous, talented, brave, but also a suspicious person who considers himself an unappreciated son by his father. This is clearly seen in Abdullatif's words to Ulugbek: " To a father like you! We know your goodness. Who showed courage in the Battle of Tarnob? Me! But in whose name was the victorious title inscribed? Your beloved son Abdulaziz... Who took away my gold from my grandfather Amir Temur in the Ikhtiyordin fortress? And you, my father of blessings! What can we do? We bowed our heads in silence, mute children, but that's it! Where did you hide the gold of the Sahibkiran, my umbrella? " It seems that Abdullatif

is not depicted only in black colors in the novel. The author focused on revealing the reason for his behavior and describing the hidden aspects of his nature .

Shows Ulugbek as a person caught in a whirlpool of heavy thoughts . When the scientific aspects of his nature prevail , the desire to give up the throne and engage in science, and when the blood of Timur bubbled in his veins , the feeling of razing his enemies to the ground is truthfully reflected. In a conversation with Ali Kushchi, he says: " I am afraid to leave a name like Mirzo Ulugbek, a maulana who wished to reveal the secrets of the universe and claimed virtue, but in the end, like all kings and all throne holders, he fought for the throne with his son, who was from his own family, for the sake of power ." This image reveals the dignity of a thinker who thinks far ahead. In the discussion with Abdullatif, another aspect of his nature is visible: " Do you consider the word of a father to be obligatory or not? The choice is yours. But listen to my last advice, either kill your father, or drive him from the borders of Transoxiana and exile him, the choice is yours. But my only wish is: do not touch the works your father did in the path of knowledge, his students and teachers. If you touch, ... you will be cursed by your father and will be infamous forever!. Father is pleased - God is pleased, remember: avenger is the right! No evil will go unavenged! I have nothing else to say to you! Be a hero! " This image brings to life before the reader's eyes the Yaqur Temur, who ruled for a lifetime . During the intense clashes between the virtuous father and the throne-loving son, the virtues and vices of their characters are revealed .

The characters in the novel are not described, but are shown as living people. Because they are living people, one is pitied and the other is hated. The work convincingly depicts the loyalty of Ali Kushchi, the cowardice of Mawlana Muhiddin , the dishonesty of Sheikh Nizomiddin Khomush, and Abdullatif, who becomes a puppet in the hands of the Sheikh during his quest for the throne . The writer manages to artistically prove the changes in the nature of each hero.

In "Treasure of Ulugbek" loyalty and treachery, ¬the duty of students to the teacher are fully expressed in the examples of Ali Kushchi and Maulana Muhyiddin. Maulana Muhyiddin 's teacher shows his humanity when a difficult day falls on him . After receiving good fortune from Ulugbek 's kindness , he moved away from the king . Maulana Muhyiddin is always influenced by others because of his greatness as a person. Adib was able to prove these changes in his verb logically and artistically.

Ali Kushchi is a person who deeply understands that in the afterlife there are values that are more terrible than death and sweeter than life . While in prison , his loyalty to his teacher is clearly evident. His arguments with Mevlana Muhiddin, who was imprisoned with Ali in order to learn about books and jewels, show that they are completely different people. Through the figure of Ali Kushchi, it is possible to show that a believer can show his loyalty in any environment, to overcome ignorance and oppression . It 's like knowing .

In the novel, characters such as Qalandar Karnoqi , Khurshidabonu, Salahiddin Zargar, Amir Jandar, Abd al- Laziz are also perfectly developed in every respect. The writer clearly shows through the fate of the heroes that life, which seems cruel and unjust from the outside, is actually very fair and kind. After reading the novel , one understands that Ulugbek's treasure does not consist only of the books he collected, but that this treasure is, first of all, values such as justice, faith, belief, honesty among people , and this treasure will never disappear .

The Old World " , which reflects the writer's painful and sorrowful thoughts about world events and the essence of human life in a completely different way, became a novelty not only for

literary creativity and Uzbek novelism, but also for the development of Turkish prose. In this work, the author, while describing the fate of people of different natures, expresses his views on man, his place in life, fate, justice, and truth. O. Yakubov appears in the work as a thinker who seeks to understand the essence of the world and the meaning of human life. The writer is struck by the complexity and incomprehensibility of this old world, the fact that the real can remain aside in it, and the fake can gain attention, and the bad can gain a good name instead of the good. The novel reflects the fact that it is impossible to know whether this old man is actually strong or weak, that those who claim to be world-beaters are toys in the hands of the weak, that the sultan who claims to rule the world is actually unable to rule not only the world, the country, or the palace, but also those within his own household. The work skillfully depicts how small people who appear weak and helpless on the surface, only executing orders, are actually ruling both the country and the sultan. The Shah of Ghaznavid, who shook the world, is a toy in the hands of his ministers, and the ministers who play the sultan are weak people like the trickster Abu Shilkim. Scholars like Beruni and Ibn Sina, who possess knowledge and know the secrets of the world, are sometimes victims of chance, sometimes of mood, and sometimes of slander. In the case of those who do not know what their fate will be, how they will end up, let alone others.

The people in the author's interpretation are made up of very complex tissues, not one-layered, one-component. That is why the image of the sultan with blood dripping from his sword both makes the reader feel disgusted and sad, and the image of the evil Piri Bukhari, who has never done anyone any good in his life, also makes the reader feel sorry. The author's skill is that he convinces the reader that the ruler of Ghaznavi is sometimes a ruthless executioner, sometimes a weak servant, and sometimes a heartless person. The work effectively reflects the fact that a person cannot be categorically called good or bad, that a person who is considered good can unexpectedly do very bad things, and a person who is considered completely wicked can turn out to be noble in some way. This world is ancient, this world is mysterious, and therefore incomprehensible. Even geniuses like Beruni and Ibn Sina cannot understand its essence.

In the work: " The Sultan, with a strange light in his heart, an extraordinary force in his skeletal body, kept on riding, the distance between him and the foal was getting smaller and smaller. Finally, he caught up with the foal, and like a falcon, he picked it up. At that moment, the mother deer, who had been far away, stopped abruptly, stood there trembling for a moment, and then slowly began to back away... The Sultan bent down in excitement and released the trembling foal to the ground. As soon as he released it, a strange light "flickered" in his heart, and ... some mysterious, divine event occurred in his body. Even the pain in his right side stopped at once, and the world that had seemed dark to him suddenly became brighter. ...This vast plain surrounded by mountains, wider than ever, clearer than ever, the sky clearer than ever, the scent of fir trees more fragrant than ever, the snowy peaks higher than ever, and the people more beautiful than ever... appeared to the Sultan's eyes " (9. 100), the image of the fierce Ghaznavid, who had conquered so many lands and put an end to the lives of so many thousands of people, is depicted as radiant, noble, and full of good-natured kindness. At the very end of this same chapter, his spirit is described as follows: " The Sultan, who had climbed into a chariot with the help of his servants, suddenly fainted and laid his head on the pillow. As he lay down, his eyes fell to the sky again. But instead of the sky, which was as clear as a glass that had been wiped clean, he saw a bottomless pit-like emptiness

" (9. 106). These images reflect the fact that both the imagination and the mood of a person are fickle and fleeting.

The writer does not follow the usual path of showing how great a scientist Beruni is and how great a physician Ibn Sina is. He sets himself the goal of depicting not the incomprehensibility of the world, but the incomprehensibility of the world. The ministers, Ali Gharib and Abu Hasanak, who were afraid that the search for a great sage was taking too long, presented the ambitious physician Shahwani to the king as Ibn Sina. Shahwani, however, knew nothing but to give the king opium. By showing the relationship between the sick king, the cunning courtiers, and the accused physician, the writer attempts to investigate the reasons why vices such as selfishness, profiteering, lies, and deceit have become so deeply rooted in human nature.

The affairs of the old world are such that when, at last, the real Ibn Sina is found, both the accused Shahwani and the lying ministers, and, most terrible of all, the sultan himself, who could have saved the doctor, drive him out of the palace as a forger and a fraud. Is it justice or injustice in the old world that the apparent truth cannot be accepted, that such a genius cannot prove himself, that the fraudsters and forgers are right, and the one who speaks the truth is a liar? Can humanity ever escape such injustice and injustice? The writer does not answer questions, but rather encourages readers to think about them.

In the novel, the author managed to show each character from different angles. That is why Mahmud Ghaznavi is sometimes depicted as a ruthless ruler who imprisoned and burned fifty thousand Indians in a temple , and sometimes as a man who sought to do good to people to wash away his sins. In scenes such as asking forgiveness for the injustice he had done to Malikul Sharab in his youth and giving him wealth; searching for Baba Hurmo, who had taken his date grove to build a palace, Ghaznavi, whose sword was dripping with blood, appears with different aspects. However, the work convincingly depicts the fact that there is not even a thin line between good and evil in human nature. Ghaznavi, who bowed his head to Malikul Sharab in order to ask for forgiveness, has his childhood friend thrown into prison for his honest words.

In the work "The Old World", the spiritual world of Ghaznavi, who is sometimes seen as a bloodthirsty and ruthless king, and sometimes as a kind person and an enterprising politician, is deeply revealed. The depiction of psychological states in the work changes very sharply. There is a lot of mystery, mystery, and incomprehensibility in it. In fact, both the world and man are riddles from beginning to end. For this reason, at the end of the novel, Ibn Sina said: "

Truth is above all else. In the literature of the Western world, authors often write openly about the shortcomings of their loved ones. This is especially evident in the works of M. Gorky, F. Kafka, J. Joyce, and Maupassant. However, among Uzbek writers, there was no habit of describing the shortcomings of loved ones. In Uzbek, people almost never write about loved ones, and if they do, their unpleasant aspects are not depicted. O. Yakubov was also innovative in this regard, showing his father and grandfather as they were in life. For example, in his memoir "Karnoq" he truthfully describes his grandfather as follows: " ...my grandfather was a man of medium height, stout, dark-skinned, with a narrow left eye and a very large right eye. He wore a long white coat with a string tied around his collar instead of a button, a wide white shirt, and sandals on his feet. During the day, he would walk around in this wide world, barking at anyone he saw, throwing his stick at a cat if he saw a cat, a dog if he saw a dog, and a chicken if he saw a chicken, and swearing incessantly, never uttering the word "bacchagar" (11. 129). The writer, who prioritized the truth of the image above all

else, also follows the path of ruthless objectivity in depicting his relationship with his paternal grandfather. The work says: " The fathers, who were no less ignorant than the grandfathers, would tremble with anger and say: "You rascal!" – and they would say, "When will you stop being a rascal and dying? " (10. 130) The writer was able to achieve profound artistic truth because his father grew up to be a rascal from his youth, did not submit to household chores even after he got married, and was beaten by his grandfather, was forced to work as a day laborer due to poverty, became interested in Marxism there and was endlessly devoted to it, and did not betray the truth of life even in the parts that describe the factors that brought the godly father and the atheist son together.

Father of Uzbek democracy. Because he was courageous as a person, O. Yakubov allowed those around him to be courageous as well. This aspect of his nature was clearly visible in his leadership at various levels. The courage of a leader is more manifested in the ability to take responsibility for the actions of his subordinates than in making bold decisions. Writer Odil Yakubov can rightly be called the father of Uzbek democracy. Because in the Republic of Uzbekistan, a democratic mood appeared among writers earlier. True, our hero did not create democratic organizations or participate in street demonstrations. However, fortunately for Uzbek democrats and, in general, the people of Uzbekistan, if at that time the Writers' Union was headed by someone other than O. Yakubov, it was clear that he would not be able to take on all the responsibility and defend the democracy that was just sprouting. He is recognized worldwide for his speeches in the Kremlin; Only Odil Yakubov, who earned a great reputation in the country for his courage, honesty, and high artistic achievements, was able to withstand various pressures and oppression and protect democrats who sought freedom and independence.

For O. Yakubov, who considered it natural for people to have different views, broad-mindedness was an innate quality. He knew that if everyone thought the same, in practice it was not thinking at all, so he did not consider those who thought differently to be enemies, he could listen to others, and if he liked their views, he would change his decision. Therefore, only during his time did the Writers' Union of Uzbekistan become a truly creative organization for the first and, so far, last time. Because this was the first person's view. He officially expressed this view at the meeting of the Writers' Union on October 19, 1991: " ...the organization ...is not an ideological organization, not a political institution that calls writers to order, but an organization that protects them from ideological oppression, it is necessary " (7. 503). It was natural that some people did not like his leadership style.

Conclusion

When a discord arose among the writers, and a group of writers accused the chairman of not being able to fully satisfy the household needs of creative people, O. Yakubov openly stated: " Five years ago, it was out of the question for a leader to buy, for example, 100 cars or, say, 50 houses to please his employees. ...Today, let alone a hundred cars, it is difficult to buy a hundred matches " (7. 504). This answer shows that Yakubov never aspired to a position, and did not act populist by making promises that could not be kept in order to maintain his course of action. Because he always acted according to his conscience, he openly said: " ...I can say before my conscience that during these three years I tried not to make a single writer angry or hurt his feelings, I did not find any ideological mistakes in the work of a single creator, I did not hinder the publication of a single work

” (8. 506). These aspects of Odil Yakubov’s personality became his lifelong companions and gave his life a special charm. The centenary of the writer, whose great personality qualities were combined with his great talent, which will be celebrated this year, will be the first step taken on the path to his literary immortality.

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Practical analysis of moral needs in society development

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Abstract. Moral needs play a significant role in the process of societal development, as they are a key factor in shaping social relationships, value systems, and human behavior. This article is dedicated to the practical analysis of moral needs in societal development, exploring their impact on social changes and their relevance in modern conditions. The study analyzes the philosophical, psychological, and social aspects of moral needs and determines their practical significance for societal progress.This article analyzes the role and practical significance of moral needs in the development of society. Based on the ideas of al-Farabi, Avicenna (Ibn Sina), al-Biruni, and Confucius, it examines moral values and their impact on social stability and progress. The study employs historical-philosophical and comparative methods. The findings demonstrate that moral needs are of strategic importance for both individual development and societal advancement.
Keywords: social development, moral needs, al-Farabi, Avicenna, al-Biruni, Confucius, ethics.

Introduction

Society's development depends not only on economic and technological achievements, but also relies on the system of social relations and moral values. Moral needs are seen as a crucial factor defining an individual's self-awareness, relationships with others, and position in society. These needs are of decisive importance in the sustainable development of society and the formation of social structures built on the principles of justice and equality. This article is dedicated to the practical analysis of moral needs in societal development, exploring their philosophical, psychological, and social aspects, and attempting to determine their significance in modern conditions. The purpose of the study is to provide a systematic analysis of the role of moral needs in societal development and to demonstrate the possibilities of their practical application.

The development of society has always manifested itself as a complex and multifaceted process in human history. It is shaped not only through economic, political, and scientific factors, but also through the satisfaction of spiritual and moral needs. Because material progress alone is insufficient; if it is not harmonized with human spiritual and moral development, the stability and continuous progress of society cannot be ensured. Therefore, studying moral needs and determining their role in societal development remains an urgent issue today.

Moral needs serve as the primary spiritual factor that determines an individual's inner world, value system, and social behavior. They play an important role in personal maturity, as well as in the harmonious development and progress of society. Great thinkers have put forward profound philosophical views on this matter. For instance, Al-Farabi, in his work Al-Madina al-Fadila (The Virtuous City), viewed the stability of society in the harmony of knowledge and moral values. Ibn Sina considered moral virtues to be the primary factor of human happiness. Al-Biruni specifically emphasized that an immoral society cannot survive for long. Among non-Eastern sages, Confucius also regarded humanity and moral principles as a guarantee of social stability.

Therefore, the practical analysis of moral needs serves not only to comprehend historical and philosophical processes, but also to form the theoretical foundations necessary for personal maturity and societal development today.

Literature Review

There is extensive research on moral needs and their role in societal development. In his theory of the hierarchy of needs, Abraham Maslow (1954) identifies moral and self-actualization

needs as the highest stage of human development. According to his perspective, "individuals fully realize their potential by living a life consistent with their moral values" [1].

Immanuel Kant's philosophy of morality (1785) emphasizes the significance of moral needs in societal development. In Kant's view, "the moral law requires an individual to govern their actions based on universal rules" [2]. This idea demonstrates the importance of moral principles in regulating social relations within society.

In contemporary research, the impact of moral needs on social development has also been studied from a sociological perspective. In The Division of Labor in Society (1893), Emile Durkheim stresses that moral values are a crucial factor in ensuring the unity and stability of society [3]. Furthermore, Jonathan Haidt, in The Righteous Mind (2012), analyzes the psychological foundations of moral needs in human behavior and demonstrates their impact on social relations [4]. However, many studies have insufficiently addressed the practical application of moral needs, indicating the necessity for additional research in this field.

Al-Farabi, in his work Al-Madina al-Fadila (The Virtuous City), emphasizes the necessity of moral values for the sustainable development of society, writing: "Man by nature strives to live in a virtuous society" [5].

Ibn Sina, reflecting on individual moral needs and spiritual perfection in the chapter The Science of Morality, points out that "human happiness is measured by one's virtues" [6].

Al-Biruni, showing that moral norms occupy a central place in human activity and social relations, stresses that "an unjust and immoral society cannot survive for long" [7].

Finally, Confucius advanced the principle of ren—humaneness—as the foundation of social stability [8].

Research methodology

Several methodological approaches were utilized in the article. Through the historical-philosophical method, the works of thinkers were analyzed within the socio-cultural environment of their era. The comparative method was applied to study and contrast the moral views of Eastern and Western thinkers. Textological methods were employed to reveal the core essence of moral concepts in the works of scholars. Furthermore, the systematic approach determined the interrelatedness of moral needs in the individual, society, and development.

To deeply examine the role of moral needs in societal development, this study is based on a comprehensive methodology. Philosophical, psychological, and sociological analysis methods were employed in the research, each serving to elucidate various dimensions of moral needs. Below, each of these methods is analyzed in detail:

Philosophical analysis: To study the theoretical foundations of moral needs, major works by philosophers and scientists such as Immanuel Kant, Abraham Maslow, and Emile Durkheim were selected as primary sources. The moral laws presented in Kant's Grundlegung zur Metaphysik der Sitten [9], Maslow's hierarchy of needs [10], and Durkheim's theory of social integration [11] were analyzed to determine the philosophical foundations of moral needs. These sources establish a fundamental theoretical framework for understanding the role of moral needs in society.

