

ISSN 2181-2357

XALQARO NAZARIY VA AMALIY TADQIQOTLAR
JURNALI

INTERNATIONAL JOURNAL OF THEORETICAL AND PRACTICAL RESEARCH

JURNAL FARG'ONA POLITEXNIKA
INSTITUTI HAMKORLIGIDA NASHR
ETILADI

VOLUME 3,
Issue 3
2023





«Al-Ferganus» MChJ.

A. M. Abdullayev

«Nazariy va amaliy tadqiqotlar xalqaro jurnali»

Ilmiy jurnal.

2021 yil noyabrdan beri nashr etilmoqda.

Oyiga bir marta nashr etiladi. 16+

3-tom, 3 -son.

Mart 2023 y.

Tahririyat kengashi raisi Salomov O'ktam Raximovich, FarPI rektori

Bosh muharrir K. I. Kurpayanidi

Tahririyat hay'ati: A.M.Abdullaev, M.S.Ashurov, E.A.Mo'minova, K.X.Abduraxmonov, A.N.Asaul, A.V.Burkov, U.V.G'ofurov, M.A.Ikromov, D.Kudbiev, E.S.Margianiti, B.Obrenovich, L.NA Sultonov, L.NA. , A.Xasanov, Sh.T.Karimov, Sh.Sh.Salixanova, U.K.Alimov, S.M.Turabdjano, B.A.Alimatov, R.J.Tozhiyev, A.A.Risqulov, B.M.Tursunov, S. F. Ergashev, J.D.Axmedov, Kh.A. Akramov, M.X. Xakimov, Sh.M. Iskandarova, Z.M. Sobirova, A.M. Muxtarova, L.M. Babakhodjaeva..

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IF(Impact Factor) **9.88 /2022**
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O'zbekiston Respublikasi Prezidenti administratsiyasi huzuridagi axborot va ommaviy kommunikatsiyalar agentligida ro'yxatga olingan.

Ro'yxatga olish № 1189 Berilgan sanasi: 17-06-2021.

Xalqaro nazariy va amaliy tadqiqotlar jurnali Crossref, OpenAIRE, Google Scholar bazalariga kiritilgan.

Impact-faktor 2021 Evaluation Pending



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Jurnal jahon va mintaqaviy darajada fan va amaliyotning rivojlanish masalalariga bag'ishlangan.

Jurnal olimlar, o'qituvchilar, doktorantlar, talabalar uchun mo'ljallangan.

Nazariy va amaliy tadqiqotlar xalqaro jurnali.

2023. T.3. №3.

ISSN 2181-2357



9 772181 235007 >

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2023 Farg'ona, O'zbekiston



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«Al-Ferganus» LLC.
A. M. Abdullaev
“International journal of theoretical and practical research”
Scientific Journal.
Published since November 2021.
Schedule: monthly. 16+

Volume 3, Issue 3

March, 2023.

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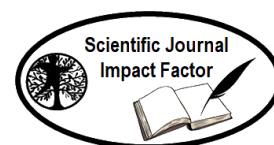


IF(Impact Factor) **9.88 / 2022**

<http://journalseeker.research>

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[2357](http://bib.com/view/issn/2181-2357)



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<http://sjifactor.com/passport.php?id=21994>

Registered with the Agency of Information and Mass Communications under the Administration of the President of the Republic of Uzbekistan.

Registration No. 1189 dated 17-06-2021.

The journal "International Journal of Theoretical and Practical Research" is included Crossref, OpenAIRE, Google Scholar.

Impact-factor 2021 Evaluation Pending



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The Journal addresses issues of global and regional Science and Practice. For scientists, teachers, doctoral students, students.

(2022). International journal of theoretical and practical research, 3(3).

ISSN 2181-2357



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«Al-Ferganus» ООО.

А. М. Абдуллаев

«Международный журнал теоретических и практических исследований»

Научный журнал.

Издается с ноября 2021 г.

Выходит один раз в месяц. 16+

Том 3, Номер 3.

Март 2023 г.

