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## Articles In This Issue

1. Yusup Ganievich Mahmudov, Yunusjon Abdiravupovich Khakkulov, (2021). Methods Of Solving Various Types Of Problems From Algebra To Science. *The American Journal of Social Science and Education Innovations*, 3(05), 1-6.
2. G Kristian, (2021). The Efficiency Of Strong Society Access On Confident Energy Reaction In Canada And The United States. *The American Journal of Social Science and Education Innovations*, 3(05), 7-10.
3. Dilorom Mukimovna Tashpulatova, . (2021). Primary School Teachers Professiogram. *The American Journal of Social Science and Education Innovations*, 3(05), 11-15.
4. Guzal Mirzayeva, (2021). Phonetic Distribution In Uzbek And Turkish Languages. *The American Journal of Social Science and Education Innovations*, 3(05), 16-24.
5. Rakhimova I.I., Mukhiddinova U.A., Berdiqulova G.N., Suleymanova D.I., Sayitova U.H., (2021). Positive And Negative Aspects Of The Psychological Impact Of The Virtual World. *The American Journal of Social Science and Education Innovations*, 3(05), 25-29.
6. Yulduzhon Kulnazarovna Kushnazarova, (2021). The Use Of Modern Innovative Technology In Teaching Process. *The American Journal of Social Science and Education Innovations*, 3(05), 30-36.
7. Naim Khalimovich Oblomurodov, (2021). The Labor Heroism Of The People Of Uzbekistan Behind The Front During The Second World War. *The American Journal of Social Science and Education Innovations*, 3(05), 37-46.
8. Alimov Nodir Yunusovich, (2021). Occasional Use Of Another`s Work. *The American Journal of Social Science and Education Innovations*, 3(05), 47-52.
9. Tolkun Akhmedov, (2021). Modern Interpretations Of The Creative Style Of Kamoliddin Behzod In The Works Of Artists Of Uzbekistan. *The American Journal of Social Science and Education Innovations*, 3(05), 53-58.
10. Krishnkant Dubey, (2021). The Civil Manner Of The Spiritual Formulation At Sirpur In Chhattisgarh. *The American Journal of Social Science and Education Innovations*, 3(05), 59-61.
11. Sunita Agrawal, (2021). Absorption Of Texture In Antique Indian Craft And Its Civil Importance. *The American Journal of Social Science and Education Innovations*, 3(05), 62-64.

12. Charlse Omondi Ochola, (2021). Survival In Rural Networks A Contextual Analysis Of Livelihoods In Eastern Cape South Africa. *The American Journal of Social Science and Education Innovations*, 3(05), 65-68.
13. Nilufar Dalibaevna Djuraeva, (2021). Theoretical And Methodological Basis Of Researching The Issue Of The Place And Role Of Women Of Uzbekistan In Cultural And Educational Processes (On The Example Of The XX Century). *The American Journal of Social Science and Education Innovations*, 3(05), 69-73.
14. Elbek Botirov, (2021). From The History Of Customs And Customs Taxes In Uzbekistan. *The American Journal of Social Science and Education Innovations*, 3(05), 74-78.
15. Sultanov Hayitboy Eraliyevich, (2021). Shaping Students' Spiritual Worldviews Through Fine Arts. *The American Journal of Social Science and Education Innovations*, 3(05), 79-86.
16. Sultanova Dilshoda Namazovna, (2021). Harmony Of Art In Architecture Of Uzbekistan. *The American Journal of Social Science and Education Innovations*, 3(05), 87-94.
17. Uroкова Sharofat Bahodir Qizi, (2021). Digitization Of Education At The Present Stage Of Modern Development Of Information Society. *The American Journal of Social Science and Education Innovations*, 3(05), 95-103.
18. Yuldashev Laziz Tashpulatovich, (2021). The Importance Of Quality Issues In The Teaching Of Physics. *The American Journal of Social Science and Education Innovations*, 3(05), 104-108.
19. Zafar Imam, (2021). Confirmations From Non-Muslim People Group :Buy Expectation For Halal Items In Pakistan. *The American Journal of Social Science and Education Innovations*, 3(05), 109-111.
20. F. Lebsir, (2021). Evaluate The Effect Of The Conflict In Sierra Leone Post Civil War. *The American Journal of Social Science and Education Innovations*, 3(05), 112-115.
21. Jahongir Alisherovich Safarov, (2021). The Role And Activity Of Queens In The Education And Training Of Women Under The Temurian And Baburiyan Periods. *The American Journal of Social Science and Education Innovations*, 3(05), 116-119.
22. Sunnatillo Hamraev, (2021). Russian Historians' Review Of Diplomatic Relations Between The Emirates Of Bukhara And The Russian Empire In Colonial Studies. *The American Journal of Social Science and Education Innovations*, 3(05), 120-127.
23. Ahrorqul Hasanovich Pardaev, (2021). The History Of Irrigated Agriculture In The Jizzakh Oasis. *The American Journal of Social Science and Education Innovations*, 3(05), 128-132.