Psychological analysis: To examine the impact of moral needs on human behavior, psychological theories—specifically Maslow's hierarchy of needs and Haidt's research in moral psychology—were analyzed. For instance, according to Maslow's theory, moral needs are positioned at the self-actualization stage, playing a vital role in human spiritual and social development [12]. This analysis helped determine the influence of moral needs on personal and collective behavior.

SociA combination of qualitative and quantitative methods was employed in the study. For qualitative analysis, primary sources (philosophical and scientific literature) were thoroughly

examined, while quantitative analysis was based on social media survey results. The survey results were analyzed using statistical methods (percentage distribution and mean values).

To ensure the scientific validity and objectivity of this study, several methodological approaches were utilized.

First, the historical-philosophical method was applied, analyzing the views of thinkers in connection with the socio-political and cultural conditions of their respective eras. This approach elucidated the process of formation of the concept of moral needs and their impact on societal development across various periods. For instance, the perspectives of Al-Farabi, Ibn Sina, and Al-Biruni were examined from the viewpoint of their intrinsic connection with state governance, spiritual values, and principles of humanity during their times.

Second, through the comparative method, the moral views of Eastern and Western thinkers were analyzed. Based on this method, similarities and differences were identified—for example, between Confucius's concept of ren (humaneness) and Farabi's concept of the "virtuous society," or between Aristotle's theory of moral virtues and Ibn Sina's doctrine of happiness. As a result, the universal nature of moral needs and the characteristics of their manifestation across different cultures were revealed.

Third, textological methods were employed to deeply examine the core essence of moral concepts in the works of scholars. Primary sources of the works, their translations, and modern scholarly commentaries were comparatively analyzed to interpret the authors' ideas fully and accurately. This method was particularly crucial in defining the precise meanings of concepts such as moral needs, virtues, happiness, and justice.

Finally, based on a systematic approach, the interdependence of moral needs within the individual, society, and development was determined. Through this method, the role of moral values in individual personal development, social stability of society, and overall civilizational progress was examined within a unified framework.

Thus, the applied methodological approaches reinforced the scientific grounding of the study, serving to comprehensively and objectively uncover the practical significance of moral needs in societal development.

This methodological approach allowed for a multifaceted study of the role of moral needs in societal development and ensured the scientific validity of the research.

Analysis and results

The practical significance of moral needs in societal development manifests itself in the following aspects:

Social cohesion and stability: Moral needs strengthen trust and cooperation among people in society. For instance, as Durkheim emphasizes, "moral values form the collective consciousness of society and ensure social stability" [13]. According to the survey results on the X platform, 78% of participants indicated social justice and moral responsibility as the primary factors of societal stability.

Principles of justice and equality: Moral needs serve to develop fair relations within society. According to Kant's philosophy of morality, "every individual's moral decisions must be based on universal interests" [14]. This principle is of vital importance in ensuring social equality in modern societies. According to the survey results, 65% of respondents consider moral needs to be a key factor in strengthening social equality and justice.

Adaptation to modern challenges: Moral needs are taking on new forms in the context of globalization and technological change. For example, the analysis of discussions on social networks demonstrates that people are paying increasing attention to issues such as moral responsibility and environmental sustainability. 72% of respondents emphasized the importance of moral values in solving environmental problems.

The analysis results indicate that moral needs are a crucial factor not only in personal but also in social development. They strengthen the spiritual foundations of society and serve its sustainable progress.

Conclusion

Moral needs play a crucial role in shaping social relations, reinforcing the principles of justice and equality, and adapting to contemporary challenges in societal development. This study has demonstrated that moral needs serve as a fundamental factor in ensuring the spiritual and social stability of society. They determine not only individual behaviors but also the developmental trajectory of society as a whole. Moral needs lay the groundwork for sustainable societal development by strengthening social trust, cooperation, and fair relations.

As identified in the course of the research, moral needs are acquiring new content and forms under the conditions of globalization. For instance, issues such as environmental sustainability, social equality, and moral responsibility are becoming increasingly pressing in modern societies. Survey results on the platform indicate that people highly appreciate the significance of moral values in addressing social problems. This confirms that moral needs are important not only theoretically but also practically.

Furthermore, moral needs serve as a vital instrument in strengthening relations among various strata of society. For example, the principles of social justice and equality help eliminate conflicts and inequalities within society, which leads to long-term stability. At the same time, moral needs also influence processes of individual self-awareness and spiritual development, thereby increasing active participation in societal life.

In the future, it is recommended to further deepen this topic by examining the manifestations of moral needs across various cultural and regional contexts. In particular, it is of significant importance to analyze the similarities and differences of moral values in Western and Eastern societies, as well as to study the adaptation of moral needs to contemporary technological and economic changes. In addition, conducting further empirical research is necessary to determine the impact of moral needs on the development of local communities and small groups. Research in this direction will help clarify the impact of moral values on societal development on both global and local scales.

Moral needs are of decisive importance in the process of societal development, serving as one of the primary factors shaping the social, spiritual, and cultural life of humanity. Historical experiences demonstrate that societies relying solely on economic and political development cannot achieve sustainable progress in the long term. This is because when material progress is not harmonized with spiritual and moral values, the human factor weakens, and the social system faces internal crisis.

In his doctrine of Al-Madina al-Fadila (The Virtuous City), Al-Farabi emphasized the necessity of harmonizing knowledge and morality for societal development. Ibn Sina viewed individual virtues and moral needs as key factors in achieving true happiness. Al-Biruni indicated that justice and moral values are the foundation of social stability. Meanwhile, Confucius believed that the strength of a society is determined by the practical application of ren—humaneness and moral principles. Their perspectives prove that human and societal development relies primarily on the satisfaction of moral needs, alongside material factors.

In today's context of globalization, the role of moral needs remains incomparable. When the achievements of 21st-century society—technological progress, scientific discoveries, and economic growth—fail to harmonize with the spiritual foundations of humanity, they can lead to problems such as social crisis, spiritual vacuum, and injustice. Therefore, deeply comprehending moral needs and applying them practically in societal life is a guarantee of sustainable development.

Thus, moral values ensure individual perfection, stabilize the social system, and serve universal human progress. Both the views of Eastern and Western scholars and contemporary global experiences confirm the urgency and strategic importance of moral needs. This heritage has not lost its value in the 21st century; rather, it remains an essential pillar for human civilization with heightened significance.

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The foreign policy of the republic of Uzbekistan on the international stage, based on peace and harmony

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Abstract: This article reviews the comparative path traversed by independent Uzbekistan's foreign policy from its inception to the present day. It provides a detailed analysis and explains the significance of the "open doors and pragmatic, people-centric diplomacy" currently being implemented under the leadership and initiative of President Sh. Mirziyoyev. Within the framework of Uzbekistan's foreign policy, the goals of sustainable economic development are being pursued by attracting substantial foreign investment of up to $50 billion annually. Reliable cooperation has been established with the United States, European Union nations, China, India, Russia, and other countries. The "open doors" policy and pragmatic diplomacy have become the trademark and everyday reality for Uzbekistan, positioning the country as a trusted and authoritative partner worldwide.

Keywords: Core principles of Uzbekistan's foreign policy, stages and current development of state foreign policy, cooperation with international organizations.

Introduction

Since gaining its independence in 1991, the Republic of Uzbekistan has elevated its foreign policy activities to an entirely new stage. Uzbekistan has formulated a foreign policy based on its national interests, norms of international law, and principles of maintaining peace and stability [1, pp. 152–154]. The primary objective of this course is to ensure the country's sovereignty and security, enhance its prestige in the international arena, strengthen regional peace, and create favorable external conditions for economic development. In its foreign policy, Uzbekistan chose an independent path—its foundation is formed by the principles of "non-alignment with any military-political blocs," "mutually beneficial cooperation," and a "peace-loving policy." Consequently, our country has been recognized within the international community as a reliable state that values peace. Today, under the leadership of President Shavkat Mirziyoyev, Uzbekistan's foreign policy has entered a new phase based on the principles of openness, friendship, and cooperation. Initiatives such as strengthening mutual trust with neighboring states, activating integration processes in the region, peaceful resolution of the Afghanistan problem, and finding fair solutions to water and energy issues are practical manifestations of this very policy. Furthermore, by actively cooperating with the United Nations (UN), the Shanghai Cooperation Organisation (SCO), the Organisation of Islamic Cooperation (OIC), the Commonwealth of Independent States (CIS), and other international structures, Uzbekistan promotes the ideas of peace, security, and sustainable development worldwide. In this regard, the essence of Uzbekistan's foreign policy is emerging as a strategic direction aimed at ensuring not only national interests, but also the stability and security of the entire Central Asian region [2, pp. 124–126].

Analysis and results: main principles of the foreign policy of the republic of Uzbekistan

On September 1, 1991, having achieved its independence, the Republic of Uzbekistan chose its path of development and declared itself a sovereign state in the international arena. From that day forward, one of the most critical tasks facing the country was to formulate an independent foreign policy, find its place in international relations, and protect national interests. From its earliest years, Uzbekistan's foreign policy has been pursued along the following directions based on peace-loving, open, and friendly relations:

Openness for cooperation regardless of ideological views, and commitment to maintaining security.

Respect for the sovereign equality of states and the inviolability of borders.

Non-interference in the internal affairs of other states.

Peaceful settlement of disputes.

Non-use of force or threat of force.

Respect for human rights and freedoms.

Priority of generally recognized principles and norms of international law over domestic national laws and legal norms.

The right to form alliances and withdraw from them in order to ensure the supreme interests and security of the state and the people.

Non-participation in aggressive military blocs and associations.

Equal rights and mutual benefit in interstate relations, and the supremacy of state and national interests.

Development of foreign relations on both bilateral and multilateral bases.

The Republic of Uzbekistan is a full-fledged subject of international relations. Its foreign policy is based on the rules of sovereign equality of 1991–2000 — The Period of Consolidating Independence: Uzbekistan integrated into the international community as a sovereign state. It became a member of the United Nations, the Shanghai Cooperation Organisation (SCO), the Commonwealth of Independent States (CIS), and the Organisation of Islamic Cooperation (OIC). The primary focus was directed toward establishing diplomatic relations and ensuring territorial security.

2001–2016 — Moderate Isolationist Diplomacy: Prudence and stability became priorities in foreign policy. Non-alignment with military blocs and internal political stability were preserved. Relations with Russia, China, and Asian countries deepened, though a policy of seclusion was noticeable.

2017–2025 — The Stage of Openness and Active Diplomacy: President Shavkat Mirziyoyev established active participation in foreign policy. Proactive foreign policy, regional integration, a multi-vector orientation, investment diplomacy, and transport diplomacy beame the main directions.

Methods and materials

Stages of Formation of Foreign Policy

In the early years of independence, Uzbekistan's foreign policy was formed in three main directions:

1. **Consolidating state sovereignty:** achieving international recognition of the sovereign state of Uzbekistan by the international community;
2. **Ensuring security and stability:** active participation in the regional and global security system;
3. **Expanding economic and diplomatic relations:** establishing mutually beneficial cooperation with foreign countries.

On March 2, 1992, the Republic of Uzbekistan was admitted as a full member of the United Nations. This historical event played a crucial role in establishing an independent and legitimate foundation for the country's foreign policy.

Content of the Policy of Peacekeeping and Regional Security: Friendship and Harmony with Neighbors.

One of the most important directions of Uzbekistan's foreign policy is the development of friendly relations with neighboring states. Strengthening peace, trust, and cooperation in Central Asia is a priority objective of the country's foreign policy. Beginning in the 1990s, Uzbekistan established diplomatic relations with Kazakhstan, Kyrgyzstan, Tajikistan, and Turkmenistan. In subsequent years, these relations expanded further in political, economic, and cultural spheres. On January 4, 1993, at the initiative of Islam Karimov, a meeting of the heads of Central Asian states

was organized in Tashkent. During the meeting, the Central Asian Commonwealth was founded, and the heads of the five states signed the Agreement on the Commonwealth. Under the leadership of Shavkat Mirziyoyev, this principle was elevated to a new stage as the "policy of friendship with close neighbors."

This principle has yielded the following practical results:

1. It created an environment of peace and trust in the region;
2. It strengthened friendly relations with neighboring states;
3. It transformed Uzbekistan into a respected and reliable partner in the international arena;
4. It enhanced Uzbekistan's prestige as a peace-loving state within the global community.

Therefore, in Uzbekistan's foreign policy, the principles of friendship and solidarity serve not only as a diplomatic direction, but also as a primary guarantee for the peaceful and prosperous life of the people [4, p. 32].

The Principle of Equal Rights and Mutual Benefit: Uzbekistan establishes cooperation with all states on an equal basis. Any international agreement or treaty is concluded on the basis of mutual benefit. This policy has introduced Uzbekistan to the world community as a reliable partner.

Commitment to the Norms of International Law: The country conducts its foreign policy based on the norms of international law, the UN Charter, and international treaties. Uzbekistan treats the territorial integrity and sovereignty of other states with respect.

Prioritizing National Interests: The most crucial principle of Uzbekistan's foreign policy is to place national interests above all else. Any international agreement or diplomatic initiative must serve the country's security, economic development, and public welfare.

Uzbekistan's International Successes: Over the years of independence, Uzbekistan has established diplomatic relations with more than 160 countries. Embassies of numerous states have opened in Tashkent, and Uzbekistan's embassies also operate abroad. The country has expanded cooperation with influential international structures such as the UN, the OSCE, the SCO, the CIS, and the Organisation of Islamic Cooperation. Representative offices of these and other prestigious international organizations have been operating in Tashkent for many years. Thanks to this active foreign policy, Uzbekistan is recognized as a peace-loving, reliable, and stable state in the region and throughout the world. In conclusion, the foreign policy of the Republic of Uzbekistan is a policy relying on independence, peace, cooperation, and national interests. It stands out in the international arena with its clear position and active initiatives. In a word, Uzbekistan's foreign policy is a policy that serves the peace and well-being of the people, expressing national pride and independence. Uzbekistan consistently supports programs aimed at ensuring security within the framework of the UN, the Organization for Security and Co-operation in Europe (OSCE), the Shanghai Cooperation Organisation (SCO), the Organization of Turkic States (OTS), and the Commonwealth of Independent States (CIS).

Results and their discussion

At the initiative of Uzbekistan, a number of important proposals were put forward to strengthen an environment of peace and trust in Central Asia. In the 1990s, Islam Karimov advanced the principle of an "open-door policy" in the region, aiming to develop friendly relations with all neighboring states. In subsequent years, Uzbekistan's regional policy was elevated to a new stage under the leadership of President Shavkat Mirziyoyev. Speaking at the UN General Assembly

in 2017, he advanced the concept of a "New Central Asia" aimed at strengthening peace and trust in the region. Today, thanks to this policy pursued by Uzbekistan:

- Border disputes with Kazakhstan, Kyrgyzstan, Tajikistan, and Turkmenistan have been resolved peacefully;
- Cooperation in the use of water and energy resources has intensified;
- Collaboration among the states of the region in trade, transport, cultural, and scientific spheres has been strengthened.

Uzbekistan's Peacekeeping Position on the Afghan Issue

Since Afghanistan shares a direct border with Uzbekistan, the political situation there directly impacts the country's security. Therefore, Uzbekistan has pursued active and consistent diplomatic efforts aimed at establishing peace in Afghanistan [5].

In March 2018, an international conference titled "Peace Process, Security Cooperation and Regional Connectivity" (or "The Peace Process in Afghanistan: Cooperation and Solidarity") was held in Tashkent. Representatives from the United Nations, the European Union, the USA, Russia, China, Pakistan, and other countries participated in it. This initiative once again demonstrated Uzbekistan's leading role in ensuring regional peace. President Shavkat Mirziyoyev stated regarding this matter: "The people of Afghanistan need peace and stability. We view this country as an integral part of our region" [6, p. 15].

Uzbekistan is recognized as an active participant in international security issues. In the 2000s, the country strengthened its cooperation with the UN and the SCO in combating international terrorism. Starting from the 2010s, Uzbekistan firmly supported the policy of non-proliferation of nuclear weapons and advanced the initiative to establish a nuclear-weapon-free zone in Central Asia. In 2020, Uzbekistan received the status of a "State Supporting Peacekeeping Initiatives" from the UN. These results further enhanced Uzbekistan's prestige in the international arena. The National Security Concept of the Republic of Uzbekistan is a document aimed at ensuring the country's independence, territorial integrity, political stability, and economic resilience. It outlines the following priority directions:

1. Maintaining internal political stability;
2. Strengthening international cooperation in combating external threats;
3. Ensuring information security;
4. Strengthening state borders;
5. Ensuring water, food, and environmental security.

This concept practically reinforces Uzbekistan's peace-loving foreign policy.

3. Uzbekistan's Cooperation with International Organizations and Its Significance

From the very first days of gaining its independence, the Republic of Uzbekistan has pursued a policy of establishing active relations with the international community and building cooperation with various international organizations. This cooperation occupies an important place in the country's foreign policy, as through partnership with international organizations, Uzbekistan protects its interests globally and contributes to the peaceful resolution of regional and global problems.

Cooperation with the United Nations (UN): On March 2, 1992, the Republic of Uzbekistan was recognized as a full member of the United Nations (UN). This historical event reinforced Uzbekistan's independence in the international arena and transformed the country into an equal member of the global community. Cooperation with the UN is one of the most crucial directions of Uzbekistan's foreign policy. Our country has put forward a number of initiatives within the framework of the UN:

In 2000, President of Uzbekistan Islam Karimov advanced the initiative to "Declare Central Asia a Nuclear-Weapon-Free Zone." This initiative was realized in 2006, and an international treaty banning nuclear weapons in Central Asia was signed.

In 2017, President Shavkat Mirziyoyev delivered a speech at the UN General Assembly, putting forward the concept of "Central Asia: Sustainable Development through Mutual Trust and Cooperation." This initiative became an important step toward preserving peace in the region.

Uzbekistan carries out effective projects with structures such as the UN Human Rights Council, the UN Development Programme (UNDP), UNESCO, UNICEF, and FAO. For instance, in cooperation with UNESCO, historic cities such as Samarkand, Bukhara, Khiva, and Shakhrisabz were inscribed on the World Heritage List. This represents not only international recognition, but also a major achievement in introducing Uzbekistan's rich cultural heritage to the world [7].

