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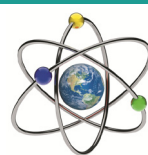
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- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
- 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
- 13.00.07 Ta'limda menejment
- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
- 13.00.09 Ijtimoiy pedagogika
- 07.00.00 Tarix fanlari
- 19.00.00 Psixologiya fanlari
- 01.00.00 Fizika-matematika fanlari
- 02.00.00 Kimyo fanlari
- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

M

AKTABGACHA VA AKTAB TA'LIMI

Pedagogika, psixologiya fanlariga ixtisoslashgan ilmiy jurnal



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A COMPARATIVE STUDY OF LINGUISTIC AND CULTURAL EXPRESSION IN UZBEK AND ENGLISH LITERARY DISCOURSE

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Abstract: This article investigates the essence of language as a cultural, artistic, and cognitive phenomenon in Uzbek and English literary discourse. Drawing on comparative linguistics, discourse analysis, and linguoculturology, it explores how language reflects a nation's worldview and how literary expression embodies cultural identity. The study reveals that the literary discourse of both Uzbek and English traditions represents a synthesis of universal human emotions and culture-specific values. Through the analysis of phraseology, metaphor, and translation, the research demonstrates that language functions not only as a communicative tool but also as an aesthetic medium for preserving collective memory and articulating philosophical thought.

Key words: language essence, literary discourse, Uzbek literature, English literature, linguoculturology, metaphor, phraseology, translation, discourse analysis, cultural worldview.

Annotatsiya: Ushbu maqolada tilning mohiyati madaniy, badiiy va kognitiv hodisa sifatida o'zbek va ingliz adabiy diskursida o'rganiladi. Qiyosiy tilshunoslik, diskurs tahlili va lingvokulturologiyaga tayangan holda, unda til millat dunyoqarashini qanday aks ettirishi va adabiy ifoda madaniy o'zlikni qanday mujassamlashtirishi yoritiladi. Tadqiqot natijalariga ko'ra, o'zbek va ingliz adabiy an'analari diskursida insoniy his-tuyg'ularning universalligi hamda milliy qadriyatlarining o'ziga xosligi uyg'unlashgan. Frazеologiya, metafora va tarjima tahlili orqali aniqlanishicha, til nafaqat kommunikativ vosita, balki jamoaviy xotirani saqlash va falsafiy tafakkurni ifodalashning estetik vositasi hamdir.

Kalit so'zlar: til mohiyati, adabiy diskurs, o'zbek adabiyoti, ingliz adabiyoti, lingvokulturologiya, metafora, frazeologiya, tarjima, diskurs tahlili, madaniy dunyoqarash.

Аннотация: В данной статье исследуется сущность языка как культурного, художественного и когнитивного феномена в узбекском и английском литературном дискурсе. Опираясь на сравнительную лингвистику, дискурс-анализ и лингвокультурологию, автор рассматривает, каким образом язык отражает мировоззрение нации и как литературное выражение воплощает культурную идентичность. Исследование показывает, что литературный дискурс узбекской и английской традиций представляет собой синтез универсальных человеческих эмоций и специфических культурных ценностей. Через анализ фразеологии, метафоры и перевода доказывається, что язык выполняет не только коммуникативную функцию, но и служит эстетическим средством сохранения коллективной памяти и выражения философской мысли.

Ключевые слова: сущность языка, литературный дискурс, узбекская литература, английская литература, лингвокультурология, метафора, фразеология, перевод, дискурс-анализ, культурное мировоззрение.

INTRODUCTION

Language serves as both the foundation and expression of human thought. In literary discourse, it transcends everyday communication and becomes a means of encoding emotion, morality, and national identity. The essence of language in literature is inseparable from the culture that shapes it; thus, every linguistic choice reflects a society's mentality and worldview. In Uzbek literature, poetic and moral expression are deeply intertwined with spiritual and collective consciousness. Classical authors such as Alisher Navoiy elevated the Uzbek language to a medium of philosophical reflection and moral instruction. Conversely, English literary discourse—from Shakespeare's intricate metaphors to Virginia Woolf's introspective narration—reveals a distinct focus on individuality and intellectual exploration ^[1].

Understanding the essence of language across these two traditions therefore requires an interdisciplinary approach combining linguoculturology, stylistics, and discourse analysis. This study seeks to uncover how language operates as both an aesthetic and cultural phenomenon in Uzbek and English literary works.



RESEARCH METHODOLOGY

This research employs a comparative-analytical and linguoculturological methodology that combines several interrelated approaches to explore linguistic and cultural phenomena in Uzbek and English literary discourse. The comparative linguistic analysis focuses on examining phraseological and metaphorical expressions found in representative literary texts of both traditions, identifying how similar or contrasting linguistic devices convey cultural meanings. Through discourse analysis, the study determines how structural, pragmatic, and stylistic features shape meaning within each linguistic and cultural context, revealing differences in communicative strategies and authorial intent ^[2]. The translation analysis component evaluates challenges that arise when rendering culturally bound expressions from one language to another, highlighting the role of linguistic relativity and cultural nuance in literary translation. In addition, the descriptive method is applied to interpret selected examples in their cultural and semantic contexts, allowing a holistic understanding of how language functions as a carrier of aesthetic and moral values. The materials for analysis include canonical works such as those of Alisher Navoiy, Abdulla Qodiriy, Shakespeare, and Wordsworth, as well as contemporary prose and poetry translated between Uzbek and English. Supplementary data are drawn from recent academic articles on phraseology, metaphor, and discourse studies ^[3].

