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SR. NO.	PARTICULAR	PAGE NO
1.	CONCEPTUAL DIRECTIONS OF SMALL BUSINESS AND PRIVATE ENTREPRENEURSHIP DEVELOPMENT Imomov Shaxzod Ahadovich	5-7
2.	FUNDAMENTALS OF SCIENTIFIC, PHILOSOPHICAL AND CREATIVE ACTIVITY IN CENTRAL ASIA Mohinur Isakova	8-13
3.	THE DEVELOPMENT OF CLASSICAL POETICAL GENRES IN KOKAND LITERARY ENVIRONMENT Gulbakhor Saidganieva	14-16
4.	CHANGE AND TRANSITIONAL PERIODS IN SPORT Norboyev Nabijon Narziqulovich	17-19
5.	THE NECESSITY OF NATIONAL SECURITY AND STABILITY IN DEMOCRACY Jamila Matkarimova	20-23

CONCEPTUAL DIRECTIONS OF SMALL BUSINESS AND PRIVATE ENTREPRENEURSHIP DEVELOPMENT

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ABSTRACT

The growing small business and private entrepreneurship in our country is a relatively young sector of our national economy. The basis for developing small business and increasing its competitiveness in our country is the creation of a legal institutional system. We believe that it is very important to organize job fairs for small businesses and private entrepreneurs in the labor market, to promote them in every possible way. In short, the development of entrepreneurship will solve the problem of employment, especially for women and rural youth, significantly increase the income of families and increase the welfare of the entire population of the country.

KEYWORDS: *Employment, Implementation, Enterprises, Organizations,*

INTRODUCTION

The development of small business and private entrepreneurship is one of the important factors in ensuring the well-being of the population and the solution of the problem of employment. This means that small business and private entrepreneurship will flourish. Before we get into that, let's look at the meaning of the word service. Because there are different views on the meaning of the word service. "Service" is derived from the English word "service" and means "public service". The Russian-Uzbek dictionary says "service - service (service, service)." Apparently, the word service is synonymous with the field of service.

World experience shows that in many countries with sustainable economic growth, the share of employees in the service sector is not less than 50%, and this is due to the promotion and support of social and market infrastructure, intensive factors and labor productivity. through the development of material production industries.

To date, the Uzbek economy has entered a stage of development based on innovative factors. In this process, it operates on the basis of existing organizational, legal and socio-economic conditions. Small business owners and private entrepreneurs are also making a significant contribution to the development of the industry and the implementation of market reforms.

By the Decree of the President of the Republic of Uzbekistan No. 4947 of February 7, 2017, the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021 was approved. Clause 3.4 prioritizes the reduction of state participation in the economy, protection of private property rights and strengthening its priority position, continuation of institutional and structural reforms aimed at stimulating the development of small business and private entrepreneurship, and clause 4.1 prioritization of employment and real incomes. tasks.

The growing small business and private entrepreneurship in our country is a relatively young sector of our national economy. It plays an important role in creating new jobs, reducing unemployment, improving living standards, socio-economic development of our country. To support these entities, it is necessary to form and develop the infrastructure of banks, firms, companies, enterprises and organizations. We came to this conclusion after comparing the programs of a number of developed countries to support small business and private entrepreneurship.

The comprehensive measures taken to further improve the business environment in our country allow for the rapid development of small business and private entrepreneurship and sustainable economic growth.

In comparison, the share of small business in the economy was 78 percent in Japan, 71 percent in Italy, 69.5 percent in Germany, 56 percent in the United Kingdom, 54 percent in the United States and 25.6 percent in Russia. In order to increase the level of employment of our compatriots, a database of vacancies has been formed between the regional employment centers and government agencies. However, such a database has not been established between these centers and private enterprises, firms, entrepreneurs, and entities that create new jobs in general.

To summarize, we would like to emphasize that the small business and private entrepreneurship sector:

- socio-economic development of the country;
- create new jobs based on innovative technologies;
- increase the level of employment;
- to improve the living standards and quality of life of the population;
- should serve to train highly qualified and mature specialists in the process of employment of all segments of the population

In turn, to support small business and private entrepreneurship, it is necessary to develop the infrastructure of banks, firms, companies, enterprises, organizations, increase the number of enterprises and increase their economic efficiency.

At present, support for small business and private entrepreneurship remains one of the priorities of public policy. The basis for developing small business and increasing its competitiveness in our country is the creation of a legal institutional system. We believe that it is very important to organize job fairs for small businesses and private entrepreneurs in the labor market, to promote them in every possible way. Their goal is for job seekers to receive accurate and timely information about the vacancies offered, the demand in the unstable labor market, the direction of education in new professions. assistance.

Another important aspect of small business and private entrepreneurship is that in a highly competitive environment, they are constantly forced to develop and have to adapt to current market conditions, and their superiority over other businesses is a source of increased profits. Because the market economy requires everyone to work hard to make people live the way they want to live.

Since the development of small business and private entrepreneurship is in the interests not only of the country's economy, but also of every citizen, the implementation of the above measures will contribute to the further development of small business and private entrepreneurship in the economy.

