IS'HOQXON IBRAT NOMIDAGI NAMANGAN DAVLAT CHET TILLARI INSTITUTI HUZURIDAGI ILMIY DARAJALAR BERUVCHI PhD.03/05.05.2023.Fil.163.01 RAQAMLI ILMIY KENGASH

IS'HOQXON IBRAT NOMIDAGI NAMANGAN DAVLAT CHET TILLARI INSTITUTI

SHARIPOV FERUZJON ISOR O'G'LI

WISH/DESIRE-ISTAK/XOHISH KATEGORIYASINI DISKURSDA VOQELANTIRUVCHI VOSITALARNING LINGVOPRAGMATIK TADQIQI (INGLIZ VA O'ZBEK TILLARI MISOLIDA)

10.00.06 – Qiyosiy adabiyotshunoslik, chog'ishtirma tilshunoslik va tarjimashunoslik

FILOLOGIYA FANLARI bo'yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI

Namangan – 2025

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Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati mundarijasi

Contents of Dissertation Abstract of the Doctor of Philosophy (PhD) in Philological Sciences

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<center>**KIRISH (falsafa doktori (PHD) dissertatsiyasi annotatsiyasi)**</center>

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida amalga oshirilayotgan tadqiqotlar til omiliga antroposentrik yondashuv va uning lingvopragmatik jihatlarini yoritishning tarkibiy qismidir. Til, madaniyat va ijtimoiy hayotdagi turli shakl va mazmundagi jarayonlarning o'zaro bog'liqligi o'ziga xos hodisa sifatida o'rganiladi. Antroposentrik paradigmaning mohiyat e'tiboridan kelib chiqqan holda hozirgi bosqichda turli tizimli tillarda milliy-madaniy va umuminsoniy hodisa va qonuniyatlarning tildan foydalanuvchi insonga va u orqali uning tiliga, tilining shakli, ma'nosi va funksional jihatiga ta'sir ko'rsatishini o'rganish ustuvor yo'nalishlardan biriga aylanib bormoqda.

Dunyo tilshunosligida umuminsoniy va milliy xususiyatlarni, shu jumladan shaxslar istak-xohish kategoriyasi va uni voqelantirish usullaridagi umumiy va farqlanuvchi belgi va xususiyatlarni ochib berish, unda tildagi leksik vositalar, grammatik vositalar va nutq mahsulotlarining pragmatik jihatdan guruhlanishi kabi masalalar nazariy va amaliy ahamiyat kasb etmoqda. Insonlar istak xohishi ular so'zlashadigan tillar tomonidan yaratilgan dunyoning insoniy manzarasida aks etadi. Ular boshqa til mahsulotlari kabi milliy o'zlikni, milliy birliklar paradigmasini, har bir xalqning dunyoni idrok etishning o'ziga xosligini ko'rsatib beradi[1]. Shu nuqtai nazardan istak-xohish kategoriyasi va uni turli tillarda voqelanish qonuniyatlarini qiyosiy chog'ishtirma planda tadqiq qilish katta nazariy va amaliy ahamiyat kasb etmoqda.

Mamlakatimiz mustaqil davlat sifatida rivojlanishni boshlagandan beri ilm-fan va milliy madaniyatimizning har bir sohasida jiddiy o'zgarishlar yuz bera boshladi. Bu o'zgarishlar eng avvalo shu kungacha erishilgan ilm-fan yutuqlarini milliy mafkura va milliy istiqlol g'oyalari talablari asosida qayta ko'rib chiqish, umumlashtirish va kelgusida bajarilish lozim bo'lgan ishlarni rejalashtirish jarayonida ko'zga tashlandi. O'zbek tilshunosligida til hozirgi lisoniy jarayonlarning markazida turgan birlik, unda so'zlovchi shaxs va uning istak-xohishi turadi deb qaralmoqda, zero inson istak-xohishini ifoda qilish usuli va vositalari chog'ishtirilayotgan tillarning hozirgi zamondagi modeli sifatida namoyon bo'lmoqda hamda tilning lug'at boyligi va grammatik strukturaning doimiy aloqasi natijasi o'laroq xalq bilan muloqot, odamlarning orzu-intilishlari, dardi-tashvishlari bilan yashash davlat siyosati darajasiga ko'tarilayotgan bugungi kunda biz o'z oldimizga qo'ygan maqsadlarga erisha olamiz[2]. Mazkur dissertatsiya tadqiqoti ushbu bo'shliqlarni to'ldirishga qaratilgan.

O'zbekiston Respublikasi Prezidentining 2021-yil 19-maydagi PQ-5117-sonli "O'zbekiston Respublikasida chet tillarni o'rganishni ommaviylashtirish faoliyatini sifat jihatidan yangi bosqichga ko'tarish chora-tadbirlari to'g'risida"gi qarorida, 2022-yil 21-iyundagi PQ-289-sonli "Pedagoglar ta'limi sifatini oshirish va oliy ta'lim muassasalarining pedagog kadrlar tayyorlash faoliyatini yanada

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[1] O'zbekiston Respublikasi Prezidentining 2023-yil 11-sentabrdagi PF-158-son Farmoni. https://lex.uz/ru/docs/-6600413 (murojaat qilingan sana va vaqti: 10.03.2024, 12:24).

[2] Mirziyoyev Sh. O'zbekiston matbuot va ommaviy axborot vositalari hodimlarining kasb bayrami munosabati bilan tabrigi. 27/06/2025. https://www.uzdaily.uz/uz/shavkat-mirziyoyev-ommaviy-axborot-vositalari-xodimlarini-kasb-bayrami-bilan-tabrikladi/ (murojaat qilingan sana va vaqti: 10.07.2025, 10:15).

rivojlantirish chora-tadbirlari to'g'risida"gi qarori, O'zbekiston Respublikasi Vazirlar Mahkamasining 2022-yil 6-sentyabrdagi 498-sonli "Qadimiy yozma manbalarning davlat reestri to'g'risidagi nizomni tasdiqlash haqida"gi qarori, O'zbekiston Respublikasi Vazirlar Mahkamasining 2022-yil 25-avgustdagi 475-sonli "O'zbekiston Respublikasi Turizm va madaniy meros vazirligi faoliyatini tashkil etish chora-tadbirlari to'g'risida"[3]gi qarorlari va sohaga doir boshqa normativ-me'yoriy hujjatlarda ko'rsatilgan vazifalarni bajarishga qaratilgan.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi. Mazkur tadqiqot respublika fan va texnologiyalari rivojlanishining I."Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-marifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishi doirasida bajarilgan.