24. Mom'inoва Oftobxon Karimovna, (2021). The Factors That Form Students' Creative Relationships In The Educational Process. *The American Journal of Social Science and Education Innovations*, 3(05), 133-139.
25. Nishonova Dilnavoz Jonibekovna, (2021). The Role Of Module Teaching System In Increasing Lesson Efficiency. *The American Journal of Social Science and Education Innovations*, 3(05), 140-144.
26. Elmurod Tadjibayev, (2021). The Effectiveness Of Transformational Trends In The Use Of Pedagogical Technologies In The Formation Of National Musical Hearing Skills Among Students. *The American Journal of Social Science and Education Innovations*, 3(05), 145-149.
27. Ayaz Razaque Mirani, (2021). Contextual Analysis: An Effect Of Facebook On English As A Subsequent Language Learning In Advanced Education Organizations. *The American Journal of Social Science and Education Innovations*, 3(05), 150-152.
28. Ali Eshmyminovich Tursaotov, (2021). Women's Sports And Reproductive Health Issues. *The American Journal of Social Science and Education Innovations*, 3(05), 153-155.
29. Nuriddin Sangirov, (2021). The Ratio Of Traditions And Innovations In Sports Martial Arts. *The American Journal of Social Science and Education Innovations*, 3(05), 156-159.
30. Otabek Raximjonovich Shanazarov, (2021). On The Issue Of Women's Sports Problems. *The American Journal of Social Science and Education Innovations*, 3(05), 160-163.
31. Pro. Benjamin Oliver, (2021). Aching Contract Particulars and The Intellectual Nature Remedial Treatment Appropriateness. *The American Journal of Social Science and Education Innovations*, 3(05), 164-166.
32. Oyjamol Saidovna Bobokulova, (2021). Description And Interpretation Of Rind In Navoi's First Translation. *The American Journal of Social Science and Education Innovations*, 3(05), 167-171.
33. Shakhnoza Esonovna Abraeva, (2021). Linguistic Features Of Latin And Greek Synonymous Morphemes In The Lexical System Of The French Language (Based On Medical Texts). *The American Journal of Social Science and Education Innovations*, 3(05), 172-174.
34. Gulnara Seydametova, (2021). Organization Of Leisure In The Cities Of Karakalpakstan In 1960-1980. *The American Journal of Social Science and Education Innovations*, 3(05), 175-182.
35. Khuseyn Avaskhonovich Zaytmetov, Mansurboy Taimuratovich Lufov, Muqaddas Xoliqzoda, Naila Boboydavlat Qizi Davlatova, (2021). Fundamentals Of Change In Children's Psyche. *The American Journal of Social Science and Education Innovations*, 3(05), 183-187.

36. Siroj Madatovich Ruzimurodov, (2021). Ethnomadonian, Ethnoesthetic Aspects Of The Formation Of A Healthy Lifestyle In Society. *The American Journal of Social Science and Education Innovations*, 3(05), 188-194.
37. Sardor Isomiddinovich Quvvatov, (2021). Beauty As An Aesthetic Basis Of Human Life. *The American Journal of Social Science and Education Innovations*, 3(05), 195-201.
38. Greenbaum G., (2021). Looking At The Paraphrase: The Study Of Three Narrative, In The Saudi Scholarly Arrangement. *The American Journal of Social Science and Education Innovations*, 3(05), 202-204.
39. Shohrukh Salikhov, Timur Salikhov, (2021). Psychological Characteristics Of Increasing Cognitive Activity In Elementary School Students. *The American Journal of Social Science and Education Innovations*, 3(05), 205-210.
40. Shorasulova Arofat Ibroxim Qizi, (2021). The Problem Of The Study Of The Lexical-Semantic Field Of "Time" In Linguistics. *The American Journal of Social Science and Education Innovations*, 3(05), 211-215.
41. Maftuna Muhammadovna Gaziyeva, Zamira Rahmonova, (2021). On The Intonation Of Communicative Types Of Sentence In Turkology. *The American Journal of Social Science and Education Innovations*, 3(05), 216-224.
42. Dilmurod Rahmadjonovich Teshaboev, (2021). Polysyndetone And Asyndetone Events In Following Polypredicative Units. *The American Journal of Social Science and Education Innovations*, 3(05), 225-229.
43. Bozarqul Khudayberdiyevich Karimov, (2021). Harmony Of Mind And Spirit. *The American Journal of Social Science and Education Innovations*, 3(05), 230-234.
44. Malika Kholiyor Kizi Khidirova, Shakhnoza Burievna Nashirova, (2021). The Use Of Drama Techniques As An Effective Learning Tool In ELT. *The American Journal of Social Science and Education Innovations*, 3(05), 235-239.
45. Siddik Kakhkharovich Kakhkharov, Shukhratjon Farmonovich Turaev, (2021). Pedagogical And Psychological Aspects Of Independent Education. *The American Journal of Social Science and Education Innovations*, 3(05), 240-246.
46. Sobir Xudoyberdiyevich Qaxorov, (2021). Pedagogical Properties Of "Technological Education&quot;. *The American Journal of Social Science and Education Innovations*, 3(05), 247-254.
47. Dilfuza Usmonovna Azimova, (2021). Abdullah Avloni's Pedagogical Views And Its Essence. *The American Journal of Social Science and Education Innovations*, 3(05), 255-260.