Cooperation with the Organization for Security and Co-operation in Europe (OSCE)

Uzbekistan became a member of the OSCE in 1992. Cooperation with the organization is implemented primarily in three dimensions:

1. Ensuring security;
2. Developing democratic institutions;
3. Protecting human rights.

Within the framework of cooperation with the OSCE, a number of programs have been implemented in Uzbekistan regarding the observation of election processes, the development of civil society, the fight against corruption, and the ensuring of gender equality. The OSCE projects in Uzbekistan serve to strengthen political stability in the region, develop the rule of law, and improve public administration.

Cooperation with the Shanghai Cooperation Organisation (SCO)

Uzbekistan is one of the founding members of the Shanghai Cooperation Organisation (SCO), having joined the organization in 2001. Cooperation within the framework of the SCO primarily encompasses the spheres of security, trade, transport, energy, and culture. Through the SCO, Uzbekistan:

Participates actively in combating terrorism, extremism, and drug trafficking;

Plays a leading role in the activities of the SCO Regional Anti-Terrorist Structure (RATS);

Puts forward initiatives to expand regional economic cooperation.

Within the framework of SCO summits, Uzbekistan has put forward numerous initiatives; in particular, ideas such as "Developing Transport and Logistics Infrastructure" and "Establishing the Youth Diplomacy Council" are being implemented.

At the anniversary meeting of the SCO held in Beijing on August 31 – September 1, 2025, heads of more than 20 states and 10 international organizations participated. Participating in this summit, President Sh. Mirziyoyev put forward more than 20 initiatives aimed at further elevating the organization's activities. These initiatives were in the spotlight of the global community and were received with satisfaction [8].

Cooperation with the Organisation of Islamic Cooperation (OIC)

Uzbekistan joined the Organisation of Islamic Cooperation (OIC) in 1996. Within the framework of this organization, the country has advanced active initiatives in the fields of religious tolerance, peace, combating terrorism, education, and science.

In 2016, Tashkent was declared the "Capital of Islamic Culture" by the OIC. Furthermore, in 2018, the "Youth Forum of the Organisation of Islamic Cooperation" was held in the city of Samarkand. These events further enhanced Uzbekistan's prestige in the Islamic world. In addition, within the framework of the OIC, Uzbekistan's initiative on "Islamic Solidarity and Tolerance" has been advanced and actively promoted to strengthen religious harmony worldwide.

Cooperation with the Commonwealth of Independent States (CIS)

Uzbekistan is one of the founding states of the CIS in 1991. Within the framework of the Commonwealth, large-scale cooperation has been established in political, economic, cultural, and humanitarian spheres. Uzbekistan actively participates in economic integration processes within the CIS; cooperates on issues of security and border protection; and supports exchange programs in the fields of culture, sports, science, and education. In 2020, Uzbekistan chaired the CIS and put forward a number of initiatives during this period aimed at revitalizing the organization's activities, expanding regional economic projects, and strengthening mutual assistance in the fight against the coronavirus pandemic.

Cooperation with the European Union (EU) and Other Organizations

Uzbekistan is also developing effective economic cooperation with the European Union, the World Bank, the International Monetary Fund (IMF), the European Bank for Reconstruction and Development (EBRD), and the Asian Development Bank (ADB). Through these organizations:

- Financing economic reforms is being implemented;
- Infrastructure projects are being carried out;
- Social sectors are being developed;
- International programs to solve environmental problems are being executed.

For instance, in cooperation with the EBRD, new lines of the Tashkent Metro are being constructed, while programs for water supply and agricultural modernization are being implemented with the ADB.

On April 3–4, 2025, the first summit between Uzbekistan and the European Union took place in Samarkand. The summit was attended by the top leadership of the European Union, Antonio Costa and Ursula von der Leyen, as well as presidents of major banks and companies. As a result of the meeting, agreements were reached on investments totaling 40 billion euros based on comprehensive economic and humanitarian projects.

On October 24, 2025, a solemn ceremony dedicated to the signing of the Enhanced Partnership and Cooperation Agreement between the Republic of Uzbekistan and the European Union was held in Brussels, with the participation of President of the Republic of Uzbekistan Shavkat Mirziyoyev, President of the European Council Antonio Costa, and President of the European Commission Ursula von der Leyen. The document updates and significantly expands the legal framework of Uzbekistan-Europe cooperation, which had been based on the 1996 Partnership and Cooperation Agreement. Negotiations on the new agreement project began in February 2019 and were concluded in July 2022. The document was initialed on July 6, 2022, in Brussels. The agreement consists of 9 sections, 356 articles, and 14 annexes. It covers virtually all areas of bilateral relations and forms a comprehensive legal framework for developing cooperation in all mutually beneficial directions, with a special focus on strengthening political dialogue, trade and investments, sustainable development, science and education, innovations and high technologies, as well as the environment and climate change. During this meeting, the European Union additionally brought 10 billion euros of investments into Uzbekistan. The signing of the agreement inaugurates a new phase in Uzbekistan-EU relations and elevates multifaceted partnership to an unprecedentedly high level [9, p. 32].

The rise of comprehensive relations between Uzbekistan and the United States

On September 23, 2025, at the UN headquarters, President of Uzbekistan Shavkat Mirziyoyev met with U.S. President Donald Trump. During the brief conversation, Trump commented with satisfaction on the signed agreements worth 105 billion dollars between Uzbek and U.S. companies. At this meeting, Uzbekistan emerged as a major purchaser of modern U.S. equipment and machinery. The 105 billion dollar agreements signed between Uzbek and U.S. companies

astonished the world. Both sides expressed their desire to continue mutual dialogues in the future [10].

Furthermore, on November 5–6, 2025, a summit of the heads of the five Central Asian states and the United States took place in Washington at the initiative of President D. Trump. Possessing rare underground mineral resources, Central Asia—and Uzbekistan in particular—has been generating significant interest among advanced industrial nations. Our state possesses critical mineral resources such as copper, lithium, lead, silver, gold, and uranium. The two countries are expanding cooperation on exploring and processing mining resources to the level of finished products, as well as launching new oil and gas fields. Important contracts are being implemented to import and utilize modern heavy geological machinery and technologies from the U.S. to Uzbekistan [11].

During the fifth Tashkent International Investment Forum held on June 16–18, 2026, President of the Republic of Uzbekistan Shavkat Mirziyoyev held a meeting with a delegation of leading U.S. companies. The meeting was attended by John Jovanovic, President and Chair of the Export-Import Bank of the United States; Ben Black, Chief Executive Officer of the U.S. International Development Finance Corporation (DFC); Carolyn Lamm, Chairman of the USA-Uzbekistan Chamber of Commerce; as well as the heads and representatives of corporations such as Air Products, Cove Capital, Templeton Global Investments, Boeing, 77 Construction, BlackRock, FLS, Visa, JP Morgan, Meta, GULF, and a number of other companies. The Head of State noted with satisfaction that this meeting is a continuation of the positive tradition established in recent years and serves as confirmation of the growing interest of U.S. business circles in expanding their operations in Uzbekistan. It was particularly emphasized that economic cooperation is one of the main pillars of the strategic partnership between Uzbekistan and the United States. The country's leader outlined a number of pressing directions aimed at further developing trade and economic cooperation between the two states. Special attention is devoted to advancing specific projects in the exploration and processing of critical minerals, energy, metallurgy, finance, artificial intelligence, digital technologies, and many other fields. The heads of major U.S. companies expressed gratitude to the President of Uzbekistan for the favorable conditions created for the effective operation of investors, and outlined their specific proposals and plans. At the conclusion of the roundtable discussion, a ceremony for exchanging bilateral documents with leading U.S. companies took place. The package of signed agreements amounted to tens of billions of dollars [12].

Thanks to the energy, dedication, and active efforts of President Shavkat Mirziyoyev, several prestigious international summits and conferences were hosted in Uzbekistan during 2025 alone. For instance, the city of Tashkent hosted the 150th anniversary Assembly of the Inter-Parliamentary Union (April 2025).

In the city of Samarkand, the first "Central Asia – European Union" summit was held on April 2–3, 2025, followed shortly thereafter by an International Climate Forum.

From October 31 to November 15, 2025, the city of Samarkand hosted the 43rd session of the UNESCO General Conference.-

The Head of State announced that in 2026, Uzbekistan's economy is projected to grow by 6.7%, with the gross domestic product reaching 167 billion dollars. Furthermore, it was stated that over the next 5 years, there are opportunities to expand the volume of the economy to exceed 240 billion dollars. "This is a forecast based on precise and thorough calculations," the President noted [14].

On October 15, 2025, and May 3, 2026, President of the Republic of Uzbekistan Shavkat Mirziyoyev held meetings with the heads of leading companies from Saudi Arabia. The event was attended by the Kingdom's Minister of Investment Khalid Al-Falih, Chairman of ACWA Power Mohammad Abunayyan, as well as representatives from Al Muhaidib Group, Vision Invest, Data

Volt, Riyadh Cables, AlMajdiah, InterHealth, Saudi Tabreed, AlBawani Holding, Miahona, Pemco, and other leading companies and corporations. At the beginning of the meeting, our President specifically emphasized that thanks to the joint efforts of the leaders of the two states, multifaceted partnership relations between Uzbekistan and Saudi Arabia have risen to a high level in recent years. The total portfolio of joint projects has exceeded 30 billion dollars, and mutual trade volume is growing steadily. The number of flights between the two countries has surpassed 60 per week [15].

The Head of State highly praised the activities of ACWA Power, Uzbekistan's primary partner in the "green" energy sector. It was noted that new investment initiatives launched in December of last year—including projects for constructing solar and wind power plants—are being consistently implemented in accordance with established plans. During the conversation, special attention was paid to promising areas of cooperation. In particular, issues regarding the construction of the "New Tashkent" international airport, the establishment of a multidisciplinary medical institution in the city of Fergana, and the launch of a modern data processing center (data center) in the IT Park were discussed.

Conclusion

In conclusion, the foreign policy of the Republic of Uzbekistan is distinguished by its principles of peace, cooperation, and mutual respect. Every foreign policy step taken by our country serves to ensure national interests, regional security, and international peace. Formulated over the years of independence, this policy has strengthened Uzbekistan's position within the global community and established it as a reliable partner. The concept of "Central Asia Is Our Common Home," advanced by President Shavkat Mirziyoyev, has further reinforced friendly, trusting, and mutually beneficial relations among the states of the region. Thanks to this approach, long-standing border and water-energy issues in the region have begun to be resolved peacefully, and trade and economic relations have expanded dramatically. Uzbekistan's cooperation with international organizations—in particular, its active participation within the framework of the UN, the SCO, the OIC, and other prestigious structures—along with its contribution to global peace and sustainable development, also demonstrates the effectiveness of its foreign policy. Most importantly, the ultimate goal of Uzbekistan's foreign policy is to establish friendly relations with the countries of the world, resolve conflicts exclusively through negotiations rather than the use of force, and ensure international security and peace. Thanks to this policy, our country is recognized today in the international arena as a "peace-loving, open, reliable, and stable partner." At the same time, this farsighted and just policy serves to adequately provide for the daily material life of our people and elevate social protection of the population to a high level. Thus, Uzbekistan's foreign policy is a policy that not only defends state interests, but also establishes solidarity, peace, and mutual trust in the region. Therefore, this policy serves as a guarantee of peace, stability, and prosperity for present and future generations.

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Legal and institutional boundaries of information sharing in social protection processes at the community (mahalla) level

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Abstract: This article analyzes the legal and institutional foundations of information sharing in social protection processes at the mahalla level. Particular attention is given to the study of the Law of the Republic of Uzbekistan "On Personal Data," the Law "On the Protection of Women from Harassment and Violence," as well as relevant international legal instruments. The analysis revealed that information sharing should be carried out in accordance with the principles of legality, necessity, and proportionality. The findings substantiate the theoretical and practical aspects of the legal and institutional foundations of information sharing in social protection processes at the mahalla level.

Keywords: mahalla, social protection, legality, necessity, proportionality, confidentiality, personal data, women, information provision, information dissemination, minimum necessary information, authority, legal boundaries.

Introduction

Establishing the principles of a social state, supporting vulnerable segments of the population, and orienting the social services system toward human interests are becoming priority directions of state policy in Uzbekistan. In recent years, reforms aimed at developing the social protection system at the community (mahalla) level, organizing the activities of "Inson" (Human) social services centers, and forming the institute of professional social work have been implemented. In this process, the issue of information sharing among social service entities acquires particular significance.

However, the specific characteristic of the mahalla system—the close interrelationship among state institutions, the citizens' assembly (mahalla citizens' gathering), the family, and the local community—gives rise to complex legal and ethical issues related to data protection and utilization. From this perspective, determining the legal and institutional boundaries of information sharing at the mahalla level possesses not only practical, but also socio-philosophical significance.

Research methodology

In this scientific article, the methods of observation, literature review, comparative analysis, content analysis, systematic analysis, and the study of regulatory legal documents were utilized. Furthermore, official documents and scientific literature served as research sources.

Results and discussion

Since social protection processes at the mahalla level are directly related to the lives of individuals, families, and the community, the sources of information include the family, citizens, social workers, "Inson" social services centers, and authorized organizations (schools, healthcare facilities, internal affairs bodies, guardianship and trusteeship authorities).

In this process, each stage of information sharing is implemented through the following filters: legality, purposefulness, institutional competence, the principle of data minimization (necessary minimum information), confidentiality, and information security.

The research results can serve as a scientific and methodological basis for improving the activities of the National Agency for Social Protection, "Inson" social services centers, mahalla citizens' assemblies, and institutions training personnel in social work.

Since social protection processes at the mahalla level are directly related to the lives of individuals, families, and the community, the issue of information sharing is viewed not as a simple organizational process, but as a complex professional activity with legal, institutional, and ethical boundaries. Information exchange among social workers, "Inson" social services centers, mahalla citizens' assemblies, schools, medical institutions, internal affairs bodies, guardianship and trusteeship authorities, and other partner entities is necessary for rendering assistance to families, mitigating risks, coordinating social services, and ensuring the safety of vulnerable groups. However, such exchange must not be carried out based on generalized perceptions such as "the mahalla needs to know," "if everyone is informed, assistance becomes easier," or "public oversight will be strengthened"; rather, it must rely on the principles of legality, necessity, proportionality, expedience, inviolability of private life, and confidentiality. Article 31 of the Constitution of the Republic of Uzbekistan establishes that everyone has the right to the inviolability of private life, personal and family secrets, protection of their honor and dignity, and the protection of their personal data [1].

In determining the legal boundaries of information sharing at the mahalla level, it is first necessary to correctly understand the concept of personal data. In social work practice, personal data may include a citizen's surname, first name, date of birth, place of residence, marital status, children, health status, disability, material condition, income, employment, psychological state, experiences of violence, child-rearing conditions, housing circumstances, relatives, debts, or other socio-legal status data. Stemming from the content of the Law "On Personal Data," the processes of collecting, storing, using, transferring, disseminating, depersonalizing, and destroying such data possess a special legal regime. Article 12 of the Law stipulates that the use of personal data shall be carried out solely for previously stated purposes and with the provision of necessary protection [2]. This norm is critically important for mahalla practice: data obtained for the purpose of assisting a family must not be used for other purposes, such as discussion within the mahalla, reputation assessment, or informal oversight.

In the legislation on personal data, the distinction between the concepts of "providing data" (ma'lumot berish) and "disseminating data" (ma'lumot tarqatish) is of particular significance. According to Article 13 of the Law, actions aimed at disclosing personal data to a specific person are considered "provision." In Article 14, however, disclosing personal data to an indefinite circle of persons, making it publicly known in mass media, posting it on the internet, or creating conditions for wide usage by other methods is defined as "dissemination" [3]. In the mahalla environment, this distinction is practically extremely important. For instance, if there is a risk regarding a child, a social worker may provide necessary information to the school psychologist or guardianship authority. Nevertheless, discussing the problem within that same family at a mahalla assembly, among neighbors, or in social media groups constitutes the dissemination of information and can infringe upon the inviolability of private life.

The first legal boundary of information sharing at the mahalla level is limitation by purpose. This means that data concerning a family may be used solely for the purposes of rendering specific social services, assessing needs, mitigating risk, organizing assistance, or fulfilling legal obligations. This approach is also widely applied in international practice. Article 5 of the European Union's General Data Protection Regulation (GDPR) stipulates that personal data shall be processed based on the principles of lawfulness, fairness and transparency, purpose limitation, data minimization, accuracy, storage limitation, as well as integrity and confidentiality [4]. These principles possess methodological significance for the Uzbek mahalla system as well: the approach that a social worker or mahalla representative works more effectively the more data they collect is

incorrect; on the contrary, only data necessary for the explicit purpose of service delivery must be collected and shared.

The second legal boundary is limitation by competence (authority). At the mahalla level, various subjects may possess certain information regarding a family's situation; however, not all of them have the right to know the same volume of data. A social worker can assess a family's needs and develop an individual service plan; a school needs information related to children's educational and psychological status; a medical institution works with information concerning health and care; internal affairs bodies are involved in cases where security, violence, or the risk of offenses exists; and guardianship and trusteeship authorities deal with issues pertaining to children's interests, parental obligations, and protective measures. Consequently, each subject's need for information is bounded by its legal duties and institutional competence. The violation of this boundary increases the risk of undue interference in private life, stigmatization of the family, or misuse of data.

The legislation of the Republic of Uzbekistan in the sphere of social services also stipulates that the social service delivery process is based on the principles of human rights, legality, humanism, preventive orientation, targeting, individual approach, and voluntariness. Article 3 of the Law "On Social Services for the Elderly, Persons with Disabilities, and Other Socially Vulnerable Categories of the Population" records legality, respect for human rights, humanism, preventive orientation, targeting, and an individual approach as core principles of social services [5]. Stemming from these principles, information sharing in the social service process must also be in accordance with respect for human rights, individual needs, legal grounds, and the purpose of the service.

The third legal boundary is consent and awareness. Before collecting and sharing family-related data with other entities, a social worker must, whenever possible, explain to the person or family the purpose for which this data is being gathered, with whom it will be shared, how it will be stored, and under what circumstances sharing data without consent may become necessary. Consent is not merely a formal action of "obtaining a signature," but an ethical-legal mechanism that ensures the client's conscious control over their personal data. The Law "On Personal Data" establishes that a subject has the right to give consent to the processing of their personal data and to withdraw such consent [6]. At the same time, in certain instances—such as child safety, violence, or threats to life and health—information sharing may be based not solely on consent, but also on legal obligation and the necessity of risk prevention.