Encouraging private entrepreneurship in the service sector in Uzbekistan is one of the key strategic factors in the socio-economic development of the country.

Private entrepreneurship is a potentially effective tool for developing family business and entrepreneurial skills and adapting them more quickly to market forces. By enabling families to own property not only in their own workforce, but also in their own property, including manufacturing and services, the middle class is able to ensure the progressive development of society, interested in democracy and social stability lays the foundation for the formation of a social stratum.

It also has the right to own small business and private entrepreneurship, private (personal, family) property, means of production, hired labor and income from entrepreneurial activities. In the future, small business and private entrepreneurship will become the main subjects of economic relations.

In short, the development of entrepreneurship will solve the problem of employment, especially for women and rural youth, significantly increase the income of families and increase the welfare of the entire population of the country. This is, firstly, an important source of income for families through employment and the basis for the formation of the property class, and secondly, it will increase the living standards of the population by meeting the needs of the domestic market for services.

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FUNDAMENTALS OF SCIENTIFIC, PHILOSOPHICAL AND CREATIVE ACTIVITY IN CENTRAL ASIA

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ABSTRACT

This article examines the development of scientific, philosophical and creative activity in Central Asia from the end of the VI century BC - the beginning of the V century to the XV century. The objective and subjective effects of these developmental causes are analyzed. The development of secular and religious science is explained. It was further emphasized that the system of statehood of Amir Temur and the result of his prudent policy led to the development of science and science. A.Temur's diplomatic relations between East and West served as the basis for the next period and prosperity.

KEYWORDS: Zoroastrianism, The Book "Avesto", Islam, Science, Thinkers, Amir Temur, The Kingdom, Diplomatic Relations, Creative Activity

INTRODUCTION

The peoples of Central Asia have creatively developed various forms of economic activity, various types of crafts, culture, art, law and science since ancient times. The end of the 6th century BC - the beginning of the 5th century saw the introduction of the Aramaic alphabet into the region. The Khorezmian and Sogdian scripts were formed on the basis of this alphabet. The literature and folklore of the peoples of Central Asia also began to take shape at that time.

Patriotism, courage and devotion are praised in the first, ancient monuments of Central Asian folklore, in the epics of the Saks and Sogdians. The heroes of the epics go through all sorts of trials in the way of fulfilling their duty and defending their dignity, renouncing their personal well-being, defending the independence of their tribesmen, and not sacrificing their lives in this way. Some aspects of Sak folklore are also preserved in the folklore of Uzbeks, Karakalpaks, Turkmens and Tajiks.

Zoroastrianism emerged in Central Asia from the 6th century BC and ruled until the 3rd century AD. The sacred book of the Zoroastrians is the Avesto, the material of which has been collected for almost two thousand years. The Avesto states that the universe consists of earth, ocean, sky, sphere of light, and paradise. In the ancient layers of this work, the ideas of democracy and the protection of the interests of peasant communities stand out. Zoroastrianism, which emerged in the sixth century BC, was imbued with the spirit of reform. This is reflected in the ideas of agrarian reform. The play expresses condolences to the people suffering from violence and looting, and calls for law and order. Zoroastrianism reflected a more deeply developed system of legal and spiritual life of the society of that time. In Zoroastrianism, piety, diligence, justice, impartiality, good thought (gumata), good words (gukta) and good deeds (gvarishta) are praised. Zoroastrian morality required man to be physically and spiritually pure. Zoroastrianism was to commit six different crimes: theft and robbery, encroachment on another's property, to refrain

from other similar acts, and to take care of women, fertile lands, water sources, property, family, and children. Later, in the II-III centuries AD, Manichaeism emerged on the basis of Zoroastrianism. Manichaeism embodied the ideas of Zoroastrianism and Christianity, and as one of its directions, the spread of Mazdakism in the V century is noted in the scientific literature. In these teachings, the traditions of the struggle of good against evil, the closeness to the ideas of monotheism are seen.

In the late seventh and early eighth centuries, Central Asia came under the rule of the Arab Caliphate. Here, the youngest of the world's religious systems, Islam, spread and took deep root. The spread of the religion and worldview of Islam has led to the development of all areas - crafts, art, science, law, politics and culture. Islam, the largest religious system in the world, serves as a social and cultural regulator. In the Muslim community, all aspects of human and social life are regulated by the holy book - the Qur'an, a collection of stories about the life and work of the Prophet Muhammad - hadiths, the sunnah of Muhammad's life as a religious and spiritual example. The whole Muslim community and every Muslim follows the sunnah in solving their vital problems.

Fiqh is the main source of Muslim law. Fiqh is a set of Muslims' ideas about law and jurisprudence, jurisprudence, and a set of rules of conduct that govern the actions and relationships of Muslims. The Shari'ah, that is, the right path to the goal, is inextricably linked with fiqh. Sharia is a set of legal norms, rules of conduct and principles of Muslims. Adherence to these rules means leading a Muslim to paradise, to live a righteous life that is pleasing to Allah. Sharia is a divine law that is conveyed to people through the Qur'an, Sunnah and hadiths. The Shari'a regulates the rules of religious belief, the forms of human relations, and the rules of liability for violation of the above-mentioned rules. In the public consciousness of Muslims, the Sharia is perceived as a Muslim way of life, a perfect set of rules of conduct for all walks of life.