Muammoning o'rganilganlik darajasi.

Tilshunoslikda istak-xohish kategoriyasining semantik, pragmatik va kognitiv xususiyatlarini o'rganish masalasi ko'plab xorijiy va mahalliy olimlarning tadqiqotlarida muhim yo'nalishlardan biri sifatida shakllangan. Ushbu kategoriya til va tafakkur, nutq va niyat, shaxs va madaniyat o'rtasidagi uzviy bog'liqlikni ochib beruvchi universal semantik tizim sifatida talqin etiladi. Tadqiqotlar tahlili mazkur yo'nalishda ilmiy asoslar mavjudligini ko'rsatsa-da, ingliz va o'zbek tillarining qiyosiy-pragmatik o'rganilishi hali yetarlicha chuqurlashmagan.

Ko'plab xorijiy olimlar tomonidan istak va xohishning ifodalanish mexanizmlari kognitiv va pragmatik yondashuvlar asosida o'rganilgan. Xususan, G.Lakof va M.Jonson[4] istakni kognitiv metafora orqali ifodalanuvchi konsept sifatida tahlil qilganlar. R.Langaker[5] uni kognitiv grammatika doirasida fikr va niyat harakatining struktural modeli sifatida ko'rsatadi. J.Ostin va J.Serl[6] larning nutq aktlari nazariyasi istak-xohishning illokutiv va perlokutiv kuchini aniqlashda metodologik asos bo'lib xizmat qilgan. M.Halidey[7] tilning funksional-semantik tabiatini asoslab, istakning ijtimoiy-pragmatik rolini belgilagan. A.Verzbitska, G.Fokonye va M.Turner[8] ishlarida esa istak-xohish mental model, konseptual xaritalash va madaniy semantika nuqtai nazaridan tahlil qilingan.

Rus olimlari ham bu yo'nalishda semantika, pragmatika va kommunikativ niyat asosida tadqiqotlar olib borilgan. N.D.Arutyunova[9] istakni emotsional-motivatsion kategoriya sifatida ko'rib chiqadi. E.S.Kubryakova[10] uni kognitiv tilshunoslik doirasida tahlil qiladi. V.V.Krasnix[11] istak-xohishni milliy

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[3] Послание Президента Республики Шавката Мирзиёва Олий Мажлису от 24.01.2020 г. https://president.uz/ru/lists/view/3324 (дата обращения: 31.05.2024 г.).
[4] Lakoff G. & Johnson M. Metaphors We Live By. – Chicago: University of Chicago Press, 1980. – P. 112.
[5] Langacker R. Foundations of Cognitive Grammar. – Stanford: Stanford University Press, 1987. – P. 156.
[6] Austin J. L. & Searle J. R. How to Do Things with Words. – Oxford: Clarendon Press, 1962. – P. 88.
[7] Halliday M. A. K. An Introduction to Functional Grammar. – London: Arnold, 1985. – P. 203.
[8] Wierzbickam A. Fauconnier G. & Turner M. Cross-Cultural Pragmatics. – Berlin: Mouton de Gruyter, 1991. – P. 200.
[9] Арутюнова Н. Д. Типы языковых значений. – Москва: Наука, 1988. – С. 94.
[10] Кубрякова Э. С. Очерки по когнитивной лингвистике. – Москва: МГУ, 1994. – С. 67.
[11] Красных В. В. Этнопсихолингвистика. – Москва: Гносис, 2001. – С. 132.

mentalitetning tildagi in'ikosi sifatida izohlaydi. Shuningdek, G.S.Stepanov, V.Z.Demyankov va O.N.Seliverstova[12] tadqiqotlarida kommunikativ pragmatika hamda lingvosemantik motivatsiya masalalari chuqur o'rganilgan.

O'zbek tilshunosligida istak-xohish kategoriyasining leksik-semantik, grammatik va pragmatik jihatlari masalasida muhim ilmiy izlanishlar amalga oshirilgan. A.Abduroziqov[13] o'zbek tili pragmalingvistikasi asosida nutq aktlari va illokutiv niyatni tahlil qilgan. S.Utmanova[14] o'zbek tili semantikasida niyat, istak va xohish ifodalarining grammatik shakllanishini o'rgangan. G.Raximova[15] istak-xohish ifodalarini lingvomadaniy tafovut va gender omillari kontekstida tahlil etgan. N.Uvarova[16] esa madaniy konnotatsiyalar orqali istakni ifodalovchi birliklarning kommunikativ xususiyatlarini o'rganib, ularning ijtimoiy diskurslardagi funksiyasini ochib bergan.

Yuqoridagi tadqiqotlar shuni ko'rsatadiki, istak-xohish kategoriyasi xalqaro tilshunoslikda kognitiv, semantik, va pragmatik yondashuvlarda izchil tahlil qilingan bo'lsa-da, ingliz va o'zbek tillarining lingvopragmatik qiyosiy tahlili deyarli o'rganilmagan. Mazkur dissertatsiyada ushbu ilmiy bo'shliq to'ldirilib, WISH/DESIRE – ISTAK/XOHISH kategoriyasining semantik, grammatik va pragmatik mexanizmlari hamda madaniy tafakkurdagi konseptual talqini chuqur yoritiladi.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim yoki ilmiy tadqiqot muasssasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Is'hoqxon Ibrat nomidagi Namangan davlat chet tillari instituti Ingliz tili va adabiyoti kafedrasining "Tilshunoslik, adabiyotshunoslik, tarjimashunoslik va chet tillar o'qitishning dolzarb muammolari" mavzusidagi kompleks ilmiy tadqiqotlar rejasi asosida bajarilgan.

Tadqiqotning maqsadi ingliz va o'zbek tillarida WISH/DESIRE – ISTAK/XOHISH kategoriyasining leksiko-semantik, morfosintaktik va pragmatik xususiyatlarini chog'ishtirma tahlil etish hamda uning madaniy va kognitiv omillar bilan bog'liqligini aniqlashdir.