The fourth boundary is the principle of data minimization (necessary minimum information). According to this principle, information sharing at the mahalla level requires avoiding the transfer of all data to all subjects, limiting it instead to the minimum volume of data necessary to perform a specific task. For instance, the school may be provided with necessary information related to a child's school attendance, emotional state, or safety; however, the parents' debts, all details of private family disputes, or medical diagnoses do not need to be disclosed. For the crime prevention inspector (profilaktika inspektori), information regarding the risk of violence, threats, protection orders, or safety may be necessary, but knowing all socio-economic details of the family is not required. Meanwhile, a medical professional needs information related to care, disability, rehabilitation, or health status. Consequently, the legal and ethical grounding of information sharing is determined by its volume, recipient, purpose, and level of protection.

Institutional boundaries in the social protection system at the mahalla level are particularly evident through the activities of "Inson" social services centers. Pursuant to the President's Decree No. PF-82 dated June 1, 2023, the National Agency for Social Protection under the President of the Republic of Uzbekistan, its regional departments, and "Inson" social services centers in districts and cities were established [7]. According to the Decree, among the main activity directions of the Agency are tasks such as developing social assistance programs for socially vulnerable individuals and families, establishing guaranteed standards of social services, organizing professional "social work" services, expanding social partnership, and ensuring transparency through digitalization [8].

These tasks transform information sharing into an institutional necessity; however, at the same time, this data must be bounded by legal grounds, service objectives, and professional responsibility.

Presidential Resolution No. PQ-319 dated September 28, 2023, sets the objectives of organizing social protection at the mahalla level, providing social services and assistance based on a comprehensive approach, preventing individuals and families from falling into difficult social situations, and increasing targeting and effectiveness [9]. In accordance with this resolution, social worker groups in "Inson" centers are entrusted with tasks such as directly providing professional social services at the mahalla level on the basis of a comprehensive approach to individuals and families who have fallen into difficult situations or face high risks thereof, developing individual social service plans through the assessment of needs and existing opportunities, organizing services and assistance, and, when necessary, engaging internal resources—such as relatives, neighbors, and volunteers [10]. Precisely at this point, the issue of institutional boundaries becomes acute: relatives or neighbors can be engaged to provide assistance, but in this process, the family's personal secrets and sensitive data must not be disclosed.

Information sharing in the activities of "Inson" centers manifests in two main forms. The first is formal information sharing necessary for rendering professional services. This includes assessing needs, drawing up individual service plans, and referral to institutions related to medical, psychological, legal, rehabilitation, employment, or material assistance. The second is limited information exchange during the process of mobilizing mahalla resources. In this regard, relatives, neighbors, sponsors, volunteers, or mahalla activists can assist the family, but they must be informed only with the general information necessary to provide assistance. For instance, information such as "the family needs food assistance," "housing conditions need improvement," or "help is needed to ensure the child regularly attends school" may be sufficient. Details of domestic violence, medical diagnoses, psychological conditions, or personal disputes, however, should be examined solely within the circle of authorized specialists.

A distinct direction of information sharing in social protection processes at the mahalla level is associated with the protection of children's rights. Article 3 of the Convention on the Rights of the Child stipulates that in all actions concerning children, the best interests of the child shall be a primary consideration; furthermore, Article 16 consolidates the right of the child to protection against arbitrary or unlawful interference with their privacy, family, home, or correspondence, as well as unlawful attacks on their honor and reputation [11]. At the same time, Article 19 of the Convention requires taking all appropriate legislative, administrative, social, and educational measures to protect the child from all forms of physical or mental violence, injury, abuse, neglect, maltreatment, or exploitation [12]. Consequently, in cases involving children, confidentiality and safety are not opposed to each other: the child's private life is protected, but when a risk exists, the exchange of necessary information among authorized subjects serves the child's best interests.

In the legislation of Uzbekistan, ensuring the safety of children and women is also viewed as one of the legal grounds for information sharing. The Law "On Protection of Women from Harassment and Violence" establishes that a protection order shall be issued by internal affairs bodies within 24 hours from the moment the fact of harassment and violence or the threat of its commission is identified [13]. Moreover, it is stipulated that information regarding the issuance and extension of a protection order concerning victims under the age of eighteen or recognized as legally incompetent must be sent to the guardianship and trusteeship authority and the citizens' self-governance body within 24 hours [14]. This norm demonstrates that in certain hazardous situations, information sharing is not a breach of confidentiality, but rather a legal protective measure. However, such exchange must also be implemented exclusively among relevant authorized subjects, in the necessary volume, and for the purpose of safety.

Within the framework of the Law "On the Protection of Children from All Forms of Violence," adopted in 2024, the National Agency for Social Protection under the President is

designated as the authorized state body in the sphere of protecting children from all forms of violence [15]. Official data indicate that for the purpose of rendering assistance, providing counseling, and preventing violence against children, the Agency ensures the operation of a round-the-clock helpline across the entire territory, and the disclosure of information received via the helpline is strictly prohibited [16]. This condition clearly expresses the dual requirement in information sharing: on the one hand, information about risk must be promptly obtained and appropriate measures taken; on the other hand, data pertaining to the victimized child or family must not be disclosed.

From an institutional perspective, information sharing at the mahalla level is regulated among several central subjects. The first subject is the social worker, who assesses the family's situation, identifies needs and risk factors, develops an individual service plan, and coordinates services. The second subject is the "Inson" social services centers, which institutionally manage social services, assistance, appeals, referrals, and monitoring. The third subject is the mahalla citizens' assembly and its active representatives, who play a supporting role in identifying families, mobilizing mahalla resources, and providing social support. The fourth subject consists of specialized organizations—such as schools, medical facilities, internal affairs bodies, guardianship and trusteeship authorities, employment, justice, psychological, and rehabilitation services—which must work with necessary information solely within the scope of their competence.

In the relations among these subjects, the principle of "central coordination — limited information" is of vital importance. That is, while all organizations may participate in assisting a single family, not all of them are required to know all information concerning the family. For instance, the social worker may possess the most comprehensive information regarding the case, whereas a mahalla activist must be limited solely to the general information necessary for organizing assistance. The school should receive information related exclusively to the child's education and safety, while medical personnel should obtain information concerning health and care. This approach is an institutional manifestation of the "necessary minimum information" principle. Otherwise, data can expand excessively, increasing informal oversight, gossip, stigma, and social pressure over the family.

Another important boundary of information sharing at the mahalla level is distinguishing between formal and informal information flows. The formal information flow refers to the social worker's assessment sheets, applications, individual plans, referral letters, protection orders, medical or psychological conclusions, and service documentation. Such information must be maintained in a documented, protected, and controlled manner by authorized persons. The informal information flow, on the other hand, is formed through verbal rumors, information from neighbors, correspondence in mahalla chat groups, informal consultations, or reports on social networks. A social worker must not automatically accept informal information as truth, but rather verify it, separate facts from assumptions, and choose a cautious approach that does not harm the family.

The ethical and legal boundaries of information sharing at the mahalla level are particularly tested during cases involving violence, child safety, mental health, disability, elderly care, poverty, and social stigma. For instance, if there is a risk of domestic violence, concealing this information merely as a "family secret" can pose a threat to the victim's safety. At the same time, disclosing such information to the broader mahalla community also harms the victim's honor, safety, and social standing. The correct path is professional risk assessment, engagement of relevant authorized subjects, implementation of protective measures, and sharing solely the necessary minimum information. Consequently, the fundamental question in information exchange should not be "can the information be provided?", but rather "what information, to whom, for what purpose, on what legal basis, and with what security measure should be provided?"

In determining institutional boundaries within the mahalla environment, the distinction between "collective assistance" and "collective intervention" is also crucial. Collective assistance

refers to directing mahalla resources toward the family's interests, supporting vulnerable families, and creating a safe and caring environment. Collective intervention, on the other hand, entails undue intrusion into a family's internal life without consent or legal grounds, discussing personal data, sensationalizing problems, or delivering informal judgments. In social work practice, utilizing mahalla resources must take the form of the first direction—assistance, support, and service coordination. The second direction—namely, publicly discussing family problems and exerting informal pressure—may contradict both professional ethics and the principle of the inviolability of private life.

The research results indicate that the mahalla institution is emerging as a unique national model of information sharing. On the one hand, the mahalla creates the opportunity for early detection of the population's social problems and prompt rendering of assistance. On the other hand, the high level of social proximity within the mahalla also increases the risk of informal data dissemination. Therefore, the effectiveness of information sharing in the sphere of social protection is determined not merely by the volume of data, but by its legal grounding, institutional regulation, and compliance with the requirements of professional ethics.

Conclusion

In conclusion, information sharing in social protection processes at the mahalla level is necessary; however, it cannot take the form of unrestricted, uncontrolled, and informal information dissemination. Its legal boundaries are defined by the Constitution, legislation on personal data, social services, protection of women and children from violence, as well as international human rights standards. Its institutional boundaries are determined by the competencies of subjects such as social workers, "Inson" centers, mahalla citizens' assemblies, schools, healthcare facilities, internal affairs bodies, and guardianship and trusteeship authorities. Therefore, the fundamental criterion for information sharing in mahalla practice should be as follows: information must be provided on a legal basis, for a specific purpose, to the relevant authorized subject, in the necessary minimum volume, and with the protection of the family's honor and safety.

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The Great Silk Road. An important factor in the development of the peoples of Central Asia

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Abstract: This article examines the establishment of the Great Silk Road and the resulting globalization processes, which played a significant role in the overall development of the peoples of Central Asia. The article presents information on the establishment of the Great Silk Road and the preceding processes of trade relations between East and West, North and South. The progressive aspects of globalization in the Central Asian region during that period are examined. Based on research and relevant sources, the role of the Great Silk Road was identified not only as a trade route but also as a platform for the exchange of cultures, technologies, and new scientific ideas. In conclusion, the perspective of modern globalization is examined.
Keywords: The Great Silk Road, globalization, Central Asia, intercultural relations, trade routes, technology exchange, meeting of civilizations.

Introduction

In this article titled "Globalization and the Great Silk Road," the author examines globalization processes from a historical-philosophical perspective, as well as its impact on the development of science and culture among the peoples of Central Asia. The article notes that even before the emergence of the Great Silk Road, trade and economic relations existed between the ancient states of Central Asia, the Middle East, the Mediterranean basin, and India. Such relations stemmed from the economic, social, and cultural needs of the states in these regions, serving as an objective necessity for their development. Researching these aspects enables a broader and deeper understanding of globalization processes that began in antiquity. Furthermore, in this article, the author relies on the research of world-renowned and influential scholars who dedicated their works to studying the era of the Great Silk Road.

Methods

The globalization process during the era of the Great Silk Road under our study and its progressive impact on the development of the peoples of Central Asia are based on the economic, social, and cultural exchange, mutual interaction, and mutual enrichment of the peoples participating in this process. Consequently, the research methods applied to this problem are dialectical, sociological, and axiological. In this study, the author relies on the analysis and synthesis of global processes that took place during the Great Silk Road era, which are necessary to obtain objective assessments of those global processes.

Results and discussion

Reviewing the history of globalization, we become convinced that its roots extend deep into the centuries. Of course, in ancient times, it did not encompass such a broad scale as we observe today. In antiquity, the initial globalization processes began in the 3rd–2nd millennia BC due to trade and economic relations between Central Asia, the Middle East, the Mediterranean basin, and India. This route was named the "Lapis Lazuli Road." Why was it named so? Because lapis lazuli, which was considered precious for those regions and extracted from the Pamir Mountains, was supplied from Central Asia to Iran and Mesopotamia, and subsequently to Egypt. Alongside the

"Lapis Lazuli Road," the "Jade Road" also formed, connecting the cities of Yarkand and Khotan in Eastern Turkestan.

According to Professor O. Kobzeva, during that period, caravan routes interconnected many countries of the Eurasian continent, though they had not yet reached China [1]. Later, namely in the 2nd century BC, over a span of 17 centuries, the Great Silk Road began to take shape, playing a crucial role in trade and economic relations between East and West. It is noteworthy that the term "Great Silk Road" was first used in 1877 by the German geographer Ferdinand von Richthofen in his work titled China.

The Great Silk Road possessed distinctive features: first, it was considered the longest trade route in human history; second, it started from the ancient capital of China, the city of Chang'an, and ended in Valencia, Spain. The length of this route totaled 7,000 kilometers, passing through Central Asia. The primary commodity was silk, as only China possessed the technology for producing silk, and this product was highly valued in European countries, especially in the Roman Empire. Merchants did not traverse the entire route from end to end; the Central Asia region served as a hub where other merchants purchased goods from them and continued along the way.

At the same time, the Great Silk Road began to play an important role in globalization processes, and thanks to it, the military sphere developed rapidly, given that gunpowder produced in China was the second most important commodity after silk.

The history of the Great Silk Road consists of several periods. It achieved its heyday in the 5th–8th centuries AD following the establishment of the Turkic Khaganate. The second period is associated with the Arab Caliphate, during which trade routes with China, India, Byzantium, and European countries were established. This route passed through Bukhara and Khorezm, creating favorable conditions for the development of these territories. The third period corresponds to the time of the Mongol conquest. However, despite this complex period, the Silk Road did not cease its operations; on the contrary, it was further encouraged by the Mongols, who exacted a certain tribute from merchants. The fourth period is associated with the Timurid Empire. It blocked the northern routes, forcing caravans to travel from China to the Middle East via another route—through the state of Movarounnahr founded by Amir Timur.

French historian Étienne de la Vaissière, in his book Commerce et artisans dans le Turkestan occidental, emphasizes that the Central Asian cities of Samarkand, Bukhara, and Khiva served as the main trade centers between East and West [1].As a result of archaeological excavations conducted by American archaeologist Fredrik Hiebert, it was determined that Central Asian cities possessed a developed trade infrastructure. For instance, during excavations in the city of Merv (Turkmenistan), caravanserais, trading centers, and craft workshops built in the 3rd–4th centuries AD were discovered [2].

American researchers Jovid Jalilov and Anatoly Khazanov note that as a result of globalization processes during the Great Silk Road era, global communication networks formed among merchants and travelers who traded along this route. Indeed, through these networks, not only goods, but also the exchange of culture and knowledge took place [3].

At the same time, as scholar V. Shmelev notes, one of the crucial aspects of globalization along this route was the development of trade systems. This system ensured the conclusion of international trade agreements; the creation of a system of guarantees for the trust of trade partners; and the formation of an interregional currency-credit system. Furthermore, caravanserais, trading centers (which later transformed into small and large cities), and other infrastructure facilities were constructed along the trade routes [4].

Aside from silk and gunpowder, the primary goods transported via the Great Silk Road included Chinese porcelain, tea, paper, spices, precious stones, animals, carpets, and many other products. At the same time, the "Silk Road" played an important role in the economic development of the countries it connected. Through the exchange of ideas and knowledge in various fields of art

and science along this route, the exchange and mutual assimilation of the cultures of various peoples took place. Moreover, as a result of globalization processes, various religions spread. For instance, religions such as Christianity, Buddhism, and Judaism became widespread in the territory of present-day Uzbekistan. Numerous religions existed along this trade route, coexisting peacefully until the 14th century. During this period, the rulers of the region's states allowed freedom of religion and protected human rights. I would also like to particularly highlight the positive changes that occurred in the development of the peoples who lived along the Great Silk Road. First, the globalization process influenced new technologies, such as paper production (Samarkand paper, which is still produced by some master craftsmen today), the spread of sericulture technology (in the Fergana Valley of Uzbekistan), and the dissemination of gunpowder as necessary elements for various military needs. Second, thanks to the Great Silk Road—and consequently, the globalization of the participants in this trade and economic rapprochement—prominent scholars, artists, poets, and musicians of Late Antiquity (3rd–8th centuries), the European Middle Ages (4th–14th centuries), and the European Renaissance (13th–16th centuries) emerged. In Central Asia, during the 9th–12th and 14th–15th centuries, a scientific and cultural rise occurred due to the Great Silk Road, giving rise to the period known as the Eastern Renaissance. This period presented new scientific knowledge to the world thanks to the genius of local peoples who were thirsty for acquiring scientific knowledge and subsequently achieved immense successes in various fields of science, thereby enriching the treasury of world culture. The uniqueness of the Eastern Renaissance compared to the Western one is that it encompassed a longer historical period in the territory of Central Asia than the Western Renaissance. The achievements of representatives of the Eastern Renaissance such as Al-Khwarizmi, Al-Biruni, Avicenna, Al-Farabi, Mirzo Ulughbek, and others occupy an important place in the development of European Renaissance science.

Canadian researcher Richard Foltz, in his work Religions of the Silk Road: Premodern Patterns of Globalization (published in Uzbek translation as Markaziy Osiyoda madaniyatlararo muloqot), notes the thirst for knowledge among the prominent scholars of the Eastern Renaissance. In this work, he particularly emphasizes the ability of the peoples of Central Asia to assimilate and recreate various cultures [5]. Japanese historian Takashi Matsukawa, in his research work, notes the tolerance of the peoples of Central Asia toward various religions: "In Central Asia, various religious beliefs (Buddhism, Christianity, Islam) coexisted peacefully side by side. For instance, Buddhist temples, Christian churches, and Muslim mosques operated simultaneously in the city of Samarkand."This evidence once again demonstrates the progressive significance of globalization during the era of the Great Silk Road.The rapid globalization triggered by the Great Silk Road exerted a positive impact on the development of the peoples of Central Asia as a result of extensive cultural, scientific, and technological exchanges among peoples located far from one another. Consequently, new technologies and styles emerged in architecture, fine arts developed, entirely new genres appeared in music and literature, and, overall, language and writing, pedagogy, and education were perfected.

Conclusion

Thus, as a result of intense globalization processes driven by trade, economic, cultural, scientific, and philosophical exchanges, the Great Silk Road played an important progressive role in the exchange of new technologies, scientific ideas, and knowledge.Speaking of contemporary globalization processes, it should be emphasized that they encompass not only economic spheres, but also the political, social, and spiritual-moral aspects of the lives of people inhabiting a single planet. Therefore, all global problems accumulated in the 20th century actively participate in the planetary-scale globalization process of the 21st century.Globalization does not proceed in a unilateral manner. The dialectics of development does not accept uniformity; hence, its consequences can also be diverse. This process, like any process, possesses its positive and negative

sides, especially at a time when a bipolar world has been replaced by a unipolar one, and major powers are competing for mutual leadership.