48. Zhovli Narzullaevich Tursunov, (2021). The Role And Demographic Situation Of The Southern Regions In The Economy Of Uzbekistan In 1970-1990. *The American Journal of Social Science and Education Innovations*, 3(05), 261-265.
49. Mahmudov Sarvar Yuldashevich, (2021). Innovative-Variative Approach To The Process Of Training Of Public Education Workers As A Developing Model Of Professional Development. *The American Journal of Social Science and Education Innovations*, 3(05), 266-280.
50. Mukhabbat Tayirova, (2021). Websites And Their Opportunities For Effective Formation Of The Learning Process In The Educational System. *The American Journal of Social Science and Education Innovations*, 3(05), 281-285.
51. Ulugbek Saliev, (2021). The Beginning Of A New Era In The Study Of The History Of World War Ii In Uzbekistan. *The American Journal of Social Science and Education Innovations*, 3(05), 286-291.
52. Nigora Salieva, Ulugbek Saliev, (2021). Women In Medicine - Gender Aspects. *The American Journal of Social Science and Education Innovations*, 3(05), 292-295.
53. Odina Toychieva, (2021). History And Transmission Of Medical Terminology. *The American Journal of Social Science and Education Innovations*, 3(05), 296-299.
54. Ibodatkhon Makhmudova, (2021). Developing Personal Creativity: Important Theoretical Ideas And The Chronology Of Their Formation. *The American Journal of Social Science and Education Innovations*, 3(05), 300-305.
55. U. E. Akhmedova, (2021). Improving The Effectiveness Of Writing Development Of Medical Students In The Russian Language Classes. *The American Journal of Social Science and Education Innovations*, 3(05), 306-310.
56. Kamola Alimova, (2021). Problems Of Parental Cooperation In Special Pedagogy. *The American Journal of Social Science and Education Innovations*, 3(05), 311-314.
57. Navruza Aliyeva, (2021). Similarities And Distinctive Features Of Uzbek, Russian And English Phrases. *The American Journal of Social Science and Education Innovations*, 3(05), 315-321.
58. Nigora Khaydarova, (2021). Teaching Foreign Languages Using Reflexive Methods. *The American Journal of Social Science and Education Innovations*, 3(05), 322-325.
59. B.X. Khusniddinova, (2021). Logopeed's Code Of Ethics. *The American Journal of Social Science and Education Innovations*, 3(05), 326-330.

60. Yusupov Ikrom, (2021). The Phenomenon Of Pedagogical Support Is The Basis Of A Humanistically Oriented Educational Process. *The American Journal of Social Science and Education Innovations*, 3(05), 331-333.
61. Muminov Shemuhammad Karimovich, (2021). Integral Structure Of Professional I-Concept. *The American Journal of Social Science and Education Innovations*, 3(05), 334-340.
62. Usanov Abdulhakim Eshonqulovich, (2021). Modernization Of Professional Education Of Adequate Sociocultural Reality. *The American Journal of Social Science and Education Innovations*, 3(05), 341-345.
63. Rakhimov Adham Barat Oglu, (2021). Scientific Project For Humanities Students. *The American Journal of Social Science and Education Innovations*, 3(05), 346-349.
64. Sattorova Mohira Aminqulovna, Kurbanova Aziza Uktamovna, (2021). Methodological Tasks In The Procedure Of Pedagogical Activity Of A Special Teacher. *The American Journal of Social Science and Education Innovations*, 3(05), 350-356.
65. Beknozaraova Zamira Farmonovna, (2021). Learning The Educational Subject "Physics" Through Student Research. *The American Journal of Social Science and Education Innovations*, 3(05), 357-360.
66. Abdurahmonova Dilbarxon, (2021). Development Of Creative Abilities In The Lessons Of The Russian Language In The Front Of Applying The Technology Of Developing Critical Thinking Through Reading And Writing. *The American Journal of Social Science and Education Innovations*, 3(05), 361-363.
67. Denis Bakhtiyorovich Sadullaev, (2021). Renaissance And Renaissance Philosophical Texts Through The Prism Of Historical Approach. *The American Journal of Social Science and Education Innovations*, 3(05), 364-371.
68. Farrukh Komiljon Ugli Normamatov, (2021). The Concepts Of "Goodness" And "Evil" In The Linguistic Image Of The World And Their National-Cultural Characteristics. *The American Journal of Social Science and Education Innovations*, 3(05), 372-379.
69. Javlon Saidraxmonovich Iymanov, Tursunboy Yaxshiboyevich Abdullaev, (2021). Preventive Diplomacy And Governance Processes Between Central Asian States. *The American Journal of Social Science and Education Innovations*, 3(05), 380-388.
70. Makhmatmurod Khuramovich Shomirzayev, (2021). Combined In Technology Courses Use Of Technologies. *The American Journal of Social Science and Education Innovations*, 3(05), 389-396.
71. Norali Berdiev, (2021). The Concept Of Aesthetic. *The American Journal of Social Science and Education Innovations*, 3(05), 397-402.

72. Murodil Radjabov, (2021). Analysis Of Psychological Influence Forms In Management Of Personality. *The American Journal of Social Science and Education Innovations*, 3(05), 403-409.
73. Ochilov Samariddin Kamoliddinovich, (2021). The Prevention Of Persons With A Test Period. *The American Journal of Social Science and Education Innovations*, 3(05), 410-420.
74. Mohira Xoliqova, Beknazarova Saida Safibullaevna, (2021). Modern Technology And Competence In Dispute Management And Resolution (In The Context Of Mediation In Family). *The American Journal of Social Science and Education Innovations*, 3(05), 421-428.
75. Berdieva Mukarrama Anvarovna, Bazarova Shohida Ashirkulovna, (2021). Lexical And Grammatical Features Of The Compilation Of The RCT Textbook (Russian As A Foreign Language). *The American Journal of Social Science and Education Innovations*, 3(05), 429-431.
76. F. Ziyayev, Xolbekov A, Avalova G., (2021). Uzbekistan's Cooperation On Sustainable Development. *The American Journal of Social Science and Education Innovations*, 3(05), 432-437.
77. Turatovshukhrat Bakhromovich, (2021). The Concept Of Civil Responsibility In Young People And Its Peculiarities. *The American Journal of Social Science and Education Innovations*, 3(05), 438-441.
78. Sarvinoz Sharipova, (2021). The Traditional Lexical Layer Of The Works Of Avaz Otar. *The American Journal of Social Science and Education Innovations*, 3(05), 442-445.
79. Rasuleva Ilmira Djurayevna, (2021). The Need To Train Specialists With Knowledge Of The Japanese Language In The Context Of The Modern Development Of Uzbek-Japanese Relations. *The American Journal of Social Science and Education Innovations*, 3(05), 446-450.
80. Dilfuza Tukhtasinovna Sobirova, Farkhod Khasan Ugli Abdullaev, (2021). The Contribution Of Uzbek Women To The Victory In Second World War. *The American Journal of Social Science and Education Innovations*, 3(05), 451-456.
81. Kamaldin Abzalovich Yunusov, (2021). "Educational Infrastructure" Is An Important Factor Of The Beginning Of The Third Renaissance Period In Uzbekistan. *The American Journal of Social Science and Education Innovations*, 3(05), 457-460.
82. Ergash Yusupov, Akmal Yusupov, (2021). "Turning To The Nationalism" On The Destiny Of Uzbek Intelligents. *The American Journal of Social Science and Education Innovations*, 3(05), 461-464.
83. Khilola Tursunbaevna Botirova, (2021). Performance And Art. *The American Journal of Social Science and Education Innovations*, 3(05), 465-474.