Tadqiqotning vazifalari:

– ingliz va o'zbek tillarida WISH/DESIRE – ISTAK/XOHISH kategoriyasining shakllanishi, leksik-semantik va morfologik xususiyatlarini aniqlash, bu kategoriyaning grammatik-struktural modellarini (yasama so'zlar, birikmalar, modal konstruktsiyalar) tahlil qilish hamda ularning har ikki til leksik tizimidagi o'rnini belgilash.

– istak-xohish ifodalarining diskursiy kontekstda voqealanish mexanizmini va ularning pragmalingvistik funksiyalarini tahlil qilish, xususan, rasmiy, norasmiy, diniy va media diskurslarda ushbu kategoriyaning illokutiv (niyat ifodalovchi) va perlokutiv (ta'sir ko'rsatuvchi) kuchlarini aniqlash.

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[12] Демьянков В. З. Селиверстова О. Н. & Степанов Г. С. Лингвосемантические и прагматические исследования: избранные труды. – Москва: Языки славянской культуры, 2007. – С. 45.
[13] Abduroziqov A. O'zbek tilida pragmalingvistik birliklar. – Toshkent: Fan, 2010. – B. 57.
[14] Utmanova S. O'zbek tili semantikasida niyat va istak ifodasi. – Samarqand, 2015. – B. 89.
[15] Raximova G. O'zbek tilida lingvomadaniy tafovutlar. – Namangan, 2018. – B. 102.
[16] Uvarova N. Madaniy semantika va kommunikativ niyat. – Toshkent, 2020. – B. 74.

– madaniy va gender omillarning istak-xohish ifodalari tizimiga ta'sirini qiyosiy-pragmatik nuqtai nazardan o'rganish, ingliz va o'zbek tillarida ayollar hamda erkaklar nutqida istak-xohishning emotsional, xushmuomala, bilvosita va deklarativ shakllarda ifodalanish strategiyalarini aniqlash.

– ingliz va o'zbek tillari materiali asosida istak-xohish kategoriyasining lingvopragmatik modelini ishlab chiqish, ushbu model orqali til, tafakkur va madaniyat o'rtasidagi o'zaro ta'sir mexanizmini tizimli tarzda ochib berish.

Tadqiqotning obyekti sifatida ingliz va o'zbek tillarida WISH/DESIRE – ISTAK/XOHISH kategoriyasini ifodalovchi til birliklari, ya'ni ushbu ma'noni anglatuvchi leksik, morfologik, sintaktik va pragmatik vositalar tizimi olingan.

Tadqiqot predmetini ingliz va o'zbek tilida WISH/DESIRE-ISTAK/XOHISH kategoriyasini ifoda etuvchi til birliklarining struktrual, semantik, pragmalingvistik va lingvomadaniy xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqotda komponent tahlil, tavsiflovchi, qiyosiy-chog'ishtirma, kontekstual, statistik hamda lingvopragmatik metodlardan foydalanildi. Ushbu yondashuvlar tildagi istak/xohish kategoriyasining semantik, grammatik va kommunikativ xususiyatlarini aniqlash, ularning diskursiy kontekstdagi funksional va ijtimoiy-pragmatik jihatlarini tahlil etish imkonini berdi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

–ingliz va o'zbek tillaridagi WISH/DESIRE – ISTAK/XOHISH kategoriyasi birinchi marotaba leksik-semantik, morfologik va pragmatik darajalarda kompleks tahlil qilindi. Ushbu kategoriyaning semantik yadrosi, grammatik modellari va kontekstual funksiyalari aniqlanib, har ikki tildagi istak-xohish ma'nosining struktur-semantik maydoni aniqlangan;

–istak-xohish ifodalarining diskursiy kontekstga bog'liq pragmatik o'zgaruvchanlik mexanizmi ilk bor tizimli tahlil qilindi. Rasmiy, norasmiy, diniy va media diskurslarda ushbu birliklarning illokutiv va perlokutiv kuchlari aniqlanib, nutq aktlari nazariyasiga asoslangan kommunikativ-funksional model ishlab chiqilgan;

–gender va madaniy tafovutlarning istak-xohish ifodalariga ta'siri qiyosiy-pragmatik nuqtai nazardan tadqiq qilindi. Ayollar va erkaklar nutqidagi bilvosita va to'g'ridan-to'g'ri ifoda strategiyalari aniqlanib, ularning madaniy va ijtimoiy psixologik omillar bilan bog'liq ekani isbotlangan;

–ingliz va o'zbek tillariga xos lingvopragmatik model ishlab chiqildi. Modelda istak-xohish kategoriyasining til, tafakkur va madaniyat o'rtasidagi interkognitiv aloqalari tizimli yoritilib, desirativ konseptning universal va milliy xususiyatlari nazariy jihatdan asoslab berilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Ingliz va o'zbek tillarida WISH/DESIRE – ISTAK/XOHISH kategoriyasi hamda uni ifodalovchi til birliklarining umumiy va farqli xususiyatlari, matn doirasida faollashuviga ta'sir etuvchi omillar, madaniy voqealantirilishi va semantik-pragmatik yuklari aniqlab berilgan;

Ingliz va o'zbek tillaridagi WISH/DESIRE – ISTAK/XOHISH kategoriyasini ifodalovchi birliklarning insonning til orqali aks ettirilgan olam manzarasidagi roli

o'rganilib, lingvopragmatik yondashuv asosida ularning o'zaro o'xshash va farqli jihatlari ko'rsatildi hamda har ikki til va madaniyatda faol gavdalantiruvchi vositalar sifatida namoyon bo'lishi amaliy jihatdan muhim natija sifatida belgilangan.

Tadqiqot natijalarining ishonchliligi qo'llanilgan uslubiy yondashuvlarning ilmiy asoslanganligi, foydalanilgan nazariy manbalarining akademik jihatdan tan olingan ishonchli adabiyotlarga tayanganligi, tahlilga jalb etilgan til materiallarining yetarli hajm va xilma-xillikka egaligi, ushbu yo'nalishda ilgari o'tkazilgan ilmiy ishlar tajribasiga tayangan holda olib borilganligi, tadqiqot natijalarining dissertatsiya ishining nazariy-metodologik asoslariga muvofiqligi, xulosa va tavsiyalarning amaliyotda sinovdan o'tkazilgani hamda tegishli tashkilotlar tomonidan tasdiqlangani bilan ta'minlanadi.