Central Asian thinkers have made a significant contribution to the development of Islamic law and sociology through their creative work. In particular, the great hadith scholar Imam al-Bukhari created the most perfect collection of hadiths. To do this, he interviewed more than a thousand people, wrote more than 600,000 stories about the life of the Prophet Muhammad, selected the most authentic 7,300 of them, and included them in his hadiths. Bahovuddin Naqshband and Ahmad Yassavi are the largest representatives of Sufism in Central Asia, the founders of the Naqshbandi and Yassavi sects. Sufism sees in man the embodiment of the divine and the worldly; man is the most perfect being in the universe, he embodies the whole being. Man, the guardian of theology, is able to return to his true "I" by uniting with Allah. Sufism pays great attention to psychological analysis, trying to reveal the root causes of human actions. Creation and knowledge are considered divine revelations sent to man. The Yassaviya sect pays special attention to the world of observation and meditation.

The great thinkers of the Middle Ages, al-Farghani, al-Khwarizmi, al-Farabi, Abu Ali ibn Sina (Avicenna), whose students and followers lived in the Middle Ages, were called peripatetics in philosophy. That is, the followers of the great Aristotle developed the doctrine, deism - a philosophical doctrine that recognizes the existence of God as the first cause of the universe, pantheism, which brings together the concepts of "God" and "Nature", dualism in the theory of knowledge. Indeed, they followed the theory of dual truth - the truth of divine revelation and the

truth of scientific creation. Eastern peripatetics were talented, creative people, encyclopedic scholars of their time.

The great medieval scholar Ahmad al-Farghani is mentioned as one of the most famous astronomers in the world. Madhal un-nujum (Fundamentals of Astronomy), which brought him such great fame, describes the foundations of astronomy at that time. This work was translated from Arabic into Latin in the twelfth century and served as the main textbook on astronomy in Europe for more than three hundred years. Al-Farghani served in Baghdad at the famous Bait al-Hikma academy, founded by Caliph al-Ma'mun. Al-Farghani's work "Madhal un-nujum" has an encyclopedic character. It describes the basics of astronomy, the model of the structure of the world, the theory of the motion of celestial bodies, as well as the Muslim, Greek and Persian calendars. In his work, the scientist showed that the Earth has a spherical shape. Al-Farghani wrote a treatise on astronomical instrument - astrolabe, its structure and rules of use. Al-Farghani also left a deep mark on the history of geography. In his pamphlet The Seven Climate Accounts, he listed countries and cities according to their climatic and geographical conditions. He also wrote a practical guide to making and using a sundial.

Al-Farghani's work has a deep, encyclopedic character in all respects, and the results of his scientific research have not lost their significance to this day. The great medieval thinker and encyclopedist Muhammad ibn Musa al-Khwarizmi made a great contribution to the development of mathematics, astronomy, trigonometry, algebra, geography and philosophy. He was formed as a scholar in his native Khorezm, worked in Marv and Baghdad, and during the reign of Caliph al-Ma'mun headed the scientific center at Bayt al-Hikma. Al-Khwarizmi is the author of many scientific works, such as "Zij" (in two editions), "Book on Indian Accounting", "Historiography", "Geographical work", "Book on the structure of the earth". Al-Khwarizmi laid the foundations for algebra and the mathematical theory of algorithms. The basic rules of these doctrines are given in the book "A Brief Description of Algebra and Almukhaballa."

This book describes the methods, techniques and algorithms for solving six different linear and quadratic equations, measuring the area and sides of various triangles, rectangles, pyramids. In this book, al-Khwarizmi considered the methods of calculating interest on profits, the calculation of inheritance, the calculation of income from trade, various issues related to inheritance. The book combines pure mathematics, law and economics. Many generations of Eastern and Western scholars have been educated by this work of al-Khwarizmi.

The great thinker Abu Nasr al-Farabi made a great creative contribution to the development of medieval Eastern philosophy. Al-Farabi studied in Tashkent (Shosh) and Bukhara, and created his great works in Baghdad and Damascus. Al-Farabi, who knew more than seventy languages and dialects, was a great peripatetic of the East, translated the works of Aristotle, Plato, Galen, Plotinus and other Greek thinkers into Arabic and wrote in-depth and original commentaries on them. Al-Farabi was recognized as "Aristotle of the East" and "Second Teacher" during his lifetime. Al-Farabi is the author of more than 160 works on philosophy, logic, ethics, mathematics, natural sciences, law, music theory, poetics, the social structure of a just society (a pamphlet on the "City of Noble People"). Al-Farabi was the first to categorize certain sciences in his time, to systematize the scientific knowledge of that time. Philosophical problems occupy a leading place in Al-Farabi's scientific work. According to him, man is the highest achievement of nature. Man is capable of knowing and creatively mastering the world around him with his

intellect. Al-Farabi's ideal is a just society ruled by an enlightened ruler, free from violence, oppression and war, based on the friendship and mutual support of citizens. The problems of humanity, the perfection of man and humanity, the ways to achieve common happiness, the highest virtue are at the center of Al-Farabi's socio-political views.