Председатель редакционного совета Саломов Уктам Рахимович, ректор ФерПИ

Главный редактор К. И. Курпаяниди

Редакционная коллегия: А.М.Абдуллаев, М.С.Ашуров, Э.А.Муминова, К.Х.Абдурахманов, А.Н.Асаул, А.В.Бурков, У.В.Гафуров, М.А.Икрамов, Д.Кудбиев, Э.С.Маргианити, Б.Обренович, Л.Иварс, К.Э.Онаркулов, Н.А.Султанов, А.Хасанов, Ш.Т.Каримов, Ш.Ш.Хамдамова, Д.С.Салиханова, У.К.Алимов, С.М.Турабджанов, Б.А.Алиматов, Р.Ж.Тожиев, А.А.Рискулов, Б.М.Турсунов, А.А.Шермухамедов, С.Ф.Эргашев, Ж.Д.Ахмедов, Х.А.Акрамов, М.Х.Хахимов, Ш.М.Искандарова, З.М.Собирова, А.М.Мухтарова, Л.М.Бабаходжаева.

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IF(Impact Factor) **9.88 /2022**

[http://journalseeker.research](http://journalseeker.researchbib.com/view/issn/2181-2357)

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Зарегистрирован в Агентстве информации и массовых коммуникаций при Администрации Президента Республики Узбекистан.
Регистрации № 1189 от 17-06-2021.

Журнал «Международный журнал теоретических и практических исследований» включен в Crossref, OpenAIRE, Google Scholar.

Импакт-факторы журнала: 2021 Evaluation Pending



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В журнале рассматриваются вопросы развития мировой и региональной науки и практики. Для ученых, преподавателей, докторантов, студентов.

Международный журнал теоретических и практических исследований. 2023. Т. 3. №3.

ISSN 2181-2357



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2023, Фергана, Узбекистан



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QR CODE of this issue of the magazine

<https://dx.doi.org/>



International journal of
theoretical and practical
research

Scientific Journal

Year: 2023 Issue: 3

Volume: 3

Published:

31.03.2023

<http://alferganus.uz>

Citation:

Urmonova, M., Mirzayeva, D. (2023). Determination of the concept of “intelligence and unintelligence” in English and Uzbek proverbs. *SJ International journal of theoretical and practical research*, 3 (03), 91-96.

Urmonova, M., Mirzayeva, D. (2023). Determination of the concept of “intelligence and unintelligence” in English and Uzbek proverbs. *Nazariy va amaliy tadqiqotlar xalqaro jurnali*, 3 (03), 91-96.

Doi:

<https://dx.doi.org/10.5281/zenodo.7835750>



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UDC 008(100)(075.8)

DETERMINATION OF THE CONCEPT OF “INTELLIGENCE AND UNINTELLIGENCE” IN ENGLISH AND UZBEK PROVERBS

Abstract. *The concept of “intelligence and unintelligence” in proverbs is one of the concepts leading to a unique decency, humanity, patriotism, wisdom and hard work. This article discusses how this concept is widely defined in English and Uzbek proverbial quotes together with their usage in prose and poetry, its scientific-theoretical justification is explained, author’s reactions are expressed as well as opinions are highlighted.*

Key words: *Intelligence, unintelligence, concept, proverbs, culture, language, connection, linguistics, wisdom, morals, folklore, aspect.*

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ОПРЕДЕЛЕНИЕ ПОНЯТИЯ “ИНТЕЛЛЕКТ И НЕИНТЕЛЛИГЕНТНОСТЬ” В АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВИЦАХ

Аннотация. Понятие “интеллект и неразумие” в пословицах является одним из понятий, ведущих к уникальной порядочности, человечности, патриотизму, мудрости и трудолюбию. В этой статье обсуждается, как это понятие широко определяется в английских и узбекских пословичных цитатах, а также их использование в прозе и поэзии, объясняется его научно-теоретическое обоснование, выражаются реакции автора, а также выделяются мнения.

Ключевые слова: интеллект, интеллигентность, концепт, пословицы, культура, язык, связь, лингвистика, мудрость, мораль, фольклор, аспект.

A proverb is a short, generally known sentence of the folk which contains wisdom, truths, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation.

– Mieder 1985.

Introduction

Language reflects the unique culture of a nation, especially proverbs play a very significant role in demonstrating national characteristics and culture of this nation. Proverbs not only express the traditions and national concepts of the people, but also historical places, famous people and characters.