84. Shirin Sharasulova, (2021). The Subject Of A Qualitative Device In The Sentence Acts As A Secondary Predicate Object In Uzbek Language. *The American Journal of Social Science and Education Innovations*, 3(05), 475-481.
85. Sobir Mansurov, (2021). Classification Of Poems In The Collection "Gulshani Dilafgor". *The American Journal of Social Science and Education Innovations*, 3(05), 482-489.
86. Zilola Kuchkarovna Eshanova, (2021). The Poetics Of Munojots In The Epic Of "Saddi Iskandariy". *The American Journal of Social Science and Education Innovations*, 3(05), 490-495.
87. Gulnoza Odilovna Ochilova, (2021). Gender Equality - Increasing The Role Of Women In Social And Political Life Problems. *The American Journal of Social Science and Education Innovations*, 3(05), 496-502.
88. Jumaev S.Z., (2021). The Importance Of Developing Competence In Understanding And Interpreting Processes In Biological Objects Through Problem-Solving And Exercise. *The American Journal of Social Science and Education Innovations*, 3(05), 503-507.
89. Kholmira Tirkashovich Nazarov, Shakhnoza Shavkatovna Khudoyarova, Maftuna Najmiddin Qizi Normamatova, (2021). The Role Of Pasture Agrophytocenoses In The Optimization Of The Ecological Situation. *The American Journal of Social Science and Education Innovations*, 3(05), 508-512.
90. Nadira Tashmurzaevna Khalmurzaeva, (2021). Stereotypical Questions In The Organization Of The Process Of Teaching Children By Japanese Mothers. *The American Journal of Social Science and Education Innovations*, 3(05), 513-520.
91. Bakhtiyor Berdievich Imanov, (2021). Student Creativity In Performing Problem-Solving Experiments In Physics Development Through Innovative Technologies. *The American Journal of Social Science and Education Innovations*, 3(05), 521-525.
92. Toshkhonov Azizbek Tursunboevich, (2021). General Didactic Basis Of An Integrated Approach To The Organization Of Teaching In Higher Education Institutions. *The American Journal of Social Science and Education Innovations*, 3(05), 526-531.
93. Feruza Zoxidonovna Khusanova, (2021). Developing Students' Critical Thinking In The Process Of Teaching Mathematics In The Primary Grades. *The American Journal of Social Science and Education Innovations*, 3(05), 532-537.
94. Mukhitdinova Feruza Kutbiddinovna, (2021). The Gender Of The Noun Of The Russian Language In Foreign Groups. *The American Journal of Social Science and Education Innovations*, 3(05), 538-541.



## Phonetic Distribution In Uzbek And Turkish Languages

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### ABSTRACT

The article is devoted to the some phonetic features of Uzbek and Turkish languages. To make it clear, in this piece of scientific work numerous example of the comparison of phonetic distributions in Uzbek and Turkish language are analyzed and provided with examples.

### KEYWORDS

Glottochronology, phenomenon, phonetics, phonology, American linguistics, Uzbek linguists, contrast distribution, free exchange, vowels, constants.

### INTRODUCTION

The term distribution was introduced into linguistics by the American School of Linguistics. According to I.S. Stepanov, the term was first used in 1934 by M.S. Svodesh, the founder of the method of

glottochronology in American linguistics [1, p. 203].

A lot of research has been done on the phonetics and phonology of the Uzbek

language. The works of A.Abduazizov, A.Gulamov, H.Abdurahmanov, H.Jamolkhonov, J.Mamatov are especially noteworthy [2]. However, in Uzbek linguistics, we have seen that the phenomenon of distribution has not been studied as a separate object of study. We did not find any detailed information on distribution, although it was briefly mentioned in some publications [3].

Although the phenomenon of distribution has not been studied as a separate object in Turkish linguistics, it can be seen in some literatures that it has been studied in addition to sound phenomena. For example, the Turkish linguist O. Demircan describes distribution as “bilgi dağılımı”, “bilgi yapısı” and considers it as an event of emphasis. The linguist emphasizes that what creates the distribution is primarily a state of stress and unaccented, and says that the pronunciation and pronunciation of the word cause the stress to fall on different syllables in the word. For example, when the words okul (school) and anne (mother) are used alone, it is useless to discuss their emphasis. However, when they are combined with other words to form a sentence and add to it, depending on the tone of the sentence, it is determined which part of the word the emphasis falls on:

Okul > okulla’r > okullarda’>okullardadı’r;  
Anne’ / a’nne > annele’r > a’nneler [4, pp. 141-151-153-157]

As can be seen, a different situation occurred in both words, i.e. as a result of the addition of the first word, the emphasis shifts to the last syllable, to the tone of the second word depending on both the emphasis shifts and remains in the first syllable itself. This shows that the phenomenon of stress in Turkish

differs from the Uzbek language, because in Uzbek the stress falls mainly on the last syllable: kito`b - book, bola` - child, ota` - father, shaha`r - city etc.