Tadqiqot natijalarining nazariy va amaliy ahamiyati:

Tadqiqot natijalarining nazariy ahamiyati o'tkazilgan tahlilning va ularning xulosalarini qo'llash orqali aniqlanadi, ular WISH/DESIRE-ISTAK/XOHISH kategoriyasi (konsepti) ni kelajakda shu jumladan boshqa tillar materiallari asosida chuqurroq o'rganishni rivojlantirish imkonini beradi va nazariy ma'lumot lingvomadaniyatshunoslik, kognitiv tilshunoslik, qiyosiy tipologik leksikologiya, frazeologiya, lingvopragmatika, stilistika resurslarini to'ldiradi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, ishda tavsiya qilingan tadqiqot materiallari va natijalar oliy ta'lim tizimida o'qitiladigan bir qancha asosiy fanlardan darslik va o'quv qo'llanmalar yaratishda, maxsus kurslarni o'qitish borasida, bitiruv malakaviy ishlari va magistrlik dissertatsiyalari tayyorlash borasida, turli hajm va maqsaddagi tarjima va izohli lug'atlar yaratishda, shuningdek, ingliz va o'zbek tillari bo'yicha kelajak mutaxassislarning nazariy bilimlari bilan amaliy ko'nikmalari shakllantirish va rivojlantirishda foydalanishi mumkin.

Tadqiqot natijalarining joriy qilinishi. Tadqiqot davomida aniqlangan lingvopragmatik vositalar, istak/xohish ifodalovchi birliklarning diskursdagi roli va funksional xususiyatlari bo'yicha olingan ilmiy natijalar asosida:

Tadqiqotda ingliz va o'zbek tillaridagi "WISH/DESIRE – ISTAK/XOHISH xohish kategoriyasini diskursda voqelantiruvchi vositalarning lingvopragmatik tadqiqi (ingliz va o'zbek tillari misolida)" mavzusida yozilgan dissertatsiya ilmiy natijalaridan ba'zi ko'rsatuvlarning ssenariylarini tayyorlashda foydalanildi (O'zbekiston Milliy teleradiokompaniyasi 2024-yil 12-noyabr № 06-29-731 sonli ma'lumotnomasi). Natijada, WISH/DESIRE – ISTAK/XOHISH kategoriyasini aks ettiruvchi til birliklarini lisoniy-ma'daniy xususiyatlarini baholash natijasida WISH/DESIRE-ISTAK/XOHISH kategoriyasining chog'ishtirilayotgan tillardagi umumiy va farqli belgilari aniqlanganligi orqali asoslanganligi haqida xulosa, taklif va tavsiyalarning amaliyotga joriy etildi;

Tadqiqotda ingliz va o'zbek tillaridagi badiiy diskursda til birliklarining lisoniy-madaniy, pragmatik jihatdan ochib berish chog'ishtiralayotgan tillarda WISH/DESIRE-ISTAK/XOHISH kategoriyasining emotsional holatini aniqlovchi lingvistik va extralingvistik omillar ilmiy dalillangan (O'zbekiston Respublikasi

Oliy ta'lim fan va innovatsiyalar vazirligi 2025-yil 27-maydagi № 1406-3203-08 sonli ma'lumotnomasi). Natijada, ushbu ilmiy natijalar lingvistik me'yorlarga moslashtirishda samarali vosita sifatida xizmat qiladi. Ushbu yondashuv Ilmiy-tadqiqot va ta'lim sohalarida yangi imkoniyatlarni yaratadi va ochib berilgan yangiliklar va ilmiy natijalardan mazkur fundamental loyiha ishlanmalarida foydalanildi;

Tadqiqotda "WISH/DESIRE – ISTAK/XOHISH kategoriyasi dunyoning ingliz va o'zbek lisoniy manzarasida bir-biriga o'xshash bo'lgan komponent va ma'nolariga egaligi hamda dunyoning lisoniy manzarasida esa har bir xalqning o'ziga xos xususiyatlari bilan farqlanishi dalillangan (O'zbekistion yozuvchilar uyushmasi 2025 yil 23-oktabrdagi № 01-06/995 sonli ma'lumotnmasi). Natijada, ingliz va o'zbek tillaridagi "WISH/DESIRE – ISTAK/XOHISH kategoriyasini anglatuvchi til birliklarining matnda faolashtiruvchi ta'minlaydigan omillar belgilandi va dunyoning ingliz va o'zbek olam lisoniy manzarasida "WISH/ DESIRE – ISTAK/XOHISH" kategoriyalarini voqelantiruvchi til birliklarning faol gavdalantiruvchilar sifatida aniqlandi;

Tadqiqotda ingliz va o'zbek tillaridagi "WISH/DESIRE – ISTAK/XOHISH kategoriyasini diskursda voqelantiruvchi vositalarning lingvopragmatik tadqiqi (ingliz va o'zbek tillari misolida)" mavzusida yozilgan dissertatsiyasi Qarshi davlat universitetida 2021-20023 yillarda amalga oshirilgan SUZ-800-21GR-3181 "Reinforcing English Language competence at Karshi State University" nomli xalqaro grant loyihasi doirasida foydalanildi (Qarshi davlat universiteti 2025 yil 3-noyabragi № 04/6062 sonli ma'lumotnmasi). Jumladan, mazkur tadqiqot ish doirasida WISH/DESIRE – ISTAK/XOHISH kategoriyasini diskursda voqelantiruvchi vositalarning tizim xarakteriga ega bo'lgan muayyan bir statusga ega ekanligi va ularning umumlingvistik xarakteriga ega bo'lgan kategoriya ekanligi asoslab berilgan. Natijada, ingliz va o'zbek tillaridagi "WISH/DESIRE – ISTAK/XOHISH kategoriyasini ifoda qiluvchi til vositalarning tizim xarakteriga ega bo'lgan kategoriya ekanligi asoslab berilgan bo'lib, tahliliy fikrlar va nazariy xulosalardan loyiha doirasida samarali foydalanildi.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqotning asosiy mazmuni va natijalari 4 ta ilmiy-amaliy anjumanlarda, jumladan, 2 ta xalqaro va 2 ta respublika miqyosida o'tkazilgan ilmiy-amaliy konferensiyalarda muhokama qilingan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 11 ta ilmiy ish, jumladan, Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy ilmiy natijalarini chop etish uchun tavsiya etilgan ilmiy nashrlarda 7 ta ilmiy maqola (5 ta Respublika va 2 ta xorijiy jurnallarda), 2 ta xalqaro va 2 ta ilmiy-amaliy konferensiyalarda ma'ruza tezislari nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya ishi kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, umumiy hajmi 152 betdan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zaruriyati asoslangan va muammoning o'rganilganlik darajasi tahlil qilingan. Tadqiqotning maqsadi, vazifalari, obyekti va predmeti aniqlangan; ishning fan va texnologiyalarni rivojlantirishning ustuvor yo'nalishlariga mosligi ko'rsatilgan; tadqiqotning ilmiy yangiligi, natijalarining ishonchliligi, ilmiy va amaliy ahamiyati asoslangan. Shuningdek, olingan natijalarning amaliyotga joriy etilishi, e'lon qilinganligi, ishning tuzilishi haqidagi ma'lumotlar keltirilgan.