The use of the concept of “intelligence and unintelligence” in proverbs helps to ensure the culture of each nation’s speech, and the practical application of this concept in various situations has both important moral and educational values. The basis of this concept is uniting high quality of education and upbringing youth to an important place in the formation and development of ideological and spiritual society with moral human qualities, high consciousness together with intellectual potential.

The study of proverbs has application in a number of fields. Clearly, those who study folklore and literature are interested in them, but scholars from a variety of fields have found ways to profitably incorporate the study of proverbs. Proverbs have also been incorporated into strategies of social workers, teachers, preachers and even politicians.¹⁰

Paremiology is the collection and study of proverbs (paroemias). It is a subfield of both philology and linguistics. It can be dated as back far as Aristotle. Paremiography, on the other hand, is the collection of proverbs.

To make the respective statement more general, most proverbs are based on a metaphor. Further typical features of proverbs are their shortness and the fact that their authors are generally unknown.

Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Proverbs can also be used to simply make a conversation more lively. Other times, they are used to carry more weight in a

¹⁰ Mieder, Wolfgang; Litokvina, Anna 2002. Twisted wisdom: Modern Anti-Proverbs. DeProverbio.





discussion. In many parts of the world the use of proverbs is a mark of being a good orator.¹¹

The proverbs indicating the concept of “intelligence and unintelligence” reflects the following:

- brings people closer;
- love grows feelings;
- encourages loyalty to the country;
- requires to be honest, fair, acquires strong knowledge;
- develops thinking;
- teaches mutual respect and resilience.

The concept

There is some kind of value at the center of each concept and it serves the study of language as well as culture, since the principle of value is the basis of culture. Each concept includes a complex mental harmony, the attitude of a person to the object represented, and universal or general, national-cultural, social, language-related, personal-individual components. The lexicon of the language as a means of expressing human culture helps to identify certain concepts and reveal the essence of the content reflected in the different people of the world.

The concept is currently considered as one of the important concepts of linguocultural studies. Linguistic-cultural concept serves as a worldview model for all language speakers. Linguistic concept is a cultural tool influencing the formation of national character. Cultural concepts are studied separately in Linguistics.

Materials and methods

As a product of word art, proverbs are also artistic phenomena. We can find dozens of meanings of one word, both linguistic and literary tools and all examples of poetic translations in a typical proverb. For example, depending on which proverb contains only one “bad” word in proverb collections can mean selfishness, dishonesty, ignorance, greed, disloyalty, impatience and so on. These proverbs show how wide the meaning possibilities of the word are.

It should be noted that proverbs are a large part of the vocabulary of English and Uzbek languages. They differ from each other semantically, structurally, stylistically, and even pragmatically. The proverbs are characterized by a point of view aimed at eliminating many shortcomings and defects nation’s culture through criticism. Proverbs serve to describe, define and express the existing language culture. National concepts, things, emotions, customs, well-known ancestors, even place names can be seen in the paremiological fund of the language from a cultural point. English and Uzbek proverbs connected with the concept of “intelligence and unintelligence” reflect the mentality, culture, and customs of the each nation and occupy an important place in the language of both nations. Both languages have a great variety of proverbs about the wisdom, including synonyms and antonyms. But their synonymous relations are not considered absolute, because they are chosen depending on the context, as a result of which their

¹¹ Richard P. Honek. *A proverb in mind: the cognitive science of proverbial wit and wisdom*. Routledge, 1997.





meanings can change more or less depending on the situation. Therefore, using the proverb in the appropriate place will make the speech fluent, and the writing will be coherent. In addition to the aforementioned points, proverbs are chosen depending on the time, place, situation and other practical factors. Besides, society and social processes directly affect the use of proverbs, content expressions and other characteristics.

Speaking about the semantic importance of the article on the group “intelligence and unintelligence” in English and Uzbek, first of all, it is necessary to list the main reasons for studying this concept. Norrick Neal cites the following reasons for this:

- proverbs are main parts of language;
- in studying the semantics of proverbs their principal aspects are taken into account;
- proverbs are an integral part of folklore;
- their wide usage in literature and press;
- the importance of studying the proverbs with the semantic connection between them is explained.¹²

Analysis

Our nation has gained a lot of experience over the centuries, and this experience is passed on to the future generations in various ways as legacy. Proverbs and wise words are such priceless spiritual heritage, and their central concept is to encourage people to goodness, that is, to approach every work with intelligence, and on the contrary, to encourage them to turn away from evil, wickedness or foolishness. From the plan of the analysis of these proverbs, the reader will learn the meaning of the concept of “intelligence and unintelligence” in the proverbs of the Uzbek people, which have been refined over the centuries and have reached us, with examples and explanations. Yusuf Hos Hojib’s “Devoni Lugotit Turk”, Muhammad Gulhaniy’s “Zarbulmasal” and other masterpieces contain hundreds of proverbs and are still actively used as bright Uzbek examples.