Demircan's view of distribution cannot be fully agreed, of course, that in certain types of distribution emphasis is important (for example, in additional distribution), but it is necessary to study this distribution within the emphasis does not give a conclusion. In short, a linguist, unlike other linguists, studies distribution in terms of word stress and speech stress.

### THE MAIN FINDINGS AND RESULTS

H. Jamolkhanov, one of the Uzbek linguists, according to the phonetic nature of the accent (dynamic, quantitative, typical accent, tonic musical accent); according to location (emphasis on link, free emphasis); differentiated according to the sign of movement (moving stress, non-moving stress) [5, pp. 85-86]. E.V. Sevortyan, on the other hand, focuses on only one type of distribution in Turkish; free exchange, which includes combinatorial and positional sound changes, as well as the exchange of vowels and consonants [6, pp. 80-83]. In our view, the free exchange type of distribution in both languages cannot be considered to be equally relevant to positional and combinatorial processes, since distribution is important because of its similarities and differences, and this type of distribution is characterized by an assimilation event in both languages can be added.

When we observe distributive events in both languages and linguistics in general, it becomes clear from distributive analysis that some types

of positional and combinatorial sound changes in phonetics are distributive, and we will try to explain this situation with examples in both languages below. . In the course of observing the views of the linguists on distribution above, the following types of distribution were identified:

1. In contrast distribution, it is understood that two elements can come together at the same time and perform the function of distinguishing meaning: the letters at the beginning of the words boy-soy-moy-loy come together at the same time and serve to differentiate the meaning in words is doing. Since the semantic differentiation of sounds is studied at the phonological level, this type of contrast distribution can be studied at the phonological level, and we will discuss this in more detail below;
2. In an additional distribution or supplementary distribution, it is understood that two elements cannot replace one in the same position. For example, in Uzbek, the sounds i and y are used in pronunciation, but in writing they can never replace one;
3. In the distribution of free exchange, it is understood that sounds can be used in place of one without affecting the meaning, for example, the sounds j and dj can often be used in place of one;
4. In a partially equivalent distribution, two different elements can sometimes be used interchangeably. For example, instead of q in taroq word, tarog‘ g’ is used.

When we look at the four models of distribution, we see that they belong to both

the phonetic level and the phonological level. To substantiate our opinion, we consider the distribution models related to the phonetic level of the Uzbek and Turkish languages.

In the process of observing the complementary, free variation, and partially equivalent types of distribution above, these four elements can be identified as specific to some types of combinatorial and positional sound changes that are phonetic processes.

If one of the two elements does not occur where the other meets, they are called complementary disturbs. For example, consonants (p), (t), (k) are aspirated before vowels, between two vowels and at the end of a word, and aspirated when they occur elsewhere. This means that with and without aspiration, the first sounds (p), (t), (k) do not occur where the first sounds occur. Therefore, these sounds are allophones of the phonemes (p), (t), (k). Complementary distribution is sometimes not helpful in identifying phoneme variants. For example, in Uzbek the ng phoneme often comes at the end of a word and is an independent phoneme: tong, ong, tingla. When it comes in the middle of a word, it splits into two syllables, and the consonant combination is n-g: singil - sister, ko‘ngil - heart. This means that the ng sound cannot participate in the complementary distribution. Considering the complementary distribution, the vowels i and i can be allophones of the same phoneme. For example, we cannot use the sound that is pronounced ы in bilan – with words instead of i. In Turkish, vowels are grouped as follows:

**Muharram Ergin classification** [7, pp. 40-41]

		Dilin Durumuna Göre			
		Ön Ünlüler		Art Ünlüler	
Ağız Açıklığına Göre		kapalı (dar)	açık (geniş)	kapalı (dar)	açık (geniş)
Dudakların Durumuna Göre	düz	i	e	ı	a
	yuvarlak	ü	ö	u	o

It can be seen that the existence of the phenomenon of synharmonism in language has created its own opposition to each vowel. The absence of the phenomenon of

synharmonism in the Uzbek literary language has led to the following classification of vowels:

**H.Jamolkhonov classification** [8, p. 53]

№	According to the vertical movement of the tongue	According to the horizontal movement of the tongue and the presence of the lips	
		The front row is unlined	The back row is lip-smacking
1	High narrow vowels	I	U
2	Medium wide vowels	E	O'
3	Bottom wide vowels	A	O

As can be seen, if the Turkish vowels are classified according to their thickness and softness, and this creates an oppositional variant of each vowel in the Turkish language, the Uzbek language's disobedience to synharmonism means that there are no opposition variants of the vowels (except dialects). Therefore, there are some problems with the Uzbek language in distributive analysis. We found that the additional (complementary) type of distribution includes reduction, which is a change in positional sound in Turkish and Uzbek, and some related sound phenomena. Below we explain our idea based on examples.

In Turkish, words were originally single syllables [9, p. 4]. With the gradual transition of

some words to affixes and the emergence of multi-syllable words, prosodic possibilities began to emerge that combined affixes and stems.

One of those opportunities was emphasis. As a result, the sounds in the accented syllables are stronger acoustically, while the sounds in the unstressed syllables are relatively weak [10, p. 26].

The emphasis is on the surface of the flour [11, p. 13].