The most important positive aspects of contemporary globalization are as follows:

- the intensification of competition, which stimulates the spread of new technologies among countries with varying levels of development;
- the emergence of the opportunity to mobilize more substantial financial resources, as investors can utilize much broader financial instruments in expanding markets;
- the creation of a foundation for solving common humanitarian problems, such as ecological, demographic, and energy challenges.

It must be remembered that globalization is not the unification and mutual merger of peoples, but rather the rapid rapprochement and mutual assimilation of individual elements of scientific-technical progress, science, and culture. A concerning aspect of globalization in the modern world is that its benefits are distributed unevenly between developed and developing countries. This particularly applies to the spiritual sphere, where the youth of developing countries adopt many aspects of Western culture that contradict the culture and spirituality of their own peoples. At the same time, the unjust distribution of the blessings of globalization creates the risk of conflicts at the regional, national, and international levels. In this process, while rapidly developing countries are joining the ranks of wealthy nations, poor countries are falling increasingly behind. As a result, contemporary globalization leads to the deepening of disparities and the emergence of a new model of the world—the 20:80 world, meaning the emergence of a society where 80 percent of all resources are controlled by the "golden billion," which constitutes only one-fifth of the planet's population.

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Transformation of human essence in digital civilization

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Abstract: This article analyzes the transformation of philosophical ideas about the essence of the human being in the context of digital civilization from historical-philosophical and anthropological perspectives. It comparatively examines Eastern and Western philosophical approaches to the biological, social, spiritual, and existential dimensions of human nature. Drawing on the ideas of Abu Nasr al-Farabi, Mirzo Bedil, Karl Jaspers, and Friedrich Nietzsche, the study reveals the human being as a changing subject capable of self-awareness and continuous self-transformation. Particular attention is paid to the impact of digital civilization and artificial intelligence on human cognition, self-awareness, socialization, and autonomy, as well as to the socio-cultural and anthropological meaning of the Homo Digitalis phenomenon. The study employs historical-philosophical, comparative, anthropological, hermeneutic, and systemic approaches. It argues that the key criterion of human development in the digital age is not the increasing complexity of technologies, but the human capacity to preserve spiritual autonomy, moral responsibility, and a sense of meaning in life.

Keywords: human essence, human evolution, philosophical anthropology, self-awareness, Eastern philosophy, Western philosophy, digital civilization, artificial intelligence, Homo Digitalis, digital self, digital subjectivity, human autonomy.

Introduction

In the 21st century, the rapid development of digital technologies and their deep integration into virtually all spheres of human life lead to a new stage of societal development—the formation of digital civilization. The process of digitalization transforms not only forms of economy, education, governance, communication, and information exchange, but also human worldview, thinking, social relations, and methods of self-awareness. In this sense, the necessity arises to investigate digital civilization not merely as a new technological environment, but as a new civilizational reality influencing human existence and social essence.

The problem of man is one of the oldest and most enduring issues in the history of philosophy, with various views forming across historical periods regarding its essence, purpose, freedom, intellect, spirituality, and place in society. While in antiquity man was interpreted as a bearer of reason and virtue, Eastern philosophical thought paid special attention to his spiritual maturation, moral responsibility, and aspiration toward perfection. In the Modern era and contemporary philosophy, however, such issues as human autonomy, freedom, subjectivity, existence, and self-awareness have occupied a central place.

The extensive penetration of modern technologies into state and societal governance, economy, education, medicine, industry, and other fields also alters the relationship between man and technology [1]. The contemporary digital environment necessitates reconsidering these philosophical concepts in new conditions. Especially, the growing proximity of artificial intelligence technologies to human intellectual activity brings to the agenda fundamental philosophical questions such as: "What are the primary characteristics that make a human human?", "How does the technologization of intellectual activity affect human independence?", and "Who remains the subject in relations between man and artificial intelligence?"

Artificial intelligence is not digital civilization itself, but one of its most important technological components, increasingly influencing human information retrieval, processing, analysis, decision-making, and creative activity. While this process serves, on the one hand, to expand human intellectual capabilities, on the other hand, it may generate risks of excessive reliance on ready-made information and conclusions, the weakening of independent thinking, and cognitive dependency. From this perspective, studying the human problem under the conditions of digital civilization is important not in terms of technology replacing man, but in terms of preserving human subjective status, independent thinking, freedom, responsibility, and spiritual autonomy in relations with technology. Consequently, digital civilization demands a philosophical investigation not of a one-sided view on the loss of human essence, but of its transformation in terms of content and form.

In investigating this problem, it is important to conduct a comparative analysis of the historical continuity and contemporary transformation of views on man formed in Eastern and Western philosophical thought. In particular, Abu Nasr al-Farabi's views on man, society, and a virtuous life; Mirza Abdulqadir Bedil's philosophical reflections on the human inner world, spiritual maturation, and relation to existence; as well as the ideas of Western thinkers such as Karl Jaspers and Friedrich Nietzsche concerning human freedom, existence, self-awareness, and self-creation serve as important theoretical sources for understanding today's digital reality. At the same time, under the conditions of digital civilization, the necessity of comprehensively investigating such issues as "Homo Digitalis"—the human phenomenon living and operating in the digital environment, new forms of human-technology relations, personal identity, intellectual autonomy, digital ethics, and human dignity is increasing. This requires re-understanding man not merely as a biological or social creature, but as a being entering into intrinsic relations with the technological environment while obliged to preserve its spiritual and social subjectivity.

The purpose of the study is to analyze the historical evolution and contemporary transformation of philosophical views on man under the conditions of digital civilization, and to philosophically and methodologically substantiate the impact of artificial intelligence and digital technologies on human social essence, independent thinking, freedom, responsibility, and spiritual autonomy.

To achieve this goal, the following tasks were defined:

- to analyze the historical development of philosophical views on man and their main substantive stages;
- to comparatively study the views on human essence, freedom, spiritual maturation, and social nature in Eastern and Western philosophical thought;
- to determine the content of the concept of digital civilization and its impact on human existence;
- to analyze the positive and problematic aspects of the impact of artificial intelligence on human thinking and social activity;
- to reveal the philosophical content of the problem of cognitive dependency and independent thinking in the digital environment;
- to analyze the transformations occurring in human identity, freedom, responsibility, and social subjectivity through the phenomenon of "Homo Digitalis";
- to determine the philosophical-methodological foundations for preserving human dignity and spiritual autonomy under the conditions of digital civilization.

The object of the study is the socio-philosophical existence of man and its transformation process under the conditions of digital civilization.

The subject of the study is the transformation of ideas regarding human social essence, independent thinking, freedom, responsibility, dignity, and spiritual autonomy under the influence of digital technologies and artificial intelligence.

The methodological basis of the study comprises historical-philosophical, comparative-philosophical, anthropological, hermeneutic, axiological, and systemic approaches. These approaches make it possible to identify the continuity and differences between traditional philosophical concepts of man and the new anthropological condition taking shape in digital civilization.

The scientific novelty of the study is manifested in substantiating the transformation of ideas about man in the context of digital civilization not merely as technological changes, but as a philosophical process intrinsically linked with human independent thinking, cognitive autonomy, social responsibility, freedom, and dignity. From this perspective, the scientific position is advanced that artificial intelligence should be evaluated not as an alternative to human thinking, but as a tool expanding human intellectual potential, while its aspects capable of weakening human subjectivity must be controlled on the basis of philosophical-ethical criteria.

Literature Review

The nature and essence of man have been interpreted in Eastern and Western philosophical thought on various methodological bases. In Eastern philosophy, the human inner world, moral purification, the education of the soul, spiritual maturation, and the idea of the perfect man (insoni kamil) have acquired priority significance. In Western philosophy, however, issues of human autonomy, freedom, rationality, individuality, and social rights have occupied a special place. Nevertheless, making these two directions absolute opposites is incorrect. On the contrary, they allow us to understand the external and internal worlds of man from different perspectives.

N.N. Konrad, emphasizing the necessity of taking into account the theoretical heritage of Eastern thought regarding man and society, wrote: "It is necessary to take into account the theoretical thought of the East in all spheres of science concerning man and society" [2]. K. Jaspers also emphasized the significance of Asian thought for the West, putting forward the idea that "Asia serves as a necessary complement for us" [3].

In Eastern philosophy, the issue of the human inner world and moral maturation is manifested in a unique way in the views of Al-Farabi and Mirza Bedil. Al-Farabi connects human perfection with reason, knowledge, and the education of the soul. Distinguishing the intellectual, irascible, and appetitive forces in the human soul, he emphasizes the necessity for man to educate his own soul: "Humans must and are bound (necessary) to educate their souls" [4].

Meanwhile, Mirza Bedil's views on man are significant for his endeavor to connect the origin and perfection of man with the general development of existence. In his work Irfon (Gnosis), the emergence of man is interpreted in connection with the evolution of the vegetative, botanical, and animal stages. In this sense, in Bedil, man does not appear as detached from nature, but as a complex being formed during the gradual development of existence [5]. Bedil simultaneously sees two poles in man—greatness and defect, reason and cunning, the aspiration toward perfection and indulgence in passions. While recognizing man as a powerful being distinguished from other creatures by his reason, speech, and consciousness, he does not overlook his negative moral characteristics.

K. Jaspers interprets man as an existential subject who is not limited solely to external objective existence, but strives to comprehend the meaning of his own existence. His views on historicity, communication, and the limit situations (Grenzsituationen) of human existence provide an important theoretical vantage point for evaluating the relationship between man and technology under the conditions of digital civilization. Especially under conditions where the digital environment rapidly changes human life, the issue of man's ability to preserve the capacity for meaning-making and self-awareness harmonizes with Jaspers's concept of man [3].

In Western philosophy, the human problem was deeply studied from the perspective of rationality, freedom, and individuality. However, F. Nietzsche called for abandoning the acceptance of man as a ready-made and immutable essence. He criticized philosophers for regarding "modern

man as a starting point for their reflections" and emphasized that man cannot be separated from the historical-evolutionary process [6]. According to Nietzsche, man is a "product of evolution"; his cognitive capacity is also the result of evolution. Thus, the historical analysis of philosophical views on man makes it possible to understand man not as an immutable essence, but as a being that is constantly forming, re-comprehending, and recreating itself.

Methodology

In the study, historical-philosophical, comparative-philosophical, anthropological, hermeneutic, and systemic approaches were utilized. The historical-philosophical approach made it possible to determine the changes in views on man across various periods. The comparative approach served to uncover the similar and differing aspects of human concepts in Eastern and Western philosophy. The anthropological approach was applied in analyzing the relationship between human biological, social, spiritual, and digital existence. The hermeneutic approach allowed for interpreting the core ideas about man in the works of Al-Farabi, Bedil, Jaspers, and Nietzsche within their historical-cultural context. The systemic approach served as the basis for considering digital civilization, artificial intelligence, and the *Homo Digitalis* phenomenon in connection with the general process of human evolution.

Results and discussion

Bio-social and spiritual essence of man

Man, as a complex being, simultaneously embodies biological, social, and spiritual characteristics. As a biological entity, he possesses natural needs such as food, water, air, sleep, and reproduction. However, the fundamental features distinguishing man from other living creatures are language, consciousness, thinking, worldview, moral choice, and spiritual needs. The formation of the personality is also not a one-time process; it develops throughout life under the influence of the social environment, education and upbringing, culture, national values, and self-education. Consequently, the social essence of man is determined not only by his natural characteristics, but also by the environment in which he lives and his capacity for self-formation [7]. Digital civilization creates a new environment precisely for this process. While previously family, community, educational institutions, labor collectives, and the traditional cultural environment were prioritized in the formation of an individual, today digital networks, social platforms, algorithms, and artificial intelligence systems are added to them.

Digital civilization and the transformation of conceptions about man

Digital civilization alters not only the external conditions of human life, but also his self-awareness and relationship with others. Man manifests himself no longer solely in real social space, but also in virtual and digital space. In this sense, the harmonization of online and offline life generates a new form of human existence. The immersion of modern man into the digital environment expands his capabilities. Although computers, smartphones, and other digital tools were initially perceived as simple technical devices, they subsequently transformed into instruments of communication, socialization, and self-expression. Today, they have become an integral part of digital social reality, mediating the relationship between man and the world [8]. However, along with the expansion of human capabilities by technology, the risk of dependency upon it also intensifies. The constant need for digital tools can affect personal privacy, autonomy, reflection, and the ability to make independent decisions [9].

From this perspective, the phenomenon of the "extended 'I'" emerges in the digital environment. An individual's personal data, avatar, digital footprint, and activity on social networks constitute his digital profile. As a consequence, the distinction between the real "I" and the digital "I" becomes increasingly complex.

Artificial intelligence and the problem of human thinking

One of the most important phenomena of digital civilization is artificial intelligence. It increasingly penetrates human cognitive, analytical, and decision-making processes. Therefore, the issue of artificial intelligence is not merely technological, but also anthropological and philosophical. N. Bostrom characterizes artificial intelligence as intelligence created outside the natural biological environment and distinguishes between human-level intelligence and artificial superintelligence [10]. However, the issue of equating human thinking to a complex of algorithms remains debatable. The human mind is not limited solely to information processing; it possesses attributes such as goal-setting, meaning-making, emotion, intuition, moral choice, and responsibility. From this perspective, although artificial intelligence can model certain functions of the human mind, it cannot fully express the entire spiritual-existential content of human existence [11]. This issue requires reconsidering traditional conceptions of man. If we understand intelligence solely as the capacity for calculation and information processing, the gap between man and machine narrows. If we understand intelligence in unity with meaning-making, moral responsibility, and self-awareness, human uniqueness is preserved.

Homo digitalis: a new stage of human evolution

As a result of the development of the digital environment, the concept of "*Homo Digitalis*" is employed to express the new socio-anthropological condition of man. This concept denotes not merely an ordinary smartphone or computer user, but a human whose social identity, communication, decision-making, and self-expression are closely intertwined with the digital environment [12].

The first important feature of the *Homo Digitalis* phenomenon is the acquisition of a new quality in the relationship between man and technical devices. The technical tool is no longer an external object; it has permeated human daily life, communication, labor, and the process of self-expression.

The second feature is the formation of the digital "I." In the digital environment, man manifests himself through avatars, nicknames, photos, videos, texts, likes, and other digital footprints. Therefore, identity is not a ready-made and immutable state, but a process constantly being re-elaborated. This condition intensifies the manifestation of "identity as performance": man shapes his social "I" through how he presents himself in the digital environment.

The third and most important feature is digital subjectivity. In the digital environment, man becomes not only an information consumer, but also a subject creating his own digital profile. Although the diversity of the digital environment multiplies the forms of human self-awareness, it places before him a new task—the task of discovering, shaping, and creating meaning [13]. From this perspective, *Homo Digitalis* is not a new biological species of human evolution, but a new socio-cultural and anthropological configuration of human existence. Its main sign is living in a hybrid reality arising from the harmonization of real and digital environments. However, alongside the opportunities of digital man, risks also exist. The digital environment can blur the boundaries of privacy and autonomy, weaken reflective capabilities, and multiply superficial and short-term communications. Simultaneously, the constant dependence of man on digital devices brings the issue of his independence to the agenda [14].

Thus, under the conditions of digital civilization, the fundamental question concerning man is shifting from "Does man use technology?" to "To what extent does technology alter human self-awareness, social subjectivity, and mode of existence?" This change necessitates a separate analysis of the *Homo Digitalis* phenomenon, which expresses the anthropological condition of man in the new technological environment.

Human evolution: the dialectics of change and preserving identity

The analysis of the evolution of ideas about man demonstrates that in no historical period has man appeared as a completed and immutable being. While Al-Farabi linked human perfection with soul training and reason, Bedil revealed the gradual place of man in existence and his internal

contradictions. Nietzsche, meanwhile, interpreted man as a being capable of self-overcoming and in a process of constant change.

Nietzsche's remark that "Man is never a... fixed being. Man is constantly acquiring or losing something" expresses the dynamic nature of man [6]. This idea acquires special significance under the conditions of digital civilization, because the digital environment compels man to change rapidly, adapt to new technologies, master new roles, and repeatedly reshape his digital profile.

However, human change must not turn into the loss of his identity. In digital civilization, one of the most important tasks of man is to preserve his spiritual autonomy, moral responsibility, and the meaning of life while utilizing the opportunities of technologies. In this sense, Jaspers's interpretation of man as a being striving to comprehend the meaning of existence remains relevant for the digital era. In his view, "A great man is a reflection that reflects the wholeness of existence and illuminates it to an infinite degree" [15].

Consequently, human development cannot be measured solely by technological complexity. Technology can expand human capabilities, but its spiritual purpose, moral responsibility, and capacity for self-awareness are not determined by technology itself. This task remains with man.

Conclusion

Analyses demonstrate that the formation of digital civilization and the penetration of artificial intelligence technologies into virtually all spheres of human life necessitate reconsidering traditional conceptions of man. While previously human social essence was explained primarily through consciousness, thinking, freedom, social relations, and moral-ethical features, in the digital environment, a technological factor has also begun to directly influence these characteristics.

Research results show that evaluating the relationship between man and technology solely from the perspective of technological progress is insufficient. Artificial intelligence can expand human intellectual capabilities and facilitate information processing and decision-making processes. However, its excessive and uncritical utilization also generates the likelihood of weakening human independent thinking, critical thinking, creative activity, and personal responsibility in decision-making. In this sense, under the conditions of digital civilization, the primary issue is not the replacement of man by technology, but the preservation of human subjective status and spiritual autonomy during the process of utilizing technology. On this basis, as a priority direction of human development in the digital civilization, shaping digital-moral culture alongside digital literacy acquires crucial significance. While efficiently utilizing the capabilities of artificial intelligence, man must be able to critically evaluate obtained information, verify its reliability, avoid absolute trust in technological tools, and assume personal responsibility for the final decision. Furthermore, in the educational process, it is appropriate to view the utilization of artificial intelligence not as an alternative to human thinking, but as a tool supporting human intellectual potential. To achieve this, it is essential to further strengthen methods directed toward independent thinking, critical analysis, creative approach, logical reasoning, and substantiating personal position within the educational process.