One important source of English proverbs is proverbs from other languages. They have no proof. Perhaps it was coined in English at the same time, but may have never been written down, and we are still far from the ultimate source of the proverb. After all, wisdom on various subjects is common to all countries. The Latin proverbs found in one or another Latin author may not have been of his own invention, unlike those of English authors, for the history of proverbs in ancient Rome or Greece must have been the same as in England, and many wise sayings are abundant in literature or adopted as a folk oral tradition for its complete existence.

There are ancient Egyptian proverb collections dating from as early as 2500BC. Sumerian inscriptions give grammatical rules in proverbial form. However, when we look at the top English proverbs, we will find many examples in the book Bible with truths how one should live their life in wisdom. Especially, the use of proverbs in literature and

¹² Norrick N. R. How Proverbs Mean. Semantic Study in English Proverbs. New York: Mounon, 1985.p. 213.





oratory was at its height in England in the 16th and 17th centuries. William Shakespeare, John Heywood, Michael Drayton wrote sonnets, dialogues and speeches in proverbs.¹³

Examples

In English the concept of “intelligence and unintelligence” is interpreted in a completely different way than in Uzbek. In Uzbek, we interpret this concept directly by approaching the words close to the word “intelligence”, while in English it depends on the context and culture of the speech.

Measure seven times and cut once. (Care taken in preparation will prevent errors)

The meaning of this proverb is that everyone should think things carefully, with intelligence and entrepreneurship. When cutting iron, it is better to cut short than long. Even when starting to do something small, it is small, it is necessary to use mind and intelligence. After all, benefit should come out of it for people and society.

“... think, analyze and act. They say that measure seven times and cut once. Then you will not have to regret.” (A.Qahhor. Koshchinor lights)

Nothing is as dangerous as anger, nothing is as preferred as wisdom. (Anger is an enemy, intelligence is a friend.)

In a series of these proverbs, ancestors pointed out that anger, grief and sadness are enemies of health and well-being, so that it is advised not to be angry in vain. In fact, it is very difficult for a person to remain silent and suppress himself in stressful situations. But no matter, it is necessary to act intelligently for the mutual relations to be restored and improved. Usually, before speaking a restrained person bites his/her lower lip. In this proverb, achieving this, is equated not only with courage, but also with wisdom.

One is never too old to learn. (Better late than never)

It's never late to learn, no matter how much you know, there's always more to learn, no matter how old you are, you can still improve your knowledge. Cicero refers “The zeal for learning which increases with every step of age in wise and well-educated men.” The favorite saying of the great Italian sculptor and painter Michelangelo was: “I am learning.”

Ninety percent of inspiration is perspiration. (No gain without pain)

As the saying goes, ninety percent of success comes from sweat. While inspiration provides ideas, putting them into words is the most difficult part of it. Inspiration is worthless without a passion for hard work. So sweat it out. There is no gain without pain. You can't achieve anything without a problem or challenge. If nothing is sought, nothing is found. This proverbs teaches to be initiative. Seek and you will find. Just knock the door and it will open for you. If you are looking for a job don't wait for someone to offer it, but go out and look for it yourself. Remember! Always act wisely.

We tried to analyze the semantic interpretation of a number of proverbs in Uzbek and English languages about the topic of “intelligence and unintelligence” and to study their similarities and differences in terms of meaning.

Conclusion

In conclusion, it can be said that most of the proverbs in English and Uzbek on the concept of “intelligence and unintelligence” have almost the same meaning. Only in many

¹³ Mieder W. International Proverb Scholarship. New York: Garland Publishing, 1993.p. 27-63.