The vowel of the accented syllable is strong and clear, is pronounced longer [12, p. 330], and retains its fullness. The vowel in the

accented syllable is characterized by acoustic superiority over the unstressed syllable, loudness, strong intensity, and quantitative length. The vowel in the unstressed syllable is weaker, that is, it is pronounced shorter in intensity and quantity. Therefore, the unstressed, acoustically weak joint flour began to be reduced. So, one of the main factors that lead to the reduction in Turkish languages is the formation of multi-syllable words and the resulting accent. In other words, the event that causes the reduction is a change in the number of syllables in the word.

Thus, the reduction of vowels, which at first glance seems simple, is a phonetic phenomenon that occurred in the historical process of language development. Words like *to'la*, *bolta*, *so'ngal*, *so'gal* in the modern Uzbek literary language are written in *tolu*, *boldu*, *so'nuk*, *so'g'ul* ways in the "Devoni Lugotit Turk". It is unknown why these words did not decrease, but expanded. Probably, this is due to the dissimilation of vowels in the Kashgar heart > *kunal*, *song* > *qo'shaq*. With the disappearance of lip synharmonism in the Uzbek language, as the effect of stress increased, the use of *a* (broad vowel) instead of *u* vowels began to be used. This indicates the disappearance of the phenomenon of synharmonism in the Uzbek literary language and the strengthening of the position of the accent [10, pp. 28-29].

Abbreviation - The reduction of vowels occurs in Old Turkic and Old Uzbek as a rule in the loss of vowel length in words with long vowels derived from Arabic and Persian: *andisha* > *andesha*; *pisha* > *pasha* [13, p. 85].

Linguists [14] in the field of historical phonetics of the Turkish language describe the phenomenon of reduction in *ünlü daralması* terms and compare the historical appearance of words with their present form:

The wide vowels at the end of words (*a*, *e*) are shortened mainly by the addition of the suffix

"*yor*" and pass to the narrow vowels *i*, *ı*, *u*, *ü*. This is called flour reduction:

*bekl-e-yor* > *bekl-i-yor* (waiting)

*kalm-a-yor* > *kalm-ı-yor* (leaving)

*özl-e-yor* > *özl-ü-yor* (missing)

*soll-a-yor* > *soll-u-yor* (running up)

In addition to the suffix "yor", which can be seen in the examples of vowel shortening, no additional sound has the property of narrowing. Only one-syllable verbs "de-, ye-" can be narrowed by the suffix "u" that follows:

*deyor* > *diyor* (telling)

*de-yerek* > *di-yerek* (telling)

*de-yen* > *diyen* (told)

However, in some cases the flour may not be shortened:

*De-y-ince* > *de-y-ince* (while telling).

Turkologist EV Sevortyan, on the other hand, points out that in the Turkish reduction, the letter *i* changes to closed *y* or *e*, and gives the following examples:

That is *yan*  $\frac{i}{e}$ , *belki belk*  $\frac{i}{e}$ , *haydi hayd*  $\frac{i}{e}$ , *artık art*  $\frac{i}{k}$ .

In some words, the vowel is pronounced weakly:

*sarımsak* > *saro'ımsák* (garlic)

*sarılmak* > *saro'ılmák* (to embrace)

*yanılmak* > *yanılmák* (to lose)

The linguist says this is mainly due to the fact that the emphasis is on the end of the word [15, pp. 80-83]

Turkish linguists Z. Kurkmaz and H. Zulfikar have a similar opinion, that is, they explain the phenomenon of reduction mainly by stress: The stress of the middle syllable in the Turkish language because it is weak, the emphasis in this joint sometimes narrows or falls: *tasarıla* > *tasarla* (designed), *besileme* > *besleme* (nurtured), *yalınız* > *yalnız* (alone) [16, p. 75].

As you know, positional sound changes involve a number of phonetic processes. Linguist J. Mamatov explains it as follows:

It is true that the role of sound in the course of these events has a great influence. However, in the occurrence of the above phonetic phenomena (procopa, syncope, apocopa, elision, syneresis), the phenomenon of stress and reduction plays a key role [17, p. 80]. The linguist includes the following phonetic phenomena that occur due to reduction and are associated with: procopa, syncope, apocopa, elision, syneresis, and haplology. Of these reduction-related events, we considered only syncope to be a complementary type of distribution. This is because in the cases of procopa, apocopa, syneresis, elision, and haplology, there are cases of sound and syllable drop, and in the cases of reduction and syncope, the vowel in the word weakens as a result of stress, resulting in an oppositional variant of this sound.

Syncope is a high stage of reduction in which the unstressed vowel in the middle of the stem weakens in the flow of speech and eventually falls off. This phenomenon is also associated with oral speech. The *i*, *u* sounds in the unstressed syllables of words such as *qipiq*, *puchuq*, *hushyor* in the experiment were not reflected in the oscillogram (experimental method). They have *na* quantities and *na* attributes. These sounds sound the same when we pronounce them. In fact, they are missing - syncope.

Compression is the shortening of a vowel in a word and the loss of a syllable in a word occurs

when: *yaqishiq* > *yaxshi*; *sinjilim* > *sinjlim* [18, p. 86].

Turkish linguist prof. M. Ergin explains the phenomenon of syncope as follows:

Some with two syllables, the first syllable (*a*, *e*, *o*, *ö*), the second syllable with a narrow vowel (*i*, *ı*, *u*, *ü*) If a suffix beginning with a vowel or consisting of a single vowel is added to Turkish and masculine words, a *hece düşmesi* (syllable drop) to the narrow vowel drop in the second syllable of the word that becomes unaccented *orta hece ünlüsünün düşmesi* (fall of the middle syllable vowel) is also called: *ağız* > *ağzı* (mouth), *burun* > *burnu* (nose); *ilerilemek* > *ilerlemek* (to advocate), *kokulamak* > *koklamak* (to smell), *kavuşak* > *kavşak* (crossroad), *uyu* > *uyku* (sleeping), *devir* > *devril* (turn down).