Dissertatsiyaning **"Antroposentrizm va konseptual kategoriyalarning nazariy asoslari"** deb nomlangan birinchi bobida antroposentrik paradigmaning shakllanishi, rivojlanish bosqichlari hamda tilshunoslikdagi asosiy tamoyillari yoritilgan. Tilning inson markazidagi mohiyatini ochib berishda V. fon Gumboldt, E.Sapir, B.L.Uorf, A.A.Potebnya, E.S.Kubryakova kabi olimlarning konseptual g'oyalari asos qilib olingan va tushuncha kategoriyasi, funksional-semantik kategoriya, grammatik-leksik maydon kabi nazariy tushunchalarning mohiyati tahlil qilinib, ularning istak/xohish kategoriyasi bilan aloqasi ochib berilgan. Bobda shuningdek antroposentrizm, kognitivlik, funksionallik va madaniylik tamoyillari orqali istak/xohish kategoriyasining inson tafakkuri bilan bog'liqligi asoslab berilgan. Ingliz tilidagi *I wish*, *Would you mind...?* kabi birliklar hamda o'zbek tilidagi *Xudo xohlasa*, *Omad yor bo'lsin* kabi ifodalar orqali madaniyatlararo semantik moslik tahlil qilingan.

Mazkur bobning **"Tilshunoslikda antroposentrik paradigma va uning rivojlanish bosqichlari"** nomli birinchi faslida zamonaviy tilshunoslikda inson omilining markaziy o'rnini belgilovchi yondashuv sifatida shakllangan antroposentrik paradigmaning ilmiy asoslari tahlil qilinadi. Antroposentrizm til tizimini shunchaki grammatik yoki struktur hodisa emas, balki inson tafakkuri, idroki va ijtimoiy tajribasining ifodasi sifatida talqin etadi. Shu ma'noda, tildagi istak, xohish, niyat kabi sub'ektiv holatlar tilning semantik hamda psixologik qatlamlari orqali voqelanishini ko'rsatadi.

Antroposentrik yondashuvning ildizlari Vilgelm Gumboldtning "Til – xalq ruhining in'ikosi" degan mashhur g'oyasiga borib taqaladi. Gumboldtga ko'ra, til inson tafakkurining shakli va dunyoqarashni modellashtiruvchi asosiy vositadir[17]. Shu nuqtai nazardan, har bir til o'z millatining ruhiy dunyosi, hissiy tajribasi va konseptual dunyoqarashini aks ettiradi. A.A.Potebnya esa til va tafakkur o'rtasidagi uzviy bog'liqlikni aniqlab, tilni "fikrning tashqi shakli" sifatida talqin etgan[18]. Keyinchalik bu g'oyalar E.Sapir va B.Uorf tomonidan rivojlantirilib, ularning lingvistik nisbiylik nazariyasida tilning konseptual kategoriyalari milliy tafakkur, madaniyat va ijtimoiy muhit bilan bevosita bog'liq ekanligi isbotlandi[19]. Ular tilni "dunyoqarashning modeli" sifatida izohlab, insonning fikrlash usuli, qadriyatlari va tajribasi o'z tili orqali shakllanishini ta'kidladilar. Shu tariqa,

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[17] Humboldt W. von. Über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluss auf die geistige Entwickelung des Menschengeschlechts. – Berlin: Königliche Akademie der Wissenschaften, 1836. – S. 58.

[18] Потебня А. А. Мысль и язык. Избранные работы. – М.: Издательство Юрайт, 2025. – С. 238.

[19] Sapir E. Language: An Introduction to the Study of Speech. – New York: Harcourt, 1921; Whorf, B. L. Language, Thought and Reality. – Cambridge: MIT Press, 1956. – P. 136.

tilshunoslikda inson omiliga asoslangan yangi paradigma – antroposentrik yondashuv shakllandi. Bu yondashuv tildagi istak, xohish, niyat, his-tuyg'u, maqsad kabi psixolingvistik va kognitiv kategoriyalarni o'rganish uchun ilmiy asos yaratdi.

Demak, antroposentrik paradigma tilni inson faoliyatining dinamik modeli sifatida talqin etib, tilshunoslikda yangi metodologik burilishni yuzaga keltirdi. Endilikda til insonning ruhiy olami, ijtimoiy o'rni va madaniy qadriyatlari bilan bir butun tizimda tahlil qilinmoqda. Bu yondashuv tilshunoslikni kognitiv, sotsiolingvistik va pragmatik yo'nalishlar bilan integratsiyalashga xizmat qildi. Shu bois, antroposentrik paradigma hozirgi tilshunoslikda lingvokognitiv, psixopragmatik va madaniyatshunoslik yondashuvlarining nazariy poydevorini tashkil etadi.