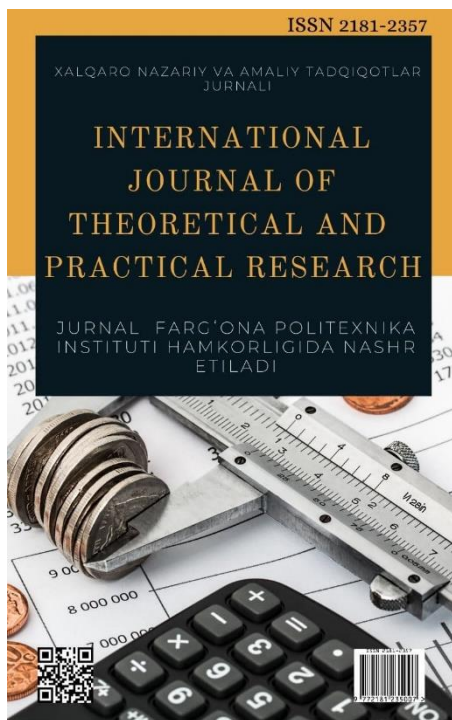


cases two languages do not use the same words. Proverbs that usually have different meanings in translation semantically, in the process of deep analysis. It is observed that they mean the same thing “Avoiding foolishness, and turning into wisdom”. Since, they apparently reflect that intelligence is the greatest virtue, while ignorance is the most disgusting and unacceptable aspects of humanity.

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Hurmatli hamkasabalar “Al-Ferganus” nashriyoti va “Xalqaro nazariy va amaliy tadqiqotlar jurnali” elektron jurnali O‘zbekiston ta’lim xizmatlari bozorida o‘zining faoliyatini boshlaganligini ma’lum qilamiz.

Ajoyib imkoniyatdan siz birinchilar qatorida foydalanib ilmiy nashrlaringizni chop etishingiz mumkin.

“Al-Ferganus” nashriyotimiz tomonidan Siz taqdim etgan darslik, o‘quv qo‘llanma, monografiya va ilmiy risolalarga ISBN, Doi halqaro raqamli idenfikatorlarni biriktirish, ularning elektron zamonaviy andozadagi muqovalar va ishlanmalarning elektron maketini yaratish, nashriyotda e’lon qilingan ishlarni elektron axborot nashrlarida joylashtirish xizmatlari ko’rsatiladi.

Bizning nashriyotimizning boshqa nashriyotlardan farqi shundaki, tezkor va sifatli xizmat ko’rsatamiz hamda eng asosiysi biz Sizning ishlaringizni Alisher Navoiy nomidagi O‘zbekiston Milliy kutubxonasi va Rossiya Milliy kutubxonasi fondlariga bepul joylashga shuningdek, Rossiya ilmiy iqtiboslik indeksi (RINTs va E – library) platformasiga, CrossRef bazalariga shartnoma asosida joylashtirishga ko’maklashamiz.

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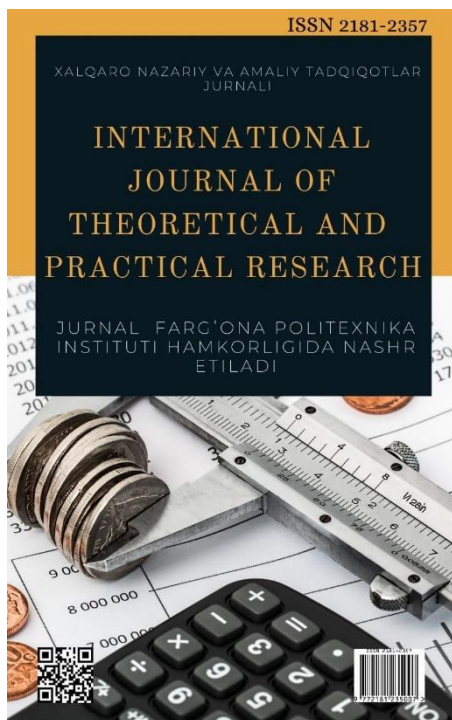
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№ 7430-3360-d0e2-4e5b-8cf1-9914-2923
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Hujjat berilgan: ОБЩЕСТВО С ОГРАНИЧЕННОЙ
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Ommaviy axborot vositasi davlat ro'yxatidan o'tkazilganligi to'g'risida
GUVOHNOMA

№ 1189

Nomi: "Xalqaro nazariy va amaliy tadqiqotlar"