Al-Farabi recognizes science as a means of knowing existence. In the system of sciences, logic comes first, after all, it is the basis and criterion of reason. Spirit, intellect, contemplation are the highest stages of human spirituality. One has to master the sciences in order to acquire knowledge and accumulate it, because it is an indicator of one's knowledge. Philosophy encompasses various branches of natural science and reveals the deepest, most general properties of being. A person's character, upbringing and education, spiritual and moral upbringing are of great importance in the formation of a person.

Abu Ali ibn Sina is a great thinker and encyclopedic scholar of the East who lived and worked in the Middle Ages, the "King of Philosophy and Medicine." He created his first scientific work at the age of 17. Ibn Sina's first philosophical work, *The Study of Spiritual Powers*, was also written at that time.

Ibn Sina's scientific legacy covers all areas of human knowledge of his time. *The Laws of Medicine*, the 22-volume *Book of Healing*, the *Book of Knowledge*, the *Shelter*, and the *Epic of Medicine* are Ibn Sina's greatest works. His works in the fields of logic, philosophy, poetics, ethics, literature have survived. Ibn Sina puts the natural and social environment first in human upbringing and life. Ibn Sina shows that man's intellect can influence his destiny, for man, unlike the animal, is able to perceive his actions with his mind. He considered philosophical and ethical concepts such as goodness and evil, human humility, spirituality, will, labor. Ibn Sina, who followed in the footsteps of Aristotle and al-Farabi in philosophy, recognized nature, the external world, as eternal. "There is no abstract body shape without matter," he pointed out. Movement is inherent in matter, it is a changed form of bodies. The existence of the universe is related to the eternal God, but the material world, which came into being from God, is as eternal as God. In his scientific work, Ibn Sina paid great attention to the logical construction of thought, the accuracy of the methods of proof and proof, acknowledging that emotional perception plays a major role in cognition. According to him, the principle of unity of experience and logical thinking, experiment and intellect is important in scientific knowledge.

After the liberation of Central Asia from the Mongol invaders, Amir Temur ruled here from 1370. He built a strong centralized state. Amir Temur focused his creative potential, his ability as a commander, politician and diplomat, on strengthening statehood, ending conflicts and feudal disintegration. *Temurnoma* is a wonderful philosophical and spiritual monument of that period. The play describes the formation of the army, the moral and legal norms of relations in the army, the structure of the state, the principles of just and demanding government, the attitude to its own people and citizens of other countries, military allies, enemies, prisoners of war and more. This was the true code of ethics and law of the Amir Temur era.

During this period, Central Asia saw economic growth in agriculture and urban crafts. Interest in spirituality, creativity, crafts, culture, art and science, including philosophy, is growing. The philosophical thinking of Timur and the Timurids is characterized by the appeal to religious and secular knowledge, the pursuit of the study of nature, the restoration of the creative and cognitive

abilities of all, the restoration of high spiritual qualities of man, the promotion of humanity, universal and national ethical values.

Sa'duddin Taftazani, Jurjani, Ulugbek, Abdurahmon Jami, Nizomitdin Mir Alisher Navoi and other great thinkers made a worthy contribution to the development of science, philosophy and culture of that period. Muhammad Taragay Ulugbek, Timur's beloved grandson, became a great scientist - astronomer, mathematician, lawyer, historian, politician and diplomat. He ascended the throne of Samarkand at the age of fifteen, and after the death of his father Shahrukh ruled the Timurid kingdom.

Ulugbek built madrassas and libraries in Samarkand, built a world-famous observatory, sponsored great thinkers, scientists and writers. The New Astronomical Tables, created by Ulugbek and his school of astronomy, were recognized worldwide, translated into Latin, and published in Oxford in 1665. Mathematically, Ulugbek wrote a treatise on determining the sine of a degree. Ulugbek's genius as a historian is reflected in the work "History of the Four Nations". Ulugbek was fluent in Arabic and was interested in law, logic, literary theory, and the theoretical foundations of music. At the age of 55, Ulugbek became a victim of a political conspiracy organized by his son.

Alisher Navoi, the founder of Uzbek literature and a public figure, combined his most important epics with Navoi's Hamsa. These are the epics Hayratul-abror (1483), Farhod and Shirin (1484), Layli and Majnun (1484), Sa'bai Sayyar (1484), and Saddi Iskandariy (1485). Poets such as Nizami Ganjavi and Abdurahmon Jami had a great influence on Navoi's work.

During his tenure as Prime Minister, Alisher Navoi was active as a public figure, built schools and hospitals, and sponsored poets, artists, musicians, and scientists. In his work, Navoi praised man's love of work and creativity, his freedom and hard work. As a great humanist, Navoi condemns oppression and violence. According to Navoi, the people should have been ruled by a just, enlightened ruler. He pointed out that the human race is one and all nations are equal, and that the meaning of human life is labor and creativity.

In his work, Navoi paid great attention to the issues of morality, in his poems he paid great attention to the issues of justice, humanity, humility, wisdom, honesty, truthfulness, friendship and cooperation of peoples. The heroes of Navoi's epics strive for knowledge, study sciences, unravel the mysteries of nature, bring happiness to people. His socio-philosophical views are imbued with deep rationalism and humanism, focused on serving man, finding a just and reasonable social structure of society.