ANALYSIS AND RESULTS

The findings reveal several interrelated dimensions of linguistic essence in literary discourse. Cultural Symbolism and Metaphor. Uzbek literary language heavily relies on natural and spiritual metaphors—such as *quyosh* (sun) and *ko'ngil* (heart)—which reflect harmony, purity, and the divine. English literary metaphors often express inner conflict and human individuality, as in “the heart of darkness” or “time’s winged chariot.” Despite cultural divergence, both systems employ metaphor as a tool for universal human reflection ^[4].

Phraseological and Idiomatic Richness. Comparative analysis of idioms such as Uzbek *ko'ngil ko'zi bilan ko'rmoq* (“to see with the eye of the heart”) and English “to see eye to eye” illustrates how emotional and moral experience is encoded differently. Phraseological units serve as linguistic crystallizations of each culture’s worldview and social values. Discourse Organization and Pragmatics. Uzbek literary discourse favors explicit moral and emotional cohesion, influenced by oral traditions and poetic repetition. English discourse, in contrast, relies more on implicit coherence, irony, and narrative fragmentation. This structural difference mirrors distinct communicative ethics: collective empathy versus individual perception ^[5].

Translation and Cultural Mediation. Translating Uzbek literary works into English presents difficulties in retaining emotional depth and cultural nuance. Literal translation often diminishes meaning, while adaptive translation can reconstruct the spirit of the original. Effective translation thus requires cultural competence and creative interpretation rather than direct equivalence. The comparative analysis demonstrates that language in both Uzbek and English literature functions as a semiotic bridge between the external world and inner experience. Each literary tradition uses linguistic imagery and rhetorical devices to embody distinct aesthetic and ethical orientations ^[6].

In Uzbek literary discourse, the spiritual essence of language is closely tied to the collective identity of the people. For instance, Alisher Navoiy’s poetry transforms everyday words into vehicles of moral reflection: metaphors such as *ko'ngil oynasi* (“the mirror of the heart”) or *ishqning dengizi* (“the sea of love”) represent not only personal emotion but also Sufi philosophical ideals of purification and divine unity ^[7]. The repetition of harmonious sounds and parallel syntax in Uzbek poetic structure reinforces the spiritual rhythm of thought, revealing how phonetic beauty and moral meaning coexist in linguistic essence.

In contrast, English literary discourse often emphasizes the individual and introspective nature of linguistic expression. William Shakespeare’s use of metaphor and polysemy in *Hamlet*—for example, “Words, words, words”—exposes language as both revelation and concealment, reflecting the tension between thought and speech. Similarly, the modernist prose of Virginia Woolf and James Joyce explores the fragmentation of consciousness through stream-of-consciousness techniques, revealing how the structure of language mirrors the structure of human perception ^[8]. Both traditions reveal that language is not merely descriptive but creative—it shapes reality through artistic imagination. The Uzbek concept of *so'zning qudrati* (“the power of the word”) aligns with the English Romantic notion of “the creative word,” emphasizing that the artist’s linguistic mastery has a transformative role in culture.

The essence of language in both Uzbek and English literary discourse emerges as a dialectical unity of the universal and the particular. Language simultaneously conveys shared human emotions—love, sorrow, faith—and culture-specific perspectives shaped by environment and history ^[9]. From a linguoculturological standpoint, language functions as a repository of national memory. Uzbek literature emphasizes harmony, spirituality, and collectivism; its linguistic imagery is marked by warmth and moral symbolism. English literature emphasizes



individuality, intellectual complexity, and psychological depth, often using irony and intertextuality as stylistic devices. The comparative study reveals that differences in metaphorical and phraseological expression are not linguistic limitations but reflections of cultural distinctiveness. Furthermore, in both traditions, language serves as a means of philosophical inquiry: Navoiy's spiritual allegories and Shakespeare's existential soliloquies both use language to explore the human condition ^[10]. In translation, the problem lies not only in linguistic equivalence but in the transfer of cultural essence. Successful translators act as mediators between mentalities, recreating emotion and symbolism through adaptive strategies. Thus, literary discourse demonstrates that language is both art and anthropology—a living reflection of a people's inner world.

CONCLUSION

The study concludes that the essence of language in Uzbek and English literary discourse is defined by its cultural symbolism, metaphorical richness, and capacity for moral and aesthetic expression. Language in literature functions as a bridge between thought and culture – between individual consciousness and collective heritage. Uzbek literary discourse embodies communal emotion and moral elevation, whereas English literary discourse reflects intellectual depth and personal introspection. Despite their cultural and structural differences, both traditions express the universal human need to seek meaning through words. Recognizing the dynamic interplay between linguistic form and cultural content enables deeper intercultural understanding and fosters greater appreciation of literary art.

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



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