Another important recommendation stemming from the research is paying special attention to the issue of preventing human cognitive dependency on artificial intelligence. Particularly among youth and students, developing educational approaches focused not on accepting ready-made information or conclusions, but on independently analyzing and re-comprehending them is vital. In addition, when evaluating digital technologies and artificial intelligence, human dignity, freedom, privacy, spiritual autonomy, and social responsibility must be regarded as among the fundamental criteria alongside their technical efficiency. Indeed, technological progress becomes a genuine factor of societal development only when it serves human interests. In this regard, it is appropriate to intensify scientific research aimed at a comprehensive study of "man–artificial intelligence" relations based on the mutual cooperation of philosophy, sociology, psychology, pedagogy, ethics,

and information technology. Specifically, systematically investigating changes in human independence, cognitive freedom, social responsibility, and spiritual profile within the digital environment can constitute one of the important directions of future scientific research.

Overall, digital civilization leads not to the loss of human essence, but to its transition to a new socio-cultural and anthropological stage in terms of content and form. Therefore, the primary task for the future should consist not merely in adapting man to technology, but in developing technologies in accordance with human dignity, freedom, spirituality, and social responsibility. The fact that man remains not a passive consumer of artificial intelligence, but a subject who consciously utilizes its capabilities and participates in determining its purpose and boundaries defines the humanistic criterion of digital civilization.

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Evolution of Mass Media in Uzbekistan and Its Impact on Youth Social Activity (1991–2026)

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Abstract: This article examines the evolution of mass media in Uzbekistan from 1991 to 2026 and its role in enhancing the social activity of youth through a historical-chronological analysis. The study explores step-by-step the formation of the media system in the early years of independence, the expansion of the press field and the onset of digitalization during 2001–2010, the rise of online publications and social networks from 2010 to 2020, as well as the dual (positive and negative) impact of the digital media ecosystem formed between 2020 and 2026 on the consciousness of youth. Regulatory legal documents, official indicators from the State Statistics Committee, sociological surveys, and press content-analysis results were utilized as primary sources for the research. The analysis substantiates that mass media and digital platforms serve as the primary instruments providing the informational, educational, and communication infrastructure for youth social activity, while also emphasizing the necessity of elevating media literacy and cultivating skills for critically evaluating information.

Keywords: mass media, youth social activity, media liberalization, digital media ecosystem, social networks, media literacy, civil society, Uzbekistan.

Introduction

In enhancing the social activity of youth, mass media emerge as a crucial civil society institution.

The process of liberalizing mass media in Uzbekistan has progressed in a phased manner. Laws such "On Mass Media," "On Guarantees and Freedom of Access to Information," "On Advertising," and "On Copyright and Related Rights" [1] played a significant role in ensuring freedom of information and regulating relations in the media sphere based on democratic principles [2]. Transitioning from an information dissemination framework comprising 343 newspapers, 50 magazines, a single TV and radio channel, and one news agency in 1991, the media landscape has systematically evolved in quantitative, structural, and qualitative terms under the influence of market relations and the developing information industry trends (Figure 1) [3].

Although a competitive environment in the information space was not sufficiently formed in the early years of independence, the emergence of non-state information sources by the late 1990s increased the diversity of information content and complicated its regulation [3]. Radio channels became an important instrument in providing the population—especially youth—with information and organizing their leisure time meaningfully [4]. This is explained by the expansion of broadcast capabilities through the development of information and communication technologies, as well as the adaptation of radio channel content to the needs of youth.

Materials and methods

The research is based on a chronological-historical analysis method covering the period from 1991 to 2026. As research materials, the Law "On Mass Media" and related regulatory legal documents, documents of the Administration of the President of the Republic of Uzbekistan and the Oliy Majlis, official indicators from the State Statistics Committee, results of sociological surveys conducted in 2003 and 2021, content analysis data of press and online publications (including

analyses from 2000–2001 and 2023), as well as data from researchers [1] and international organizations were utilized. The sources were systematized chronologically, and the impact of mass media on youth social activity was analyzed in a comparative-historical manner based on qualitative and quantitative indicators.

Results

1991–2000: Formation of the Media System and Initial Limitations

In the late 1990s, the republic's leadership pursued a course of strengthening cooperation between electronic and print mass media, as well as consolidating communication mechanisms of non-state media structures with the population. Attention was focused on intensifying propaganda and spiritual-educational activities among youth through mass media, mobilizing them toward common goals, fostering a sense of civic engagement and social relevance [1], and widely utilizing television opportunities to increase the effectiveness of outreach activities [2].

Radio channels were regarded as an important social-educational instrument serving to promote ideas of patriotism, humanism, and constructiveness among youth, and to form ideological immunity against alien and destructive influences. It was noted that the role of radio stations in disseminating information and shaping public opinion among urban youth had increased significantly.

Indeed, in 1999, the Administration of the President of the Republic of Uzbekistan [addressed the following priorities]:

- supporting non-state and public electronic mass media;
- enhancing the role and significance of non-state FM radio stations—such as "Grand," "O‘zbegim Taronasi," "Hamroh," and "Oriat-Dono" in Tashkent, "Vodiy Sadosi" in Andijan, "Radio STV" in Samarkand, as well as the "Yoshlar" public radio station—in attracting public opinion and serving as platforms for disseminating information and data among the population;
- increasing the activity of radio journalists in the socio-political life of the country, and encouraging and supporting talented radio journalists.

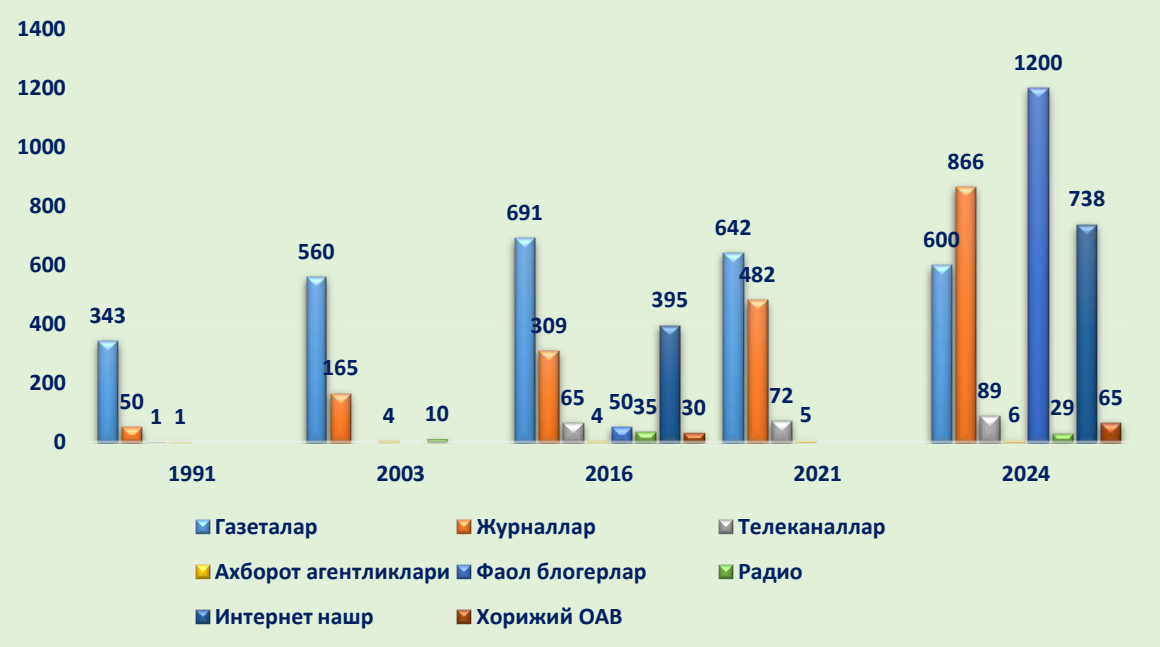

Figure 1. Dynamics of media development in Uzbekistan, 1991–2024

- significant attention was devoted to fostering patriotism and a commitment to the ideals of freedom, democracy, and independence among young radio journalists, as

well as to cultivating and establishing corporate journalistic ethics.

The republic's leadership advanced the initiative to organize the "FM Durdonasi" radio festival on the "Sezam" radio station, aimed at consolidating socio-spiritual values in the minds of youth and developing effective mechanisms for influencing public opinion. The implementation of this initiative envisioned the participation of the State Committee for Publications of the Republic of Uzbekistan, the Uztelevarkadio Company, the Uzbekistan Post and Telecommunications Agency, the "Kamolot" Youth Movement, and the Khokimiyat of Tashkent city [1].

At the same time, at the threshold of the new century, the wide dissemination of the global network and the uncontrolled character of information flows worldwide, as well as the influx of morally inappropriate press from foreign countries, caused serious concern among officials regarding the formation of the worldview of the younger generation. Specifically, the uncontrolled entry into the country and free retail sale among the public of newspapers and magazines featuring erotic and pornographic articles and images—such as AiF, Lyubov, Ya Molodoy, Intim, Vot Tak, Playboy, Otdokhni, Miss Eks, Mister Eks, Vne Zakona, Spid Info, and Spid, Seks, Zdorovye—exerted a negative influence on the formation of domestic relations among youth. The necessity of introducing legal norms to apply effective countermeasures—particularly the measure of amending Article 24 of the Law "On Mass Media"—was applied. However, prior to the introduction of the regulatory document into practice, a system requiring authorization for the importation of mass media of the aforementioned content was introduced by a resolution of the Cabinet of Ministers [2]. Law of the Republic of Uzbekistan No. O'RQ-78 "On Amendments and Additions to the Law of the Republic of Uzbekistan 'On Mass Media'" dated January 15, 2007, formed the necessary legal instruments to eliminate existing problems in this regard [3].

In addition, the republic's leadership also conducted studies to examine the role and content of mass media in shaping the worldview of youth. In particular, a content analysis of press publications on the topic "Religious Issues in Uzbekistan" was conducted by the Presidential Office of the Republic of Uzbekistan between July and December 2000. As a result of the studies, it was emphasized that it is expedient to direct mass media toward promoting ideas aimed at highlighting the universal nature of religious views and aspects of religion advocating loyalty to civic duties and human obligations, and that jurists and legal scholars should increase materials dedicated to covering the content of Islamic and secular law [4]. While ideas of tolerance were sufficiently present in the Russian-language press, shortcomings in this regard were observed in the Uzbek-language press. It was emphasized that it is expedient to publish materials elevating the worldview of youth, correctly promoting the content of reforms, and demonstrating that all religious teachings condemn extremism [5].

As a result of these analyses, it was stressed that it is important to elevate concepts of secularism among youth, form objective knowledge about religions, and ensure the wide dissemination and deep rooting of ideas of religious tolerance and interethnic harmony in society, especially among youth [6]. Based on the Decree of the President of the Republic of Uzbekistan "On Creating and Introducing the Educational Program on the Subject 'National Independence Idea: Basic Concepts and Principles' into the Educational System of the Republic" dated January 18, 2001 [7], the subject "National Independence Idea and Fundamentals of Spirituality" became a new-era subject generated based on the requirements of the 21st century and directed toward solving spiritual and ideological problems [8]. The main task of this subject was to form skills and competencies for living effectively among student youth in an era where globalization and information flows proceed at rapid rates [9].

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Analysis of the Uzbek press on the topic of "Religious Issues in Uzbekistan" for the period of January–March 2001. — Figure 2.

As a result of analyzing the data from republican-level newspapers such as *Ishonch*, *Hurriyat*, *Тиркистон*, *Mohiyat*, *Pravda Vostoka*, *Molodyozh Uzbekistana*, *O‘zbekiston Ovozi*, and *Vecherniy Tashkent*, regional newspapers including *Xorazm Haqiqati*, *Bukharskiy Vestnik*, *Ma’rifat Nuri*, *Jizzax Haqiqati*, *Qashqadaryo*, *Zarya Surxana*, *Farg‘ona Haqiqati*, and *Namanganskaya Pravda*, as well as district-level publications such as *Amudaryo Haqiqati*, *Qorovulbozor Tongi*, *Kattaqo‘rg‘on Tongi*, *Jizzax Ovozi*, *Nasaf*, and *Ilg‘or* for January–March 2001, it was emphasized that the press at the republican level should promote religious tolerance and interethnic harmony to readers, and cultivate the concept of following the example of great historical figures among youth. It was noted that publications contained sufficient information about the spirituality and culture of our people, the national independence idea, and the family [1].

For example, in the February 7, 2001 issue of the newspaper *Vecherniy Tashkent*, we witness the coverage of socio-economic reforms taking place in the country, national values and cultural heritage, profession and devotion to it, and proportionality in family relations through articles titled "O gosudarstvennoy programme 'Mat i rebenok'", "Otradno byt soboy" dedicated to the 560th anniversary of Alisher Navoi's birth, "Gosudarstvenny suverenitet", and "Vechorka v krugu semi" [2].

At the threshold of the new century, paying great attention to elevating the legal culture of youth in increasing their social activity became significant [3].

2001–2010: Expansion of the Media Space and the Onset of Digitalization

By this time, the number of publications in Uzbekistan had increased. In 2001, 490 newspapers and 138 magazines were published in the country, and 3 news agencies operated. Out of the 490 newspapers, 69 were republican, 139 were regional, and the rest were city and district-level publications. Of these newspapers, 348 were state-controlled publications, while 62 constituted public initiative publications and 41 religious and commercial publications. The number of public libraries was 5,710 in 2001 and 5,735 in 2003 [4].

According to the results of the sociological study "Mass Media in Public Opinion" conducted in Uzbekistan in 2003, 93.0% of respondents stated that they regularly watched television, 22.4% considered state radio stations an important source of information, and 35.9% regarded the republican press as such [5].

At the same time, information dissemination mechanisms influencing the life and lifestyle of the population underwent significant changes. In particular, other types of mass media began to acquire the role of increasingly important information disseminators.

In 2003, there were nearly 900 mass media outlets in Uzbekistan, including over 560 newspapers, 165 magazines, 4 news agencies, 70 TV and radio broadcasting units, and more than 100 electronic information and communication tools, published in Uzbek, Russian, English, Kazakh, Tajik, Karakalpak, and Korean. The republic featured about 30 private TV channels and 10

private FM radio stations broadcasting in Uzbek, Russian, and English. The number of internet users in Uzbekistan increased, becoming increasingly accessible to the country's population. In 2003, there were nearly 500,000 internet users in Uzbekistan, whereas in 2001 this figure stood at 137,000 [1].

At the threshold of the 21st century, it was observed in practice that the processes of digitalization and globalization taking place worldwide make the internet an integral part of youth life, which, while creating broad opportunities, can also become a source of various risks [2].

On the international scale, mass media and their types have acquired an important place in processes shaping the worldview of the younger generation, educating them, and ensuring their intellectual and social development [3]. The risk increased that internet networks could lead to changes in views among youth regarding priority directions of state and societal development [4], and subject them to the influence of alien ideas [5], which in turn could negatively impact social stability and spiritual development [6].

The global computer network is developing, and its audience is continuously expanding. In 1995, the number of internet users in the world exceeded 10 million; in 2005, 1 billion; in 2010, 1 billion 966 million; in 2023, 5.4 billion people; and by 2025, 74 percent of the world's population uses the internet [7]. As a result of such rapid growth, the global internet fulfills the role of a universal social communication tool, including a worldview-shaping instrument in human activity [8]. In these conditions, the situation is further complicated by the fact that while 8% of information disseminated in world mass media is impartial, 92% is directed toward manipulation [9]. In this precise context, attention is focused on the priority of further strengthening education and training and achieving innovative development on an international scale [10]. As a result of these processes in Uzbekistan, a transformation of the national information space was observed, leading to an increase in the types and number of mass media outlets. At the same time, the scope of covering the population with information through mass media expanded, and their impact on shaping public consciousness and worldview increased progressively.

By the 2010s, following the global development of information and communication technologies, mass media were recognized as one of the primary factors in ensuring information transparency and forming civil society in society [1]. Regulatory documents such as the Law "On Mass Media" and "On Freedom of Access to Information" adopted in new editions demonstrated society's adaptation to the challenges of the times [2].

2010–2020: The Rise of Online Publications and Social Networks

By 2017, online publications and social networks had become popular among youth and users in general. While in 2016 the number of online publications was 395, by 2024 their number reached 738. Particularly, blogging activity (among which there are also domain experts), distinguished by its feature of influencing public and youth opinion on social networks, increased from 50 in 2016 to 1,200 in 2024 (Figure 1).

The impact of online publications and social networks increased, and as of 2025, 98 percent of Uzbek social network users utilized foreign social networks, while 2 percent utilized domestic social networks, which rightfully increases the impact of modern mass media on enhancing youth social activity. In this regard, foreign social networks hold high indicators [3].

As researcher Z.A. Rasulova writes, the generation of the 21st century comprehends the world through mass media rather than through the guidance, advice, fairy tales, and public upbringing of adults [4]. According to A. Moles, "In our era, knowledge is formed mainly not through the educational system, but through mass media" [5].

The expansion of the scope of geopolitical confrontations at the beginning of the 21st century confirms that information threats are acquiring an increasingly wide scale in the global information space, particularly on the internet network [6].

In a study conducted in Uzbekistan in 2021, when youth were asked the question "Where do you get the information you need?", 47% answered "From internet sites," 23% "From friends and acquaintances," 12% "From television," 5% "From books on this topic, from the library," 5% "From my teacher," and 3% "From my parents" [7]. This situation necessitates the consistent improvement of state policy in the sphere.

By 2022, the number of internet users in Uzbekistan exceeded 31 million, of whom 29.5 million used mobile internet, whereas according to data from the State Statistics Committee, in 2025, 94.2 percent of Uzbeks used the internet [8].

2020–2026: Digital Media Ecosystem and Dual Impact

As a result of measures implemented to ensure freedom of information and speech, as well as data openness, opportunities for youth to closely familiarize themselves with official information expanded. Based on data from the most popular internet mass media in 2023, monitoring of internet publications popular among national domain users under the theme "Youth in the Mirror of the Internet Space"—such as *President.uz*, *Xs.uz*, *Uza.uz*, *Yuz.uz*, *Kun.uz*, *Gazeta.uz*, *Podrobno.uz*, and *Daryo.uz*—encompassing 298 articles (including 231 informational articles and 67 analytical articles), analyzed through 11 directions of the information-analytical material analysis classifier, revealed that the largest number of articles were related to science and youth education (26.4%), youth and policy (22.9%), social support of youth (11%), and career advancement, employment, and migration (9.1%) [1].

Articles related to the "Society" sphere are characterized by the fact that 23.5% were dedicated to "Youth, Policy, and State Bodies," 21.0% to "Youth, Science, and Education," 16% to "Social Support of Youth," 14.8% to "Youth and Deviance," and 11.1% to "Career Advancement, Employment, and Migration among Youth" [2].