"Kategoriyal tushunchalarning nazariy va lingvopragmatik talqinlari" nomli ikkinchi faslda tilshunoslik tarixida "kategoriya" tushunchasi qadimdan ilmiy muhokama obyekti bo'lib kelgani, uning falsafiy ildizlari Aristotelning "Kategoriyalar" asarida mavjudlikning umumiy toifalarini tasniflash vositasi sifatida izohlangan g'oyalariga borib taqalashi tahlil qilindi. Ushbu konsepsiya keyinchalik grammatika, mantiq va semantika fanlarida markaziy termin sifatida shakllanib, til birliklarini turkumlashda metodologik asos yaratdi[20]. XX asrga kelib, tilshunoslik paradigmasining o'zgarishi natijasida kategoriya tushunchasi faqat grammatik doiradan chiqib, semantik, funksional va kognitiv omillarni ham o'z ichiga olgan murakkab hodisaga aylandi. Shu nuqtadan boshlab, kategoriya inson tafakkuri, madaniy qadriyatlari va kommunikativ faoliyatini ifodalovchi integral birlik sifatida talqin etila boshlandi.

N.Chomskiy formal yondashuvlarda kategoriya tushunchasi til tizimining differensial belgilar tizimi sifatida izohlanib, son, shaxs va zamon kabi oppozitsiyalar asosiy grammatik birliklar sifatida baholangan[21]. N.Chomskiyning generativ grammatika nazariyasi esa kategoriyani "universal grammatika"ning tug'ma komponenti sifatida qarab, ularning ijtimoiy omillardan mustaqil holda ishlashini ko'rsatdi[22]. Shu bilan birga, funksional-semantik yondashuv kategoriyalarni tilning kommunikativ vazifalari bilan bog'liq holda tahlil qildi, tilni ijtimoiy-semiotik tizim sifatida talqin etdi. J.Ostin va J.Serl tomonidan ilgari surilgan nutq aktlari nazariyasi esa kategoriyani pragmatik voqelik bilan bog'lab, illokutiv kuch va perlokutiv ta'sirni ajratdi[23]. Bu jarayon kategoriya tushunchasining lingvopragmatik talqinini yuzaga keltirdi. U faqat grammatik shakl emas, balki real kommunikativ faoliyatdagi ma'no va ta'sir mexanizmlarini belgilovchi birlik sifatida tushunila boshlandi.

Dissertatsiyamiz doirasida kategoriya tushunchasi uch qatlamli model asosida tahlil qilindi ya'ni, formal, semantik va pragmatik darajalar bir-birini to'ldiruvchi tizim sifatida ko'riladi. Formal qatlam tildagi struktur birliklarni, semantik qatlam

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[20] Aristotle. Categories. – Oxford: Clarendon Press, 1908. – P. 8.
[21] Chomsky N. Aspects of the Theory of Syntax. – Cambridge, MA: MIT Press, 1965. – P. 37.
[22] Chomsky N. Aspects of the Theory of Syntax. – Cambridge, MA: MIT Press, 1965.– P. 39.
[23] Austin J. L. How to Do Things with Words. – Oxford: Clarendon Press, 1962. – P. 98; Searle, J. R. Speech Acts: An Essay in the Philosophy of Language. – Cambridge: Cambridge University Press, 1969. – P. 38.

ma'no tizimini, pragmatik qatlam esa nutqiy niyat va ijtimoiy kontekstni aks ettiradi. Ayniqsa, WISH/DESIRE – ISTAK/XOHISH kategoriyasi ushbu uch qatlamning uyg'unlashgan shakli bo'lib, u tilning kognitiv, madaniy va kommunikativ mohiyatini mujassamlashtiradi. Ingliz, rus va o'zbek tillarida bu kategoriya turlicha ifodalanadi: ingliz tilida individualistik, rus tilida emotsional-ekspressiv, o'zbek tilida esa ijtimoiy-iyerarxiya va diniy ramziy konnotatsiyalar bilan boyigan. Shu bois, kategoriya lingvopragmatik kontekstda universal hodisa sifatida namoyon bo'lsa-da, har bir til va madaniyatda o'ziga xos milliy semantik rangga ega bo'ladi.

Bobning uchinchi faslida istak/xohish kategoriyasining konseptual mazmuni va lingvistik statusi tadqiqotga tortildi. Til tizimida istak/xohish kategoriyasi insonning ichki ruhiy holati, emotsional kechinmasi va niyatining ifodasi sifatida o'ziga xos konseptual tuzilmani tashkil etadi. U kognitiv jarayonlarning markazida turib, shaxsning motivatsiyasi, ehtiyoji va kommunikativ niyatini til orqali namoyon etadi. Mazkur kategoriya tilshunoslikda, xususan, semantik, kognitiv va pragmatik yo'nalishlar kesimida tahlil etilib, inson tafakkurining universalligini aks ettiruvchi konseptual birlik sifatida qaraladi. G.Lakof va Jonsonlarning konseptual metafora nazariyasiga ko'ra, istak inson tajribasining markaziy elementi bo'lib, "harakat", "yo'l", "maqsad" kabi konseptual metaforalar orqali ifodalanadi[24]. Shu sababli "istak/xohish" lingvistik hodisa sifatida nafaqat grammatik, balki konseptual kategoriya tusini oladi.

Mazkur faslda istak/xohish kategoriyasining semantik yadrosi turli tildagi leksik birliklar asosida tahlil qilinadi. Ingliz tilida "wish", "want", "desire", "hope" so'zlari orzu, istak va niyatning turli darajalarini bildiradi, o'zbek tilida esa "xohlamoq", "istamoq", "tilamoq", "niyat qilmoq" kabi birliklar semantik jihatdan bir-biriga yaqin, biroq pragmatik nuqtai nazardan farqlanadi. Kognitiv yondashuv doirasida istakning lingvistik statusi energiya-konsept sifatida izohlanadi ya'ni, u voqelikning emas, balki inson ongidagi potentsial harakat holatini bildiradi. Shuningdek, bu kategoriya pragmatik nuqtai nazardan kommunikativ niyatni ifodalab, subyektning so'zlovchi sifatidagi ijtimoiy maqomini ko'rsatadi.