In some cases, wide vowels may be dropped:

*nerede* > *nerde*, *burada* > *burda* > (here), *şurada* > *şurda* (there) [19].

Thus, from the phonetic processes that occur in the position of sounds in the additional (complementary) distribution, we found the phenomenon of reduction in both languages, and the phenomenon of syncope only in Uzbek. Because in Turkish this process is different from Uzbek, because the sound is a process of pronunciation and the complementary type of distribution is not a phenomenon of sound, but a phenomenon of change of pronunciation of two elements we did not find.

The distribution of free exchange is mainly observed in the process of assimilation from combinatorial sound changes, which are phonetic processes. Assimilation is the interaction of sounds in the same category (e.g., consonant and consonant) [20, p. 73]. For example, like *ketdi* < *ketti*, *tuzsiz* < *tussiz*, *terakga* < *terakka*, *shanba* < *shamba*. The phenomenon of assimilation in Turkish is

related to the strict consonants in the language, and the important thing is that in Uzbek, the adaptation of consonants, which occurs only in pronunciation, occurs in both pronunciation and writing in Turkish, giving rise to the laws of synharmonism.

Apparently, in Turkish, hard consonants are *f, s, t, k, ç, ş, h, p* and synharmonism is expressed through these consonants. The phenomenon of synharmonism in the consonants of the Turkish language is called *ünsüz uyumu*, and their assimilative state is classified as follows:

1. If words ending in a soft consonant are followed by a suffix beginning with the consonants *b, c, d, g* the consonant at the end of the word remains soft: *kardeş, sürgün, yaygı, kuralcı, okulda, bilgin*;
2. Both vowels and consonants are synharmonic, and if a suffix beginning with *b, c, d, g* is added to words ending in a solid consonant, these consonants are replaced by *p, ç, t, k*: *meslektaş, açtı, aşçı, baktım, çiçekten, kitapçı, dışçı, ocakta, bitkin*.

In Turkish, the assimilation phenomenon is referred to as *ses benzeşmesi* [21, pp. 79-80-100].

Hence, the type of free exchange of distribution can include the assimilation phenomenon related to the combinatorial process in both languages.

In a *partially equivalent* distribution, two different elements can sometimes be used in the same place. In this case, one element is considered as a free allophone of the other and is representative of another sound class. For example, in Tashkent dialect, *taroq* words are pronounced as *tarogʻ, chalgʻu<cholgʻu, boyvaccha<boyvochcha*. The exchange of sounds in them does not change the meaning of the words. This includes dissimilation, a combinatorial process in Uzbek and Turkish.

Dissimilation is the transfer of one of the same or similar sounds in a word to another sound: : *birorta> bironta (ror>ron), kissa> kista (ss>st), zarur> zaril..* In Turkish, the phenomenon of dissimilation is referred to in *benzeşme* – *ayrılma* [21, 81] terms: *tepme>tekme, kırp>kırk, Sansun>Samsun, muşamma>muşamba, attar>aktar, murdar>mundar*.

This means that the phenomenon of dissimilation in both languages is similar and can be attributed to the partially equivalent type of distribution.

The study of the phenomenon of phonetic distribution in the Uzbek and Turkish languages leads to the following conclusions: in the study of the distribution of works in linguistics, we have seen that this phenomenon is considered only as a method. Although the distribution event has not been studied as a separate study object, we have observed four types of distribution: *contrast, complement, free exchange, and partially equivalent distribution* events through phonetic processes.

*Contrast distribution* was considered a type of distribution that studied the phonological processes in both languages because the opposition of sounds came together and served the function of semantic differentiation.

## CONCLUSION

From the phonetic processes that take place in the position of sounds in the *additional (complementary) distribution*, the reduction phenomenon can be found in both languages, and the syncope phenomenon can be found only in Uzbek. Because in Turkish this process is a process of sound pronunciation in contrast to Uzbek, and the complementary type of distribution is not a phenomenon of sound, but a phenomenon of change of pronunciation of two elements, the phenomenon of syncope in Turkish is related to distribution was not found.

The distribution of free exchange in both languages can include an assimilation event involving a combinatorial process.

1. Since the *partially equivalent* distribution represents the opposite of a free exchange distribution, the dissimilation event in both languages was found to apply to the equivalent distribution.
2. In Uzbek, the sounds in some words have different meanings, but they are treated as homonyms, and these sounds are invariant, even though these sounds are in fact oppositions, not variants of one sound. The law of synharmonism in Turkish, on the other hand, creates an opposition to these sounds and forms paronyms, not homonyms.

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## Positive And Negative Aspects Of The Psychological Impact Of The Virtual World

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### ABSTRACT

In today's age of the Internet, computers and mobile phones for people of all ages are available in almost every home. In addition, in today's world-wide pandemic, the use of the Internet for education and all aspects of cultural, socio-economic life as well as games such as games is growing rapidly. This, in turn, has a psychological effect on the individual, both positively and negatively on our society and national values. In this article, I have tried to highlight the positive and negative aspects of the internet world that affect the individual. In the article we will focus on the role of the virtual world in human life, the need not to depend on it, to use it for useful purposes.

### KEYWORDS

Internet, virtual world, social network, dependence, national value, national language, personality, feelings, communication, need, ability, morality, psychological extreme freedom, out of subjective local control.

## INTRODUCTION

Nowadays, the Internet must have a strong social security. At one time, the network served only to keep abreast of developments in the world of research, but now it has become widespread among the industry. Naturally, its fast, low-cost, easy-to-use and easy-to-use interface is popular. Because the world of the Internet knows no boundaries in time and space, there is no difference between people.