It can be noted that detailed information in modern internet publications regarding social lifestyle, self-development, conditions created by state and non-state bodies for youth development, and ongoing work on guaranteeing their rights exerts an impact on their worldview.

The elimination of language barriers in delivering information to consumers in the global network creates not only a national segment, but also the convenience of closely acquainting oneself with foreign content, as well as the opportunity to become familiar with various cultures and worldviews. While these circumstances create an environment of information diversity in their turn, they do not exclude the possibility that various ideas may also permeate.

However, in an era where the geopolitical landscape of the world is variable [3], it is an important circumstance that the role and significance of the national segment remain high in this very sphere. Providing the growing younger generation with information reflecting the development trends of the world community without distancing them from our nationality and traditions, and thereby protecting them from unanalyzed, harmful, and alien ideas, is considered a productive measure.

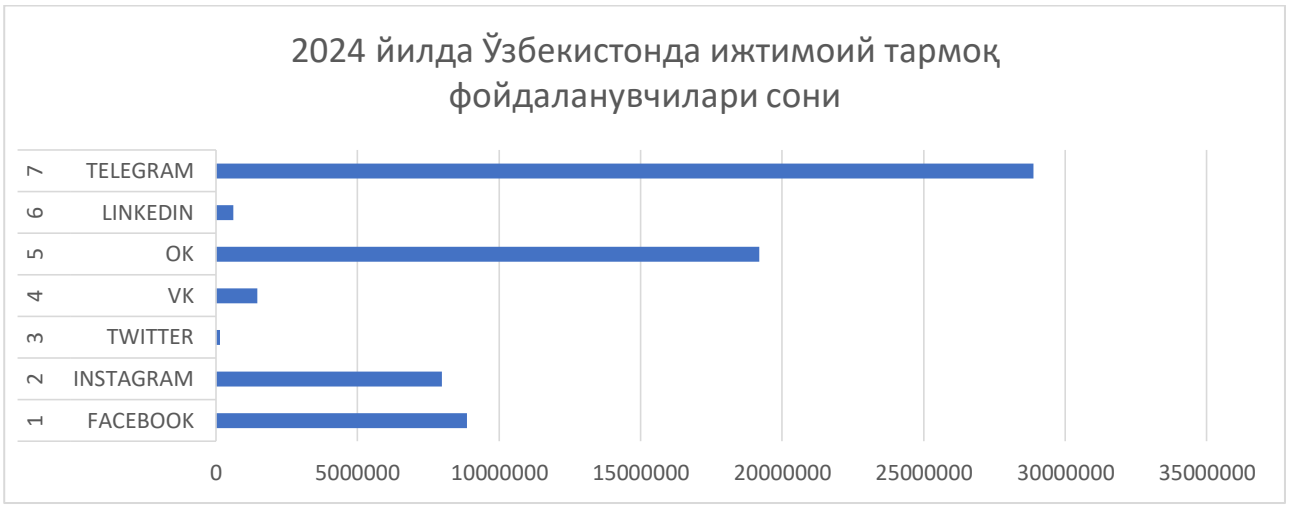
From this perspective, changes have been observed in Uzbekistan in recent years regarding the democratization of state power, establishing direct and transparent dialogue with the people and mass media, and supporting their civic and public activity. Today, the open discussion by the public at the national and global levels of any issue of significance to society and the state, and the free expression of opinions by the population via the internet [4], express the prevailing situation.

The internet and its product, social networks, exert a dual impact on increasing the social activity of youth. Given that more than half of the population is under 27 years of age, social networks are considered the leading channel of information, education, and social communication specifically for youth. Therefore, equating the term "mass media" as of 2025 not to the traditional press, but to the digital media ecosystem (Telegram, Instagram, YouTube, TikTok, and bloggers) is methodologically grounded. As a positive impact, youth gained access through online platforms

(Coursera, YouTube educational channels, foreign language courses) to resources that previously did not exist in the local educational system [5].

Although extending beyond the chronological framework of the study, according to prospective plans, the "New Uzbekistan Youth — 2030" strategy announced in April 2026 outlines plans for 450,000 youth to master a foreign language at the B2 level and for 20,000 youth to be educated in cooperation with institutions such as Harvard, Stanford, and MIT, testifying to the continuity of the demand created by digital mass media. In the sphere of entrepreneurship and social initiative, young entrepreneurs gained the opportunity to sell their projects through social networks and present them to international investors [6]. In the sphere of civic participation, critical discussions on Telegram and Instagram transformed into a mechanism compelling officials to respond. By the period of finalizing the dissertation, the development in January 2026 of a draft law in the Legislative Chamber of the Oliy Majlis on "Hearing reports from heads of state bodies regarding issues that caused wide discussion in mass media and social networks" is also considered official recognition of this [7].

Just like the internet and social networks, which serve as sources of resources, they also emerge as sources of ideological threats due to insufficient media literacy among youth. International studies emphasize that excessive use of social networks can exert a negative impact on adolescent mental health, including depression, anxiety, and sleep disorders [1]. At the same time, initiatives to restrict the use of social networks for youth are being advanced in a number of countries, although most of them have not yet been introduced in the form of full legal bans. On an international scale, these measures are evaluated as experimental, and their effectiveness will be assessed in the future based on their outcomes.



Distribution of the number of social media users in Uzbekistan in 2024. Figure 3.

Conclusion

Although internet and mobile technologies expand educational and communication opportunities in the socialization of Uzbek youth, they also exert a negative impact through cyberbullying, information manipulation, and internet addiction. To mitigate these risks, it is scientifically substantiated that directing youth toward innovative activities, developing the state's scientific-educational initiatives, and advancing distance education are necessary [1].

In conclusion, ensuring the sustainable development and social activity of youth requires a strategic approach that harmonizes national and global values and promotes the effective utilization of the digital environment through the cooperation of the state, society, and the academic community.

Mass media and digital platforms provide the informational, educational, and communication infrastructure for youth social activity. The expansion of freedom of speech and information

openness has strengthened youth participation in public discussions. At the same time, the digital environment demonstrates that it is increasingly replacing traditional social institutions in shaping the consciousness of youth. Therefore, increasing media literacy in the global information environment, cultivating skills for critically evaluating information, and expanding the share of national information content emerge as priority tasks in this sphere.

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Policy aimed at strengthening families in Uzbekistan as a guarantee of ensuring human rights

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Abstract: This article examines the state policy aimed at strengthening the institution of the family, as well as its main directions and functions. It also substantiates that, in the context of rapidly advancing globalization, an effective social policy pursued by the state and society, based on national and universal values, is a key prerequisite for preserving moral and spiritual values, successfully addressing issues of education and upbringing, and ensuring sustainable development.

Keywords: Family psychology, reproductive, productive, code, spirituality, spouses, marriage, tolerance, household, society, civic stance, sexual desire, emotionality, lineage.

Introduction

The emotional-affective function of the family is its capacity to maintain specific warm relations among its members, demonstrating mutual affection, mutual care, support, love, and being loved. This is critically important for the family, as human mental health directly depends on how effectively this function is performed. A healthy spiritual-psychological environment in a family essentially implies the existence of warmth, sincerity, mutual tolerance, and the positivity of human feelings such as kindness among its members.

The physical sustenance function refers to the conditions necessary to ensure that family members are physically healthy, vigorous, and feel well—for instance, each of us having a home, and furthermore, possessing necessary and comfortable opportunities within our territory, i.e., our dwelling, to rest, enjoy high-quality and nutritious meals, create, and study. Indeed, if any of these are not provided, such a family cannot consider itself happy and experiences a number of discomforts. For example, there are psychological studies confirming that homeless people suffer not only mental but also physical torments.

The function of ensuring spiritual communication stems from a person's aspiration to have a lineage and spiritual-cultural traditions; every individual takes boundless pride in knowing whose descendant they are and what traditions they are the heirs to. Regardless of what kind of family it is, it will be strong and happy only when it is capable of uniting its members within certain good customs and rules of communication. From the very moments when a newborn child begins to toddle, elders in the family teach them gentle communication through pampering, while concepts of respect for elders, care, and honor for younger ones are also cultivated within the family. In a family that fails to fulfill this function, the likelihood of constant distress, quarrels, and conflicts is always high.

Literature review

The sexual-emotional communication function serves to satisfy sexual needs exclusive to the husband and wife, thereby ensuring the continuity of generations. The performance of this function directly affects marital relations, serving to foster loyalty and fidelity between spouses, maintain their health, and stabilize a proper lifestyle.

The function of stabilizing happiness and peace of mind is also critically important, as the family helps resolve the problems of each of its members, protect them from various external influences, and, if necessary, form a protective immunity within them. Among Uzbeks, there is the saying "O‘z uyim – o‘lan to‘shagim" [1, p. 46]; everyone can find genuine peace in their own home.

After returning from long journeys or resting in hotels with high service standards, a person's greatest happiness is being in their own home, stretching their legs, and saying "shukur" (gratitude) [1, p. 47]. From this perspective, the role of the family is unparalleled in ensuring that children grow up safe and sound and protecting their minds from various external influences and alien ideas. If a family is peaceful and secure, then society and the state will likewise be peaceful, and stability within them will be sustained.

The reproductive function is not only the family's task related to creating generations and heirs, but through it, attaining the happiness of being a mother and father, while also helping the state maintain the size of the indigenous population at a specific level. Particularly among Uzbeks, from the very early moments of marriage, a blessing is pronounced: "uvali-juvali bo'linglar, qo'sha qaringlar" (may you have children and grow old together), and the bride's pregnancy is anticipated with eagerness. Because this very factor is of paramount importance in the stability of a young family. The concept of a "family with children" is important in both family psychology and family sociology, as it serves as a benchmark for indicators across nearly all aspects of lifestyle in the family. Specifically, the meaning of the Uzbek proverb "Bolali uy – bozor, bolasiz uy – mozor" (A home with children is a bustling bazaar, a home without children is a grave) implies that angels descend upon a home where a child is born, and a path opens for goodness, joys, and celebrations.

In family sociology and demography, families are categorized according to the number of children. From a socio-psychological perspective, for instance, a "small-family" is one with 1–2 children. When evaluated from a general demographic standpoint, this figure is insufficient to support population growth and compensate for natural population losses. According to sociologist A. Antonov (2015), to maintain population balance in society, the average number of children should not be less than 2.5. Alternatively, if one-fourth of all families consist of two children, one-third of three children, 14% are childless or single, and 7% are large families with up to five children, then the succession of generations is ensured. However, examining this issue through the example of Russia, a serious decline in the reproductive growth of the population is being observed [7, p. 38]. There, the proportion of small families—namely, those with 1 or 2 children—has sharply increased, accounting for 95% of total families today.

During the years of independence, issues of social protection of the family, motherhood, and childhood in our beloved country, Uzbekistan, have received attention as a priority direction of state policy. As recognized in Article 65 of our country's Constitution, "Motherhood and childhood are protected by the state." Furthermore, Article 64 of our Basic Law states that "the state and society ensure the maintenance, upbringing, and education of orphaned children and children deprived of parental care, and encourage charitable activities dedicated to children" [2, p. 8].

Consequently, the social protection of the family, motherhood, and childhood, and the creation of conditions for their comprehensive development and well-being are guaranteed by the state in Uzbekistan. At this point, a reasonable question arises: what serves as the basis for the necessity of conducting state policy regarding the family in this legally guaranteed and purposeful manner.

Research methodology

The absence of state policy regarding the family and the lack of policies to strengthen its foundation can lead to this unique social institution failing to take its rightful place among other social institutions, resulting in crises in family and marriage relations, strikes against human relations, the proliferation of various problems, and spiritual crises being observed at the primary hearth of the upbringing of the younger generation. Therefore, societies and their state systems steadily advancing on the path of continuous progress and national well-being are interested in the strength and stability of the family, and in ensuring that intergenerational succession does not disappear.

Thus, family policy is the activity of state bodies, political parties, and public organizations aimed at comprehensively supporting and protecting the social structure called a family—consisting of a husband, a wife, and their two or more children—which aligns with the interests of the individual and society [3, p. 43]. This is a policy of supporting the population to stabilize the family lifestyle and realize each person's desire to have their own family and lineage. Its true meaning indicates the confidence of the state and society that the maximal presence of complete families, intergenerational succession, the continuity of lineages, and the recognition of family and marriage as values by youth ensure the peace of the homeland, the development of the Motherland, and the well-being of the people.

Results and discussion

As a result of the analysis, during the years of independence, considerable positive work has been accomplished in practically strengthening the institution of the family in Uzbekistan. First of all, the legal framework for improving family and marriage relations was established. The "Family Code," adopted in 1998, regulates all aspects of these relations.

Furthermore, a number of other Codes and laws adopted by the Oliy Majlis of the Republic of Uzbekistan also directly protect the interests and rights of family members, particularly women and children. Examples include:

- **The Civil Code of the Republic of Uzbekistan:** protecting property relations of family members, their shares, inheritance, and succession rights;
- **The Labor Code of the Republic of Uzbekistan:** guaranteeing privileges applicable to women with children and the labor rights of all family members as citizens;
- **The Housing Code of the Republic of Uzbekistan:** ensuring the rights to own housing property;
- **The Law "On State Pension Provision of Citizens":** providing social protection for older family members and those who are pensioners due to labor or health conditions;
- **The Law "On Employment of the Population" (1998):** regulating privileges, quotas, and procedures for families with many children and disabled children;
- **The Law "On Protection of Public Health" (1995):** establishing procedures for state protection of women's health within the family, including reproductive health [3, p. 65];
- **The Law "On Additional Privileges for Women":** embodying rules regarding privileges and additional opportunities provided to women with children and those working in arduous labor conditions.

The practical enforcement of laws is ensured on the basis of Decrees and Orders of the President of the Republic of Uzbekistan adopted and implemented during the years of independence, as well as dozens of resolutions by the Cabinet of Ministers of the Republic of Uzbekistan, which define measures to strengthen the socio-economic potential of the family and reduce the number of low-income families through employment provision and the guarantee of labor rights. State programs adopted and successfully implemented in practice since 1994 reflect the state protection of large and low-income families, motherhood, and childhood. The most important among these are:

- Presidential Decree "On Additional Measures to Support the Women's Committee of Uzbekistan" (May 25, 2004) and Resolution No. 299 of the Cabinet of Ministers on ensuring the implementation of the Decree;
- Resolution of the Cabinet of Ministers "On One-Time Assistance Allowances for Serving Citizens" (2002);
- Resolution of the Cabinet of Ministers "On Providing Educational Credits for Studying in Higher Education Institutions on a Fee-Contract Basis" (2001);

- Resolution of the Cabinet of Ministers "On Measures to Strengthen Social Support for Families with Children" (1996);
- Decree of the President of the Republic of Uzbekistan "On Payment of Pensions to Working Pensioners" (1995);
- Resolution of the Cabinet of Ministers "On Issues of Organizing Social Protection for Low-Income Families" (1994);
- Presidential Decree of the Republic of Uzbekistan "On Additional Measures for the Material and Spiritual Support of Young Families" dated May 18, 2007, alongside dozens of other decrees, normative documents, and resolutions.

The advantage of state policy in strengthening the family in our country lies in the fact that the state values the family as a unique sovereign structure and does not interfere in its internal affairs; however, should certain difficulties arise in the family for various reasons, citizens can protect their interests and secure state assistance by applying to local self-governing bodies, mahalla committees, and public commissions operating within them.

On the other hand, because an alliance is formed through the voluntary agreement and choice of two young people being raised in a family, the state does not interfere in these processes either, as this is a personal matter. Nevertheless, the state cannot remain indifferent to the "free marriages" of citizens, or individuals living together with whomever they choose, whenever they choose, whether entering into marriage or not. This can erode the moral foundations of society. Therefore, various family-support structures exist to take concrete measures—through public organizations including women's activists, Departments and Divisions of Family and Women's Affairs, mahalla elders, and youth leaders—to prevent and eliminate such negative phenomena when injustices occur in family-marriage relations, when human interests and rights of one or several family members are violated, or when children face the threat of ending up on the street due to inappropriate actions of parents, reinforcing them through government programs or resolutions when necessary.

Because the strength and stability of the family are directly related to the health of its members and psychological readiness for parenthood, precise mechanisms have been activated in our country in this regard. Evidence of this includes the practical implementation of Resolution No. 365 of the Cabinet of Ministers of the Republic of Uzbekistan on medical examinations of persons entering into marriage, as well as state financing of courses such as "Family Psychology" taught in secondary specialized educational institutions and integrated into the continuous education system.

Another important feature of the socio-demographic situation in our country is the strong family system, which serves as the foundation of society. The marriage rate in Uzbekistan is high, and most importantly, the divorce rate among families is the lowest globally. For our people, the family is one of the most vital life values conforming to the centuries-old traditions and mentality of the nation. The number of existing families in the republic currently exceeds 8 million, the majority of which are undivided, multi-generational households where representatives of different generations live and manage a household together. Such a unique form of family has created favorable conditions for raising children, enabling them to enjoy universal spiritual values and traditions, while preserving our national traditions and raising knowledge levels. In precisely such families, people learn from childhood diligence, respect for elders, the pursuit of acquiring knowledge, and love for their birthplace, village, city, and united Motherland.

The primary goal of conducting scientific research directly related to the socio-economic prospects of Uzbekistan is to develop an electronically or scientifically grounded strategy for strengthening the family institution in conformity with national and universal values, by defining the main purpose, directions, and principles of state policy regarding families as the core of society in the processes of building a legal-democratic state and free civil society in the Republic of Uzbekistan.

The growth in the number of families in recent years has occurred mainly due to young families and nuclear-type families—where the husband, wife, and their children live separately. Nearly 50 percent of existing families are nuclear families, while patriarchal families, where several separate families reside in a single household, account for nearly 23.5 percent of total families. Most nuclear and young families possess less than 9 years of marital experience, and instances of marriage dissolution predominantly fall upon such families. Specifically, according to data obtained from scientific research, over 70 percent of divorces occur in young families [4, p. 65].

Furthermore, a new condition concerning the family is that while in the 1990s women constituted the majority among migrants, moving primarily as a result of marriage (53% of total migrants), in recent years, conversely, the scale of labor migration among men has been increasing, which strongly affects the condition and quality of the family. This situation also demands serious research.