Tahlilimizga ko'ra, istak/xohish kategoriyasi tilshunoslikda antropotsentrik paradigmaning markaziy konseptlaridan biri sifatida qaraladi. U shaxsning ehtiyoji, niyati, hissi va qadriyatlarini aks ettiradi. Mazkur kategoriya universallikka ega bo'lishiga qaramay, har bir madaniyatda o'ziga xos semantik tus oladi. Ingliz tilida individuallik, o'zbek tilida esa ijtimoiy bag'rikenglik va diniy qadriyatlar bilan boyigan. Shu sababli, istak/xohish kategoriyasining konseptual mazmuni va lingvistik statusi uning madaniy-kognitiv mohiyatini to'liq ochib beradi hamda keyingi boblarda modallik, lingvomadaniy va pragmatik tahlil uchun nazariy asos bo'lib xizmat qiladi.

Tadqiqot ishimizning ikkinchi bobi "**Istak/xohish kategoriyasining modallik va milliy-madaniy talqini**" deb nomlangan bo'lib mazkur bobda istak/xohish kategoriyasining modallik, grammatik hamda milliy-madaniy ifodalanish mexanizmlari tahlil etildi. Bu bobda tilshunoslikdagi modallik

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[24] Lakoff G. & Johnson M. Metaphors We Live By. – Chicago: University of Chicago Press, 1980. – P. 57.

nazariyasi asosida istak va xohishning semantik yadro sifatidagi o'rni ochib beriladi. Ingliz va o'zbek tillari qiyosida modallikning grammatik shakllari, shuningdek, diniy, madaniy va ijtimoiy konnotatsiyalar bilan bog'liq xususiyatlari tahlil qilindi va istak/xohish kategoriyasi universallik bilan bir qatorda, milliy-madaniy tafovutlarga ham ega ekani asoslandi.

Mazkur bobning **"Ingliz va o'zbek tillarida istak/xohish kategoriyasining modallik va grammatik ifodasi"** deb nomlangan faslida modallik kategoriyasining mazkur konseptual birlik bilan o'zaro aloqasi ochib beriladi. Til tizimida modallik shaxsning voqelikka, harakatga yoki holatga bo'lgan munosabatini bildiruvchi universal semantik hodisa sifatida namoyon bo'ladi. Shu nuqtai nazardan, istak/xohish kategoriyasi modallikning semantik yadrosini tashkil etadi. Ingliz tili tizimida u, asosan, yordamchi modal fe'llar *will*, *would*, *may*, *might*, *should*, *could* orqali ifodalanadi, ularning har biri so'zlovchining niyat darajasi, emotsional bahosi yoki ehtimolini bildiradi. O'zbek tilida esa istak/xohishning grammatik ifodasi fe'lning mayl shakllari orqali amalga oshadi. Masalan; "-sa", "-r", "bo'lsa edi", "xohlardim", "nasib etsa" kabi shakllar nutqda istakni ijtimoiy va diniy konnotatsiyalar bilan boyitilgan tarzda ifodalaydi.

Funktsional-semantik yondashuv nuqtai nazaridan modallik va istak/xohish kategoriyalari subyektivlikning turli darajalarini ifodalovchi tizim sifatida qaraladi. Ingliz tilida "wish", "hope", "desire" kabi leksik birliklar bevosita istakni bildiradi; ular "*I wish I could go*", "*May you be happy*" kabi konstruktsiyalarda nutqiy niyatni ifoda etadi. O'zbek tilida esa "Xudo xohlasa", "bo'lsa edi", "nasib etsa" kabi birliklar grammatik shakl bilan bir qatorda madaniy-semantik yuklamaga ega bo'lib, so'zlovchining diniy va ijtimoiy qadriyatlar tizimiga ishora qiladi. M.A.K. Halidey modallikni "tilning ijtimoiy-semiotik tabiati" bilan bog'lab, u orqali subyektning nutqiy pozitsiyasi belgilanadi, deb ta'kidlayd[25]. Shu jihatdan, istak/xohish kategoriyasining modallikdagi ifodasi nafaqat grammatik, balki pragmatik va kognitiv jarayon sifatida ham namoyon bo'ladi. Sh.Safarov esa o'zbek tili misolida modallikni "milliy tafakkurda qadriyat ifodasi" sifatida talqin qilib, uning ijtimoiy omillar bilan uyg'unligini ko'rsatadi[26].

Qiyosiy tahlillarimiz shuni ko'rsatadiki, ingliz va o'zbek tillarida istak/xohish kategoriyasi turlicha grammatik mexanizmlar orqali ifodalansa-da, ularning semantik mohiyati o'xshashlik kasb etadi. Ingliz tili modallikni lo'nda, individual niyatlar bilan bog'liq tarzda ifodalaydi, o'zbek tili esa uni jamiyat, diniy qadriyat va ijtimoiy hurmat mezonlari bilan uyg'un holda ko'rsatadi. Demak, istak/xohish kategoriyasi modallik strukturasida semantik, kognitiv va pragmatik qatlamlarning kesishgan nuqtasida joylashgan bo'lib, tilning antropotsentrik mohiyatini ochib beradi. Shu bois, ushbu fasl istak/xohish konseptining grammatik asoslarini tahlil qilish bilan birga, keyingi bo'limlarda uning madaniy va pragmatik talqinini o'rganish uchun nazariy poydevor yaratadi.

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[25] Halliday M. A. K. An Introduction to Functional Grammar. – London: Edward Arnold, 1985. – P. 35.
[26] Safarov Sh. Til va tafakkur: kognitiv pragmatika masalalari. – Toshkent: Fan, 2008. – B. 67.

14

Ingliz va o'zbek tillarida istak/xohish kategoriyasining modallik va grammatik ifodalari taqqoslanishi

Ifoda vositasi	Ingliz tili	O'zbek tili	Funksional farq
Modal fe'llar	would, could, may, might, wish	xohlamoq, istamoq, bo'lsa edi	Ingliz tilida grammatik modallik; o'zbek tilida shaxsiy istak bildiruvchi fe'l
Shart mayli	If I could…, I wish I had…	Bo'lsa edi, agar nasib etsa	O'zbek tilida diniy va ezgu semantika kuchliroq
Nutq akti formulalari	Would you mind…, I'd love to…	Iltimos qilaman, Duo qilay	O'zbek tilida ijtimoiy-hurmat aspekti ustun
Frazeologik ifodalar	Fingers crossed	Xudo xohlasa	Ikkisi ham ezgu niyat, ammo diniy asos faqat o'zbekchada mavjud

Yuqoridagi jadvalda ingliz va o'zbek tillarida istak/xohish kategoriyasining modallik va grammatik ifodalari qiyosiy tahlil qilindi. Tahlil natijasida har ikki tilning modal tizimi inson istagini ifodalashda umumiy (ezgulik, ehtimollik, niyat) va milliy-xos xususiyatlarni mujassamlashtirishi aniqlanadi. Ingliz tilida "would, could, may, might, wish" kabi birliklar grammatik modallikni bildiradi va so'zlovchining shaxsiy niyatini bilvosita ifodalaydi. O'zbek tilida esa "xohlamoq, istamoq, bo'lsa edi" kabi birliklar semantik jihatdan kuchliroq hissiy tusga ega bo'lib, sub'ektiv istakni to'g'ridan-to'g'ri bildiradi.