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THE DEVELOPMENT OF CLASSICAL POETICAL GENRES IN KOKAND LITERARY ENVIRONMENT

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ABSTRACT

In particular, we can find the rebirth of the mukhammas genre, many examples of which in the works of our famous poets who created during the independence. The permanence of this genre is mainly reflected in the works of poets of the Kokand literary environment. Classical genres began to be replaced the by forms which came under the influence of Western literature. The penetration of European literary genres into both poetry and prose and the emergence of dramaturgy changed the literary concepts, and thus new literary traditions emerged. The role of the poets of Kokand is thought to be huge in maintaining its permanency and in enriching it, and it has become one of the main features presenting Kokand literary environment.

KEYWORDS: *Enriching, Penetration, Compiled*

INTRODUCTION

As literary genres permanently evolve, the system of genres is updated as well. In this regard, Uzbek literature has passed through great changes in the last century. Classical genres began to be replaced the by forms which came under the influence of Western literature. The penetration of European literary genres into both poetry and prose and the emergence of dramaturgy changed the literary concepts, and thus new literary traditions emerged. However, this did not happen at the expense of the complete disappearance of the genres of classical literature.

The attainment of national sovereignty, the change of the system and the period brought new tones to the literature, and to a certain extent, returned the traditions and genres of classical literature. In particular, we can find the rebirth of the mukhammas genre, many examples of which in the works of our famous poets who created during the independence. The permanence of this genre is mainly reflected in the works of poets of the Kokand literary environment. From the time of Umarkhan (Amiriy) to the present day, beautiful examples of this genre have been created in the works of the poets. Even in the middle of the twentieth century, when the genres of classical poetry were in danger of becoming history, the main genres in the works by poets of the Kokand literary environment kept on flourishing.

For the period of independence, many genres of classical literature have been reborn. For example, mukhammas emerged as a genre that had a strong place in lyric poetry in the period of independence. The takhmises and mukhammas dedicated to the ghazals written by such poets as Alisher Navoi, Fuzuli and many other authors are found in the works by Azizi (academician Azizhon Qayumov), Kamil Jura, Khabibullo Said Ghani and Anvar Yunus who considered themselves the followers of Navoi and who were the representatives of Kokand literary environment.

Moreover, Aziz Qayumov's collection "Worshipping Navoi"¹ contains 36 takhmises dedicated to Navoi's ghazals. Later, a complete collection of the poet's mukhammas and other poems was republished.²

In 1991, Khabibullo Said Ghani's takhmises for Navoi's three ghazals were published.³ Among them, the mukhammas related to the first ghazal of "Khazoyin ul-maoniy", which begins with the lines "Ashrakat min aksi kasi anvorul khudo", became more popular, and several commentaries were written on it.⁴ It is not known whether a famous poet of the past had a mukhammas to this ghazal for centuries. Through the first paragraph of the following verse, we can see that the poet's lyrical experience is close to Navoi's ghazal in terms of rhythm, rhyme, sentence structure, content and ideas:

*Shamsi anvar shulasidin khar taraf rangin navo,
Olama khar jilvasidin yogilur khamdu sano,
Tebratur nurlarni boda subkhidam nekbinhhavo,
«Ashrakat min aksi shamsil kasi anvorul khudo»,
Yor aksin mayda kor deb jomdin chikdi sado.*

Azizkhan Kayumov's takhmis to this ghazal was also published in his books. Being loyal to the tradition, we encounter such a difference that in the first three verses of Khabibullo Said Ghani's takhmis were written in Uzbek, while Azizkhan Qayumov wrote the first three verses in Arabic. It means that he strictly followed the rule of writing mukhammas. However, the difference between the two authors is not only formal, but also in their understanding and perception of Navoi's artistic world and his poetic thinking. The issue of poetic skill and art is also the basis of arousing the reader's pleasure ...

The poet Kamil Jora, who compiled a modern divan called "Rosary of love", also wrote takhmises and muhammas to the ghazals the authors of which are Lutfiy, Nodira, Charkhiy, Sabir Abdulla, Surmaniso, Erkin Vahidov, Abdulla Aripov, Habibullo Said G'ani and Ergash Mukhammadjanov.⁵ Apparently, the poet not only chooses ghazals from the works of past poets, but also pays great attention to the works of his contemporaries, referring to the ghazals close to his heart.

The books "I miss you" and "Amulet of love" by Anvar Yunus⁶ include the takhmises written to Atoi, Lutfi, Navoi, Fuzuliy, Babur, Mashrab, Khuvaydo, Ogakhi, Amiriy, Uvaysi, Nodira, Muqimiy, Furqat, Zavqiy, Khamza, Khazini, Charkhiy, Abdulla Oripov, Erkin Vakhidov, Jamol Kamol, Akhunjon Khakim, Komil Jura, Khabibullo Said G'ani, Zukhro Alieva, Karima Ashurova's and his own ghazals. In the poet's work we see that, along with the authors' ghazals of the past, he often refers to the works of his contemporaries.