Tarqatish shakli: jurnal

Til(lar)i: o'zbek, rus, ingliz

Muassis(lar)i: "AL-FERGANUS" mas'uliyati cheklangan jamiyat

Ixtisoslashuvi: fan sohalaridagi ilmiy nashr

Tahririyat manzili: 150100, Farg'ona viloyati, Farg'ona shahar, Mustaqillik ko'chasi, 42-uy

Tarqatish hududi: O'zbekiston Respublikasi hamda belgilangan tartibda chet davlatlarga

Berilgan sanasi: 17-06-2021

Ro'yxatdan o'tkazuvchi organ rahbari: Xodjayev Asadjon Azatbekovich

Mazkur hujjat Vazirlar Mahkamasining 2017 yil 15 sentyabrdagi 728-son qarori bilan tasdiqlangan O'zbekiston Respublikasi Yagona interaktiv davlat xizmatlari portali to'g'risidagi nizomga muvofiq shakllantirilgan elektron hujjatning nusxasi hisoblanadi. Elektron hujjatning nusxasida ko'rsatilgan ma'lumotlar to'g'riligini tekshirish uchun repo.gov.uz veb-saytiga o'ting va elektron hujjatning noyob raqamini kiriting yoki mobil telefon yordamida QR-kodni skaner qiling. Diqqat! Vazirlar Mahkamasining 2017 yil 15 sentyabrdagi 728-son qaroriga muvofiq elektron hujjatlardagi ma'lumotlar qonuniy hisoblanadi. Davlat organlariga Yagona portalda shakllantirilgan elektron hujjatlarning nusxalarini qabul qilishni rad etishlari qat'iyan taqiqlangan.

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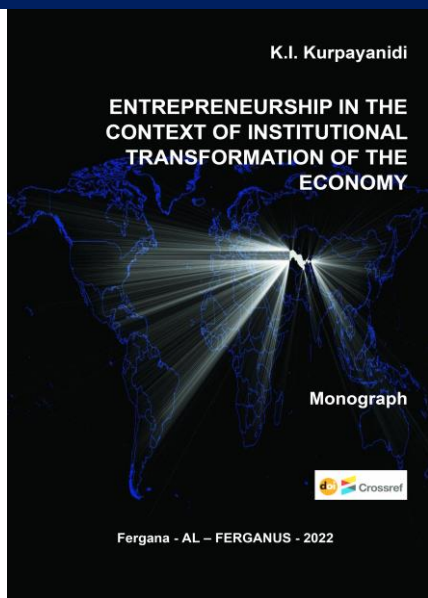




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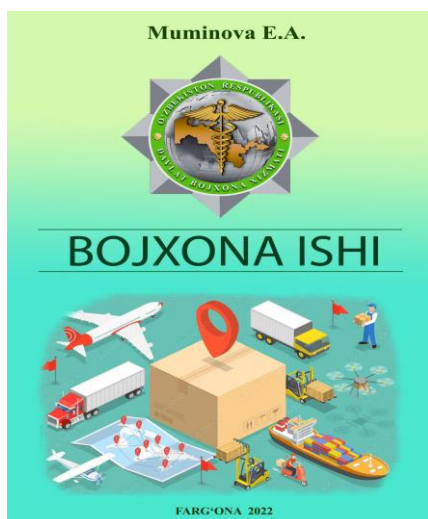
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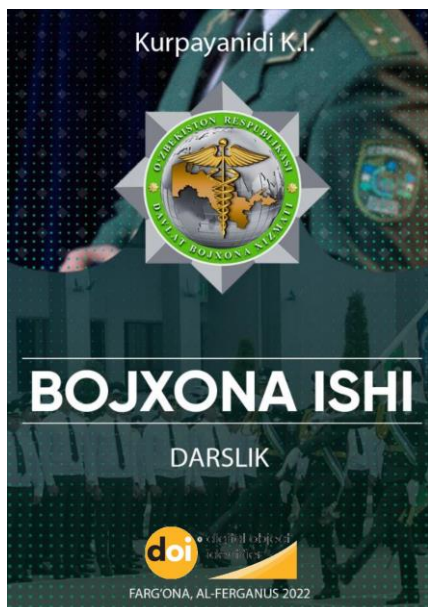
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376 b.