Young people interested in information from various social networks are involved in the acquisition. Internet networks cannot be restricted. Because the children were allowed to do anything, they just had a high level of interest. If information from an unhealthy lifestyle in the youth network affects certain sources, it is possible to make them more interested and focus on this information. For this reason, just as adults have made it clear to children since birth that they cannot touch flying objects such as hot teapots, approaching work, knives, scissors, it is necessary to explain the safety of information in the network, to manage their data access.

## MAIN PART

In recent years, various social networks have become an integral part of the Internet world. As of March 2021, 4.8 billion people worldwide use the global network. Of these, 3.8 billion are simultaneous users of social networks.

So what is a social network? To put it bluntly, social networks are sites that provide online "online" communication and communication between people via the Internet, and that

contain various personal information of their members. For example, social networks such as Facebook, Instagram, Mail.ru and messenger networks such as Telegram, WhatsApp, WeChat and Imo, which are now widespread in the world, are among them.

According to the latest statistics for 2021, the number of Facebook members worldwide is more than 2.6 million, the number of YouTube subscribers is more than 2 million, followed by WhatsApp 2 million, WeChat 1, It has 2 million, Instagram 1.1 million and the fast-growing Tik Tok has 800,000 members. The bottom line is that half of the world's population is a social network user. This is a reminder that social media is inseparable and should be used properly.

## RESULTS AND DISCUSSIONS

When it comes to the convenience of such social networks,

1. At the same time, it is a positive thing to be able to establish direct contacts with social networks and exchange ideas with relatives and strangers living in other countries, friends and peers in various fields. This is because people cannot live without a social environment and communication with others, and such networks fully satisfy people's thirst for communication and allow a person to move away from feelings of loneliness.
2. At the same time, most social networks include blogs and groups that provide opportunities for learning different languages, distance learning from foreign

universities, and cultural and educational needs.

3. Ability to remotely purchase railway, air and transport tickets, as well as tickets for various cultural events and concerts remotely via the Internet.
4. The ability to remotely participate in conferences of various psychological, pedagogical and various fields, to listen and ask questions.
5. Access to entertainment and cultural entertainment, as well as missed shows, movies, cartoons, concerts, etc.
6. The ability to purchase and deliver a variety of items, clothing and food and other items remotely.

However, it should be noted that in recent years, social networks have become not only a means of communication and need, but also a hobby. Bill Gates, the founder of Microsoft, said that "Internet addiction is considered a disease like addiction and it is not easy to get rid of it, it can be overcome only through special rehabilitation treatments." In other words, it means that the level of dependence on the Internet has increased due to the misuse and abuse of the Internet by people and their misinterpretation in the human mind.

In this sense, during virtual communication, a person acquires phenomenal moral freedom, which directly negates the moral norms of society. Given this hypothesis, the psychological impact of social media on society and the individual can be considered in the following ways.

1. Jargon (distortion of words), vulgarism (obscenity, swearing, insulting words) and barbarism (rude use of words in other languages) are freely used in speech, which

directly leads to the violation of the national language and excessive psychological freedom, subjective local control. It leads to a loss of respect for others.

2. It is also possible to deny any ethical principles in self-expression (for example, to post seductive personal photos on social media). According to 2019 statistics, there are so many pornographic videos and photos on the Internet that each user spends 3 minutes a day. This leads to moral and psychological corruption in the individual, loss of sense of shame, and a negative impact on our national values.
3. There is a psychological and spiritual effect on the person of messenger groups and videos on the Internet, which can carry out inhumane acts, such as inculcating various alien ideas in the minds of young people, creating chaos in society through information attacks.
4. Processes such as touching the human personality are observed. Disclosure of other people's personal information on social media can lead to emotional trauma, ridicule and threats. This often leads to a tragic situation, such as suicide. As we all know, the 2017 Blue Whale game is a good example of this.
5. The purchase of Internet packages and excessive spending on various Internet services creates a financial deficit.
6. Causes physiological damage to a person and causes various diseases.
7. Because of the virtual world, a person does not realize that his time and life have passed. This reduces a person's ability to develop abilities and means that he or she is dying.
8. Excessive penetration in the virtual world leads to the tragic end of a person's life. In

other words, there is a tragic death of drivers in traffic jams due to Internet addiction.

Strictly speaking, social networks have a negative moral and psychological impact on adolescents, especially during adolescence, when the process of socialization culminates. Addiction to social networks can lead to social isolation, the predominance of virtuality, humanity, rudeness, irritability, and nervousness in adolescents, even adults.

According to scientists, it is difficult to say exactly how virtual reality affects the change of human consciousness, because the hypermotivation underlying the dependence on virtuality (a very strong tendency) has not yet been sufficiently studied. The topic of virtual reality, in turn, requires a lot of research and time.

## CONCLUSION

In order to avoid some of the dangers in the virtual world, we need to pay attention to the following recommendations and conclusions:

1. When young people want to use the network, it should not be left out of control;
2. It should be explained that from the very first steps of young people to the network, they can come across not only “good” but also “bad” information on the Internet;
3. Explain the rules that need to be considered when maintaining a source on the Internet;
4. It is important to emphasize that young people should not forget the rules of discipline in the network, as in real life;

5. In some cases, restrictions should be placed on the use of the Internet by young people;
6. We need to make it a habit to watch young people's conversations every day;
7. First of all, we need to teach ourselves and young people to consciously interpret what we use before using the Internet.

From the above, it can be concluded that prevention is better than cure. If we form national consciousness and thinking, high spiritual qualities in young people and bring them up through national traditions and moral norms inherent in our mentality, we will achieve our goal. Because the future of the country is in the hands of young people.

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