Mansur Abdullo, the author of a range of poetical collections and several ghazals, contributed to the development of the genre by writing his independent mukhammas and on the other hand takhmises to the ghazals by Javdat and Uvaysiy.⁷

As a conclusion it can be noted that mukhammas is one of the main lyric genres not only in classical literature, but also in modern Uzbek poetry. The role of the poets of Kokand is thought

to be huge in maintaining its permanency and in enriching it, and it has become one of the main features presenting Kokand literary environment.

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CHANGE AND TRANSITIONAL PERIODS IN SPORT

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ABSTRACT

Change can be defined as ‘an act or process through which something becomes different’. Within sport, athletes go through many changes and ‘transitional periods’; “an event or a non-event which results in a change in assumptions about oneself and the world and, thus, requires a corresponding change in one’s behaviour and relationships” Success through each transition is undermined by individual differences, in relation to how an individual views change and copes with the problems that arise. For instance, one player may struggle playing under a new coach, whereas another may thrive under the experience.

KEYWORDS: *Athletes, Psychological Development, Social Development, Transitional Periods, Acceptance, Dejection, Denial*

INTRODUCTION

Everything within our lives is subject to change; whether it be our looks, where we live, or our friendship circle. In sport, as an athlete develops and progresses it is likely that they are going to experience changes, such as who they are being coached by, their teams, or in some cases, the country they train in. Change can be defined as ‘an act or process through which something becomes different’. Within sport, athletes go through many changes and ‘transitional periods’; “an event or a non-event which results in a change in assumptions about oneself and the world and, thus, requires a corresponding change in one’s behaviour and relationships” (Schlossberg, 1981).

For athletes wishing to pursue sport at an elite level, dealing with and being flexible to change is crucial. Wylleman and Lavallee (2004) propose four transitional phases an athlete experiences throughout their life, in regards to:

- 1) Athletic career (e.g., initiation into a sport, injury, retirement).
- 2) Psychological development (e.g., moving from adolescence into adulthood, recreational play to competition).
- 3) Social development (e.g., adapting to a new coach, new teammates).
- 4) Educative and professional development (e.g., moving from novice to professional, college to university).

Success through each transition is undermined by individual differences, in relation to how an individual views change and copes with the problems that arise. For instance, one player may struggle playing under a new coach, whereas another may thrive under the experience. These individuals who find change beneficial tend to be optimistic and see change as a new challenge and opportunity to achieve. On the other hand, those who are pessimistic towards change, or feel

cautious towards change, may struggle to adapt through each transition. Poor awareness and lack of ability to cope and adapt may result in feelings of anxiety and discomfort (Alfermann and Stambulova, 2007). This supports the famous words of Arnold Bennet, who once said that “any change, even a change for the better, is always accompanied by drawbacks and discomforts”. There are thought to be five stages we go through when facing a change, and as we go through these stages it is thought that we progressively desensitized from the change (Zutphen, 2008). The five stages consist of:

- 1) Denial: the initial fight against the new proposal of change.
- 2) Anger: the feeling of insecurity and frustration against the changes
- 3) Dejection: the depressed state an individual feels when recognising that a change is going to occur.
- 4) Acceptance: knowing that change is going to happen and preparing for it.
- 5) Learning: reflecting on the idea that change may be beneficial on performance.

Many individuals fear change and the unknowingness of the future. This fear stimulates pessimistic beliefs about the outcome change brings about, due to familiarity bias about the security of the presences (Cao, Han, Hirshleifer and Zhang, 2011). In regards to sport, an example of this fear of change could be moving to a different team. Insecurity arises from this change, which can stimulate anger and frustration, which can ultimately be detrimental in an athlete's performance, in regards to consciously forcing performance, overtraining and thus causing injuries. On the other hand, accepting change and recognising that change can be beneficial can result in a positive transition and overall boost in self-confidence. An example of this is being promoted within rooster of a team; going from bench warmer to starting line-up.

Sporting events have played pivotal roles in communities around the world throughout history. Today, contests pushing physical limits are more popular than ever before. As interest in health and longevity continues to rise, and governments and businesses continue to see sporting events as sound investments, sports will play a vital role in society for the foreseeable future.

At no other time in history have sports played such a dominant role in daily life. Thanks to the prevalence of the internet and television, adults and children alike consume sports at an astonishing rate. When we are not physically involved in sports, we play them via video games or in fantasy leagues, and we watch them on TV. The celebrity status of top athletes speaks to the importance we attach to sporting events.

Athletic endeavors, both amateur and professional, have a tremendous economic, political and cultural influence on our society. Watching and playing sports provide ways to escape the stress of our daily lives and come together as a community. Hosting sporting events can boost tourism and revenue for a city. Sports in society can even influence our understanding of gender roles and socio-economic issues, and they can help frame city-, state- and national identity.

Sports' immense effect on culture is especially evident among those who may not enjoy playing or watching sports—these people often still know the names of key players, and they may still take national pride in Olympic medals. No matter your individual involvement, sports generally provide everyone in a society with some form of a shared story and a shared goal.