In other words, the population of Uzbekistan possesses high demographic potential and a favorable composition. Although the birth rate has decreased relatively over the past decades, existing indicators show that this potential and composition will be preserved only within a certain timeframe. Children under the age of 16 account for 18 million of Uzbekistan's population; the relatively low share of the working-age population in the total population structure and other features of the demographic situation in Uzbekistan necessitate active social protection of the population during the transition to market relations. Therefore, social protection of the population is one of the priority directions of Uzbekistan's policy, and this system is being consistently improved.

Today, one of the important aspects of state social policy is the issue of population prestige and quality. "Population quality" generally encompasses a range of characteristics such as the level of population health, child and maternal health levels, average life expectancy, reproductive attitudes, level of population education and employment, and the preservation of national values and traditions. It is worth noting that an important condition for accelerating the socio-economic development of our country is improving population quality. Numerous efforts are being implemented in our state to achieve this, but increasing their efficiency can be ensured only on the basis of a scientifically grounded national policy. In doing so, precise scientific data—including population composition, stratificational features, and national composition—must undoubtedly be taken into account [5, p. 66].

The national composition of the population of Uzbekistan is an integral part of the policy implemented among the population and is based on a scientifically grounded assessment and monitoring of the demographic situation in our state.

Thus, the work accomplished over the 30 years of the country's independence serves as proof that this people is uniting around a single idea on the path of creation, the scale of which has earned Uzbekistan recognition in the world community. Studying and scientifically researching such family-related problems is considered extremely urgent. Particularly, in finding solutions to problems, it is expedient to work in conjunction with the demographic situation in our country. Because in the processes of modernizing the country during the years of independence, changes are being observed in all aspects of family development, and naturally, a new demographic situation is emerging. As our President emphasized, "The specific demographic situation in the republic is one of the most important features determining the necessity of choosing its own socio-economic development path" [8, p. 44].

The long-term, prospective direction of family policy is aimed at strengthening the family institution in society. The comprehension of such a policy by citizens naturally forms within them a sense of boundless responsibility toward family-marriage relations, a psychology of pride in the family they have built, and the valuation of it.

Conclusion

Having studied the conclusions and proposals, the true meaning of the family policy being consistently pursued in our country is in harmony with our noble ideas concerning the future development and prospective directions of the 21st-century family as guarantees of societal progress. Based on this, the socio-political, spiritual-educational, and economic factors and principles underlying the development of families in the 21st century can be expressed as follows:

- **The family acts as a sanctuary** based on democratic principles prevailing in society, independent of the subjective will of any political forces, and capable of eliminating vices and consequences hindering the progressive development of society;
- **The family is a natural space** harmonizing aspects of national customs, national values, traditions, and rites that serve societal development and family stability with advanced traditions related to human progress;
- **The family serves as a school of enlightenment** for the genuine prevalence of the principles of humanism and democracy in society and their conscious perception by every citizen as a member of society;
- **The family is a social institution** acting as a spiritual fortress for loyalty to universal values and the ensuring of peace and security in the country;
- **The family is a favorable ideological environment** for instilling into the minds of its members the principles that "Man and his interests are paramount," "Man, his rights, freedoms, and especially dignity are the supreme value";
- **The family is a sanctuary** embodying the spiritual wealth of our people and the most advanced achievements of world civilization, thereby educating a comprehensively mature and healthy generation;
- **The family is a space of social relations** ensuring the economic improvement of the household through the honest and mobilizing labor of each citizen, thereby securing the efficiency and power of society's productive forces. In stabilizing the family economy, rational use is made of forms of family entrepreneurship, lease, family production, and cottage industry, and productive and appropriate use is made of modern machinery and technologies and consumer service facilities to improve the family budget and enrich the lifestyle;
- **The family is a social institution** ensuring a conscious attitude toward rights and freedoms granted to people by shaping high legal culture in its citizens, conveying the meaning and essence of national, universal, and democratic principles;
- **The family is a space** ensuring a healthy creative environment by directing innovative discoveries and high technologies toward family stability through the wide and effective use of scientific-technical potential, intellectual capacity, wit, and talent.

As noted above, studying the problems of family psychology and developing socio-psychological recommendations on this basis require shaping conceptions among the younger generation regarding the specific aspects of modern families, husband-wife, mother-in-law and daughter-in-law, parent-child relations. This demands that teachers of family psychology possess an understanding of studying family psychology problems, theoretical and practical views being created in this regard, organize various meetings with comprehensively mature, exemplary family members in educational institutions, conduct socio-psychological trainings, and organize thematic evening meetings.

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Modern Mechanisms for Protecting Youth Spirituality in the Digital Space

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Abstract. This article provides a scientific analysis of the current challenges associated with protecting the spiritual and moral values of young people in the context of digital transformation. Today, the Internet and social media have become essential tools for expanding young people's access to knowledge, communication, and worldview formation. At the same time, the rapid spread of disinformation, cybercrime, digital addiction, extremist content, and manipulative content generated through artificial intelligence poses significant risks to the spiritual development and civic responsibility of youth. The article examines the nature of these threats and explores contemporary mechanisms for safeguarding young people in the digital environment, highlighting the key priorities for their effective implementation. The findings indicate that strengthening media and information literacy, promoting digital culture, and enhancing cooperation among the state, educational institutions, families, and civil society organizations are essential prerequisites for ensuring the spiritual security and sustainable development of young people in the digital age.

Keywords: digital environment, youth, spiritual and moral development, media and information literacy, digital culture, artificial intelligence, cybersecurity, information security, civic responsibility.

Introduction

In the 21st century, processes of digital transformation have become one of the primary drivers of societal development. The rapid advancement of the internet, artificial intelligence, Big Data, cloud technologies, and social networks is shaping new models of education, economy, public administration, and social relations. Particularly, youth—as the most active users of digital technologies—are gaining extensive opportunities for acquiring knowledge, professional development, realizing their creative potential, and increasing civic engagement [1].

However, alongside the expansion of the digital space, the spread of disinformation, cybercrime, manipulative information, virtual addiction, extremist ideas, and fake content generated through artificial intelligence tools can negatively impact the spiritual maturation, value systems, and civic responsibility of youth. Therefore, safeguarding youth spirituality in the digital space has become one of the pressing scientific problems today not only from a pedagogical or psychological perspective, but also from the standpoint of social, legal, and information security [2].

This issue has been investigated by foreign and local scholars based on various scientific approaches. Specifically, media ecology theory posits that the digital information environment directly impacts human thinking and behavior, while the concept of digital citizenship emphasizes the necessity of developing media and information literacy, responsible online behavior, and digital culture among youth. Furthermore, theories of the information society and social learning indicate that digital platforms are a crucial factor in shaping an individual's values, social relations, and civic stance. However, the majority of existing studies focus more on the technical aspects of information security and digital technologies, while comprehensive organizational, legal, and pedagogical mechanisms for protecting youth spirituality have not been sufficiently elaborated. This situation necessitates further deepening scientific research in this direction and developing effective mechanisms for safeguarding youth spirituality in the digital space.

Accordingly, the object of the study is defined as social-information processes occurring in the digital space and the social relations associated with their impact on youth spirituality. The

subject of the study consists of the organizational, legal, social, pedagogical, and information-communication mechanisms for protecting youth spirituality in the digital space.

The purpose of the study is to identify the factors influencing youth spirituality in the digital space, scientifically evaluate existing threats, and substantiate modern mechanisms for protecting youth spirituality based on national and international experiences. To achieve this goal, the following tasks were defined:

- to theoretically analyze the impact of the digital environment on youth spirituality and civic responsibility;
- to systematize the main digital risks and factors threatening youth spirituality and determine their characteristics;
- to conduct a comparative analysis of the experience of Uzbekistan and foreign states in protecting youth in the digital space;
- to identify effective mechanisms for developing media and information literacy, elevating digital culture, and shaping responsible digital behavior;
- to develop organizational, legal, pedagogical, and practical recommendations aimed at protecting youth spirituality from digital threats.

Literature Review

Under the conditions of digital transformation, the issue of safeguarding youth spirituality has become one of the extensively investigated scientific problems in the fields of philosophy, pedagogy, sociology, media studies, psychology, and information security in recent years. The rapid development of digital technologies significantly impacts youth information consumption, socialization, worldview, and value systems, which necessitates studying this issue based on a comprehensive approach [3, p. 26].

The theoretical foundations of this problem in foreign scientific literature have been elaborated by a number of scholars. Evaluating mass media as an independent social environment influencing human thinking and society's development, Marshall McLuhan substantiated the role of the media space in shaping an individual's worldview through his concept of "the medium is the message" [4]. Manuel Castells scientifically explains in his theory of the information society that digital networks have become the primary development factor of modern society, while digital communications directly affect social relations and civic engagement [5]. According to Henry Jenkins's concept of participatory culture, youth are emerging on digital platforms not merely as information consumers, but as active subjects who create content and shape public opinion [6]. Meanwhile, Neil Postman emphasizes that the uncontrolled development of media technologies can negatively impact society's spiritual and cultural values.

In recent years, reports published by UNESCO, UNICEF, and OECD have recognized developing media and information literacy, forming critical thinking against disinformation, responsibly utilizing artificial intelligence technologies, and ensuring youth digital security as priority directions. Particularly, in UNESCO's recommendations on generative AI, alongside the pedagogical opportunities of using AI in the educational process, the necessity of mitigating risks associated with manipulative content, algorithmic bias, personal data privacy, and information reliability is specially noted [7].

In our country, a number of scientific studies are also being conducted on issues of youth spirituality, media and information literacy, information security, and digital education. Local scholars and researchers have highlighted issues of protecting youth from alien ideas, strengthening national and universal human values, developing internet culture, forming a culture of information consumption, and effectively utilizing digital technologies from various scientific perspectives. These studies predominantly focus on spiritual upbringing, media literacy, digitalization of education, and ensuring information security.

At the same time, analyzed scientific literature demonstrates that in the majority of existing studies, these directions have been examined separately. Specifically, in one group of studies, media literacy and information security, while in other works, spiritual upbringing or digital education issues have been considered as independent research objects. However, the complex impact of generative AI, algorithmic recommendation systems, short-format video platforms, and the digital media ecosystem on youth spirituality and civic responsibility, as well as integrated protection mechanisms based on the cooperation of state bodies, educational institutions, family, and civil society institutions, has not been sufficiently investigated. The scientific originality of this research lies in the fact that it analyzes factors influencing youth spirituality in the digital space based on a systematic approach, integrates modern digital threats into a unified conceptual system, and proposes organizational, legal, pedagogical, and information-communication mechanisms for safeguarding youth spirituality based on a comparative analysis of international experience and national practice. From this perspective, this research differs from existing scientific works by addressing the problem through a comprehensive approach and focusing on the development of practical recommendations.

Methodology

In this study, complex research methods were utilized to scientifically substantiate modern mechanisms for protecting youth spirituality in the digital space. Specifically, in elucidating the theoretical and legal foundations of the topic, the normative-legal analysis method was applied, examining regulatory legal documents of the Republic of Uzbekistan related to state youth policy, information security, digital development, and education, as well as recommendations and strategic documents of international organizations such as UNESCO, UNICEF, and OECD. The method of analyzing scientific literature was employed to investigate the scientific-theoretical aspects of the topic. In this process, scientific works of local and foreign scholars concerning the digital society, media and information literacy, digital citizenship, youth spirituality, and the impact of artificial intelligence on the educational and upbringing process were comparatively analyzed.

During the research, the methods of analysis and synthesis, comparative analysis, systemic approach, and generalization were also utilized. Through these methods, the primary digital threats influencing youth spirituality were systematized, the experiences of Uzbekistan and foreign countries were mutually compared, and the effective organizational, legal, pedagogical, and information-communication mechanisms for protecting youth spirituality in the digital space were scientifically substantiated. Furthermore, inductive and deductive approaches were applied in the study, summarizing individual scientific views and practical experiences, and based on them, scientific-practical conclusions and recommendations for ensuring youth spiritual security were developed.

Results and discussion

Today, digital technologies have fundamentally changed the way youth receive education, communicate, and consume information. While the internet and social networks create opportunities for youth to acquire knowledge, develop professional competencies, and increase civic engagement, on the other hand, they also exert a significant impact on their moral-ethical views and value systems. According to UNESCO data, while digital technologies expand the quality of education and access to information, disinformation, manipulative content, and algorithmic recommendations have become one of the primary factors influencing the minds of youth. Therefore, forming the skill of critically evaluating information in the digital environment is regarded as a priority task of modern education [8].

Analyses made it possible to categorize the threats influencing youth spirituality in the digital space into the following groups.

Table 1

Threat	Impact on the spirituality of the youth
Disinformation	Formation of an incorrect worldview
Fake news	Decline in critical thinking
Virtual addiction	Decrease in reading and social engagement
Manipulative content created via artificial intelligence	Assessing the reliability of information becomes more difficult
Cyberbullying	Psychological pressure and social isolation
Extremist content	Risk of radicalization

Table analysis demonstrates that these threats are interrelated and exert a comprehensive impact on the spiritual stability of youth. Indeed, in developed countries, primary attention in protecting youth from the digital environment is focused on developing media literacy. Specifically, the experience of UNESCO, Finland, Estonia, and South Korea shows that in these countries, media literacy is addressed starting from school. Furthermore, ethics in working with AI is taught, special training programs are organized for parents, and state programs on internet security are developed.

In Uzbekistan, however, the "Digital Uzbekistan – 2030" strategy, the Law "On State Youth Policy," and digital education programs have established an important legal foundation in this direction. Nevertheless, practical analyses indicate the necessity of further improving efforts to shape media literacy, develop skills for safe utilization of artificial intelligence, and elevate digital culture.

Conducted theoretical and comparative analyses showed that the digital space exerts a multifaceted impact on the spiritual maturation of youth. On the one hand, digital technologies create extensive opportunities for acquiring education, freely mastering knowledge, developing creative potential, and increasing civic engagement. On the other hand, uncontrolled information flow, disinformation, manipulative media content, cyberbullying, virtual addiction, and unreliable information generated through generative artificial intelligence technologies can negatively impact the spiritual values, critical thinking, and social responsibility of youth. Analyses demonstrated that the primary cause of problems arising in the digital environment is not technology itself, but the insufficiently formed culture of utilizing them, media and information literacy, and digital competencies. Therefore, developing the skills of youth in critically analyzing information, distinguishing reliable from unreliable sources, and demonstrating responsible behavior on digital platforms acquires urgent significance.

The results of the comparative analysis showed that in the experience of developed countries, integrating media and information literacy into all stages of the educational system, developing digital competencies of parents and educators, and introducing ethical-regulatory principles for utilizing artificial intelligence technologies are among the effective factors in protecting youth from digital threats. Adapting these approaches to the national context will also serve to further improve the system for ensuring the spiritual security of youth in Uzbekistan. Furthermore, the conducted analyses showed that protecting youth spirituality in the digital space is not limited solely to the activities of state bodies, but necessitates seamless cooperation among educational institutions, family, civil society institutions, mass media, and digital platform operators. Especially under the

conditions of the rapid development of generative artificial intelligence technologies, improving social, legal, pedagogical, and ethical mechanisms for ensuring the spiritual security of youth, developing media and information literacy, and elevating digital culture emerge as priority tasks.

Therefore, the analyses carried out within the framework of the study indicated that the problems hindering the assurance of youth spiritual security in the digital space are primarily associated with institutional and organizational factors. Specifically, although efforts implemented to develop media and information literacy are conducted by various agencies and organizations, their content and the level of mutual coordination are insufficient.

Additionally, educational and methodological provisions directed at shaping competencies of safe behavior in the digital space, responsible utilization of artificial intelligence, identifying disinformation, and critically analyzing media products within the educational system are not yet fully perfected. This limits the opportunities for forming a stable immunity in youth against modern information threats. At the same time, analyses demonstrate that the effectiveness of cooperation among families, educational institutions, and civil society institutions in spiritually supporting youth in the digital space is not uniform across all regions. Consequently, a systematic approach is lacking in harmonizing the activities of youth in the digital environment with spiritual upbringing.

Moreover, the rapid development of generative artificial intelligence technologies requires regularly updating existing regulatory-legal and methodological approaches. The insufficiency of scientifically grounded recommendations, practical guides, and specialized methodological resources for educators and parents in this direction negatively impacts the effectiveness of protecting youth from new types of information threats.

Therefore, improving the existing system for safeguarding youth spirituality in the digital space, updating it in accordance with the pace of modern technology development, and strengthening the cooperation of all interested subjects constitute a pressing scientific-practical task.

Conclusion

Conducted theoretical and comparative analyses showed that under the conditions of digital transformation, the issue of protecting youth spirituality is a complex scientific-practical problem inextricably linked not only with information security, but also with social stability, civic responsibility, and the preservation of national values. Digital technologies create extensive opportunities for developing the intellectual potential of youth, acquiring education, supporting innovative activities, and increasing civic engagement. However, the widespread dissemination of disinformation, cyberbullying, virtual addiction, manipulative media content, extremist ideas, and unreliable information generated through generative artificial intelligence tools can negatively impact the spiritual values, critical thinking, and social responsibility of youth.

During the study, it was substantiated that the effectiveness of protecting youth spirituality in the digital space is directly related, first and foremost, to developing media and information literacy, elevating digital culture, and shaping skills for the responsible utilization of artificial intelligence technologies. Furthermore, a comparative analysis of the experience of developed countries demonstrated that systematic cooperation among the educational system, family, state bodies, civil society institutions, and mass media is a decisive factor in preventing digital risks.

Based on the research results, it is deemed appropriate to put forward the following practical recommendations:

- widely introducing educational programs aimed at developing media and information literacy and digital citizenship competencies across all stages of the educational system;
- developing national methodological recommendations and ethical standards for the safe and responsible utilization of generative artificial intelligence technologies;
- establishing a continuous professional development system aimed at regularly upgrading the digital competencies of educators, parents, and youth;

- expanding preventive and educational projects against disinformation, cyberbullying, and other digital threats;
- forming an integrated institutional system for ensuring the spiritual security of youth through strengthening cooperation among state bodies, educational institutions, civil society institutions, and digital platforms.

Conclusion

In conclusion, safeguarding youth spirituality in the digital space is one of the strategic priorities of modern society, and developing scientifically grounded approaches, innovative pedagogical technologies, and effective institutional cooperation in this direction serves as a crucial factor in ensuring the spiritual maturity of youth, civic responsibility, and the sustainable development of the country.

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