ISBN: 978-9943-8579-8-8

DOI: <https://dx.doi.org/10.5281/zenodo.7516271>



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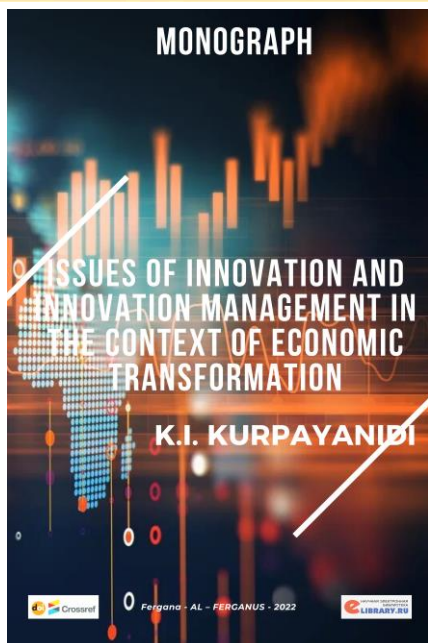
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Kurpayanidi K.I.,

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политехника институти.
Фарғона, AL-FERGANUS,
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ISBN: 978-9943-8579-0-2



DOI: <https://doi.org/10.5281/zenodo.7060384>



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Икрамов таҳрир остида. -
Фарғона политехника
институти. AL-
FERGANUS, 2022. – 184 б.
ISBN 978-9943-7707-5-1



DOI: <https://doi.org/10.5281/zenodo.6618980>





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Yu.Yu.Xusanov,
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AL-FERGANUS, 2022. 280
b.

ISBN 978-9943-7707-1-3

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maxsus ta'lim vazirligi
huzuridagi Oliy, o'rta
maxsus va professional
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E.T.Mamurov,
S.M.Yusupov,
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AL-FERGANUS, 2022.-
150 b.

ISBN 978-9943-7707-0-6

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MANAGEMENT OF INNOVATIVE ACTIVITIES OF BUSINESS ENTITIES IN INDUSTRY

MONOGRAPH



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DOI: <https://doi.org/10.5281/zenodo.6475830>





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К.Р.Хонкелдиева.-
Фарғона политехника
институти. Фарғона: AL-
FERGANUS, 2022.-166 б.
ISBN: 978-9943-7707-7-5



DOI: <https://doi.org/10.5281/zenodo.6759902>



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институти. AL-
FERGANUS, 2022. – 170 б.
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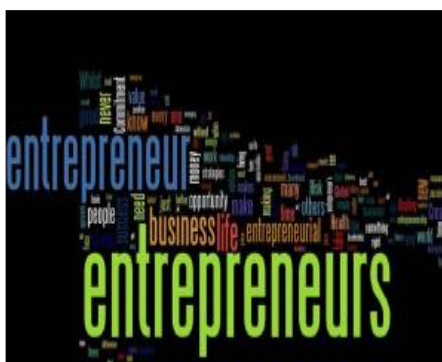
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INSTITUTIONAL TRANSFORMATION OF THE
ENTREPRENEURIAL SECTOR

Monograph



Fergana - AL - FERGANUS - 2021

DOI: <https://doi.org/10.5281/zenodo.5457089>





M.S. Ashurov,
K.I. Kurpayanidi

RAQOBATBARDOSH MILLIY INNOVATSIYA
TIZIMINI SHAKLLANTIRISH
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Monografiya



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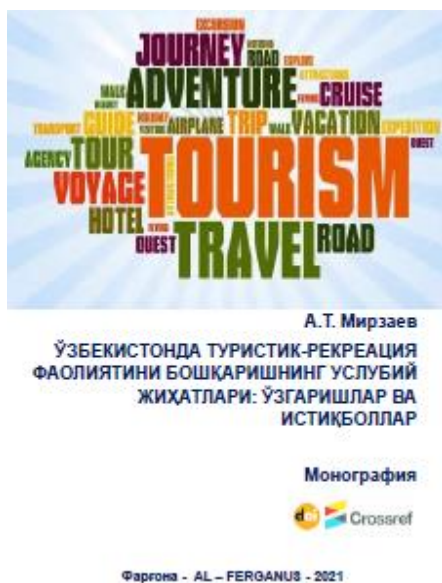




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КОРПОРАТИВ БОШҚАРУВНИ ИННОВАЦИОН
ПАРАДИГМАСИ: МЕТОДОЛОГИЯ, ТАЖРИБА
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