In fact, sports in society are so vital that the United Nations (UN) has declared them a human right: “Sport and play are human rights that must be respected and enforced worldwide; sport has

been increasingly recognized and used as a low-cost and high-impact tool in humanitarian, development and peace-building efforts.”

While the UN recognizes that sports can also, at times, negatively influence society with corruption, scandal and the incitement of violence, their positive influence far outweighs their negative aspects: “Sport has a unique power to attract, mobilize and inspire. By its very nature, sport is about participation. It is about inclusion and citizenship. It stands for human values such as respect for the opponent, acceptance of binding rules, teamwork and fairness, all of which are principles which are also contained in the Charter of the United Nations.”

Physical activities like sports, whether for recreational, professional or educational purposes, are not merely about fitness or victory; above all, they are an essential building block of a prosperous and healthy society. Much like a country’s educational system, media or political and social movements, sporting events bring disparate people together by strengthening ties and celebrating the common ideals of fairness, sacrifice and hope. Sports in society remind us that following prescribed rules does not have to be boring and that we must always carve out a place for fun in our lives.

The importance of sports in society extends to those who make a career in sports in other ways than playing on a professional team. To follow this path, many professionals earn a master’s degree in sports management. The program is ideal for individuals who enjoy exploring the cultural, economic or sociological sides of sports. For example, in its online Master of Science in kinesiology with a specialization in sport management degree program, Louisiana State University offers a course titled “Social Issues in Sports,” which provides an in-depth examination of the role of sports in society and highlights key issues in professional sports.

A master’s degree in sports management could be a good choice for those who enjoy exercising their minds as much as their bodies

To conclude, change is natural occurrence in life which everyone experiences, whether they are consciously aware of it or not. Athletes may experience many changes throughout their careers, whether planned, such as a change of club, or unplanned, such as becoming injured. The way in which an athlete responds to changes and transitional periods throughout their career is very much undermined by individual differences, such as their personality. With this in mind, coaches should be aware that every athlete may respond differently to change, meaning their approach should be individually adapted.

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THE NECESSITY OF NATIONAL SECURITY AND STABILITY IN DEMOCRACY

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ABSTRACT

This article discusses the growing complexity of national security in democracies and democratization processes. The importance of each country's national development model in ensuring national security has also been studied.

KEYWORDS: *Democracy, National Security, Stability, Thinking, Spiritual Values, Social Distance*

INTRODUCTION

The German philosopher and thinker I. Kant put forward the idea that "democracies do not fight each other." According to this principle, as democratic systems proliferated and the number of states that chose democracy expanded, the threat of war as a destructive social reality diminished, and there were various opinions and ideas that war itself could diminish. Unfortunately, observing the current situation and processes, we see that the views expressed are not very accurate.

As we can see, there is a specific problem, both theoretical and practical, that if the solution is not found, we will not use the word "world development" in consumption for a long time. There are a lot of opinions and comments on this issue. If 200 years ago, democracy was so controversial and a process of democratization that many aspects of it were not properly revealed and understood, the second is that today, human intelligence and the accumulated democratic experience are in the way of group intentions. It is appropriate to associate it with the proliferation of capable and ready-made forces.

In general, on the one hand, there is no contradiction between democratization, ie the growing participation of citizens in the decision-making process, and on the other hand, there is no contradiction between national security. Ideally, as democracy deepens, its contribution to the security of citizens should increase. But today, under the banner of "spreading democracy", its violent introduction and other mistakes, the establishment of democracy in anti-democratic ways, have a negative impact on the national security environment of certain countries. In the end, unnecessary difficulties and protests for the life and activity of the citizen, the state and society are growing. Even developed democracies are "suffering" from the negative impact of targeted democratic processes on public safety.

There are many opinions of experts and scholars about democracy. Because democracy as a social process requires new approaches to itself at each new historical stage. But the oldest and most important definition among them is that it is "people's power." If we consider it as a

complex that reflects the noble aspirations of the people, we must understand that democracy is aimed at the most peaceful and secure life necessary for humanity.

No matter how diverse, sometimes conflicting, opinions have been about democracy, this is one of the reasons why an individual's desire for it is so stable and strong. But not everyone approved of it, and the process continues today. The great thinker Aristotle called democracy "the worst form of government" or "democracy is one of the worst forms of government." According to Churchill, "Humanity is now expressing its propensity for democracy because it has not invented another preferred form of governing society." Gaddafi has said that democracy is the best way to ridicule humanity.

I mean, it can be said that democracy, which is a huge flight of human intellect and life activity, i.e. a high peak, needs protection as one of the main guarantees of security. That is, a democracy that is theoretically flawless, constantly evolving, and socially seemingly irreplaceable is experiencing many difficulties in a practical environment. The most fundamental fundamental dilemma here is; on the one hand it is related to the theory of democracy, and on the other hand to the widening gap between its practice.

It is noteworthy that a twentieth-century thinker and politician, Jawaharlal Nehru, expressed his views on Indian democracy. In particular, he lamented that the multi-party anarchy that is taking place in many ways within the framework of the "Western model" has had a negative impact on stability and security at a turning point in India's history, and that its solution remains problematic. One of the main reasons for the "relatively low level of general security" in today's complex world is that in an entirely new social and political environment, people and even those responsible for politics are still unable to abandon their traditional way of life and thinking. It is the fact that new threats and threats to the life of society and the state are being overcome by old methods and the need for security and stability is not fully understood.

An opinion expressed by Polish academician Josef Glomb is noteworthy. "What people today think of a political and social crisis, the author writes, is in fact a real intellectual crisis." [2, 2001, p.100] Many of the anxious processes in the New World are related to the "indifference of thinking" that is taking root in man. However, man is not able to solve the problems he faces.

It is a very rare event in the history of mankind, that is, a "great intellectual upsurge" is necessary for man today. Because he feels powerless to solve problems that are overflowing with new ones with old potential. What to do? To maximize military-strategic potential? If that were the case, the United States would have become a problem-free, peaceful country in the next 2-3 years, with military spending reaching an astronomical figure.

Conquer space? If so, the states that have access to space have ensured their stability, development and security, reached new heights in the use of the infinite potential of man, and, finally, the interests and security of man, the most important guardian of this height and perfection. would be. Spontaneously, so why is man still worried about today, tomorrow and the future? the question arises.

Perhaps it is necessary to give more priority to materiality, to strengthen the borders, to further increase the country's defense capabilities. However, the experience of development shows that every state that wants to ensure the security of its citizens, family and society must have a huge potential, that is, a "national model of development" that has stood the test of history. The path

and model of development based on national democracy is created only by the nation itself, its historical memory, in other words, "national geochronological thinking". As for Uzbekistan, it has clearly defined for itself the path of democratic development and building a civil society, and this goal is enshrined in our constitution. It is based on the universally recognized and fundamental principles of democracy and freedom. Many, if not all, peoples, nations or states, who have forgotten this simple truth under the influence of one factor or another, are well known in history and in today's generation. We can say that social distance is literally a security phenomenon, one of the fronts in the system of our personal interests that requires priority in itself.

The idea of the German thinker Immanuel Kant that "to go beyond civil rights and duties and to consider oneself a member of the world's civil society is the purest and most flawless idea that one can relate to one's place and status in this enlightened world." [8, 2002, p.19] Hundreds and even thousands of "salvation" claims have sprung up in the vast historical period from ancient Pax-Romano to Pax-America, leaving behind many ruins, innocent people, wrecked ruins, and howls of wolves. Therefore, there is no better way for nations and states to choose the path of development than to give them a wide range of opportunities and freedom. Only then will the world be safer.

From a synergetic point of view, it is necessary to understand that the world is made up of countless interconnected elements that enjoy each other's existence and tend to help each other. The opposite is to distance oneself, to be jealous of one another, to be ready to strike one another with an ax. In this regard, the "model of development" chosen by Uzbekistan and soon gained a serious international reputation is a clear manifestation of the pursuit of goodness, believing that it will fully serve the world and national security as a symbol of universal and national aspirations. The national model of development of Uzbekistan, while maintaining the stability of the world and goodness, will remain a central priority of our national security.

There seems to be a certain truth in the idea of Winston Churchill, an experienced politician, who once said, "We build buildings, and then the buildings start to build us." Given that the subject-subject relationship is a "unique harmony, a field of interaction" and that the human factor takes precedence in it, in the context of global democratic change, the political forces concerned must use it in the enlightenment of every society. Had events taken place in the way they had imagined, then the practice of using them immediately in pursuit of their strategic goals would not have become one of the dimensions of today's socio-political time frame.

In this regard, it is worth noting the views of two world-famous and well-known officials who have spoken at different times, but are surprisingly similar to each other. In particular, in March 2001, K. Powell said, "If we can adhere to the principles of our system and preserve them on a global scale, then we will be able to reform humanity for the happiness of mankind. Nowhere in the world is there a second idea that can compete with the ideology we are proposing, and it cannot be." In May 2005, former US President George W. Bush said, "Promoting democracy is one of my top priorities during my second presidency. . Today, freedom is gaining unprecedented development and spread across the globe - it is still a prelude. ... Millions of people in the Caucasus, Central Asia, and all regions are looking forward to great changes. And it will definitely happen."

At the same time, we were not interested in the claims of "salvation" inherent in the philosophy of two influential politicians, and in general of those who stood in line with them, as well as in the stumbling block in the face of success. And the international community seems accustomed to it. But for us, another aspect, that is, the ideological and strategic direction, is important.

The point is that the Euro-Atlantic countries, which are considered to be insecure in the world, are known to be facing a deep ideological, value and ideological crisis. Will their enormous military and economic potential be a complete guarantee for their stability and security? Is it possible to ensure national security by relying only on material things, ignoring spiritual values (patriotism, loyalty to the country and family, working for the future of children, etc.)? No. The great men of Europe have also spoken of this again and again with concern. Once upon a time, in the late eighteenth and early nineteenth centuries, in the anxious minds that began in Europe, the German poet Wolfgang Goethe wrote anxiously in his work, *The Office of the West and the East*.

The East, where Uzbekistan is located, has always been the only place where spiritual values are preserved. It is the same today. So, we believe that the basis of our stability, development and security is as great a spiritual power as this national idea.

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