Bundan tashqari, shart mayli shakllari har ikki tilda istakning ehtimol yoki umid ma'nosini ifodalashga xizmat qiladi, biroq o'zbek tilida bu birliklar ko'proq diniy-ezgu semantika bilan boyitilgan: "bo'lsa edi", "nasib etsa", "Xudo xohlasa" kabi konstruktsiyalar xalq tafakkuridagi ma'naviy-axloqiy asoslarni aks ettiradi. Ingliz tilida esa shart konstruktsiyalari ("If I could…", "I wish I had…") ko'proq real bo'lmagan vaziyatdagi orzuni ifodalaydi.

Shuningdek, nutq akti formulalari (masalan, ingliz tilidagi *Would you mind…*, *I'd love to…* hamda o'zbek tilidagi *Iltimos qilaman*, *Duo qilay*) orqali ifoda uslubi o'rtasida farq kuzatiladi. Ingliz tili istakni bevosita aytmaslik orqali xushmuomalalik strategiyasini saqlasa, o'zbek tili madaniyatida hurmat, e'tiqod va ijtimoiy masofani ifoda etish ustunlik qiladi. Frazeologik birliklar darajasida esa (*Fingers crossed ↔ Xudo xohlasa*) har ikkisi ezgu niyatni bildiradi, biroq o'zbekcha variant diniy asosli, kollektiv madaniyatga xosdir. Shu bois, modallik kategoriyasi har ikki tilda bir xil kommunikativ vazifani bajargan holda, turlicha madaniy-semantik maydonlarda namoyon bo'ladi.

Bobimizning **"Istak/xohish kategoriyasining lingvomadaniy talqini va milliy mentalitetni aks ettiruvchi birliklar"** nomli ikkinchi faslida istak/xohish konseptining madaniyatlararo talqini hamda milliy tafakkurdagi o'rni ochib

beriladi. Lingvomadaniy yondashuv til birliklarini faqat grammatik yoki semantik darajada emas, balki xalqning madaniy xotirasi, qadriyatlari va milliy mentaliteti bilan bog'liq holda tahlil qiladi. V.N.Teliya ta'kidlaganidek, til "madaniyatning aksi" bo'lib, unda xalqning emotsional-estetik tajribasi va qadriyatlari mujassam bo'ladi[27]. Shu nuqtai nazardan, istak/xohish kategoriyasi ham milliy o'zlik va dunyoqarashning verbal shakli sifatida ko'riladi. Ingliz tili materialida bu kategoriya asosan individual orzu va shaxsiy motivatsiyani aks ettirsa, o'zbek tilida u ko'proq jamoaviy qadriyatlar, taqdir va diniy ishonch bilan uyg'unlashadi.

Bu bo'limda ingliz va o'zbek tillarida istak/xohish konseptining lingvomadaniy o'ziga xosliklari frazeologik birliklar, til odatlari va madaniy ramzlar asosida tahlil qilingan. Ingliz tilida *"God bless you"*, *"I wish you luck"*, *"Fingers crossed"* kabi iboralar shaxsiy niyat va ishonchni bildirsa, o'zbek tilida *"Omad yor bo'lsin"*, *"Xudo xohlasa"*, *"Nasib etsa"* kabi birliklar taqdir va Olloh irodasiga bo'ysunish holatini ifodalaydi. Vereshchagin va Kostomarovlar ta'kidlaganidek, lingvomadaniy birliklar xalqning mentaliteti va qadriyat tizimini bevosita aks ettiruvchi "madaniyat kodlari" hisoblanadi[28]. O'zbek madaniyatida istak ifodalovchi birliklar odob, duoyi yaxshilik, kattalarga hurmat, diniy in'omlar bilan boyitilgan bo'lsa, ingliz madaniyatida ular individuallik, ijobiy psixologiya va pragmatik samimiyat bilan belgilanadi. Shu tariqa, istak/xohish kategoriyasi milliy o'zlikni belgilovchi semantik indikator sifatida faol ishlaydi. Maslova fikricha, bunday lingvomadaniy birliklar "madaniy arxetiplarni jonlantiruvchi verbal modellardir"[29].

Aniqlashimizcha, istak/xohish kategoriyasi lingvomadaniy darajada xalqning dunyoqarashi, qadriyat tizimi va axloqiy me'yorlarini yoritadi. Ingliz tili materialida bu kategoriya shaxsiy motivatsiya, mustaqillik va realistik niyatni ifodalasa, o'zbek tilida u jamiyatdagi o'zaro hurmat, diniy iymon va ezgulikka yo'naltirilgan qadriyatlarni ifodalaydi. Shu bois, istak/xohish konsepti har ikki tilda ham ijobiy emotsional holatni yaratadi, ammo milliy mentalitet tufayli ularning semantik asoslari farq qiladi. Ushbu bo'limda olib borilgan lingvomadaniy tahlil istak/xohish kategoriyasining nafaqat til tizimidagi, balki xalq ruhiyati va madaniyatidagi o'rnini aniqlash imkonini berdi. Bu xulosa keyingi fasl – istak/xohishning diskursiv-pragmatik tahliliga o'tish uchun zarur nazariy poydevor bo'lib xizmat qildi.

"Istak/xohish kategoriyasining implitsit va eksplitsit shakllari" deb nomlangan uchinchi faslda istak/xohish mazmunining tildagi ifoda darajalari – yashirin (implitsit) va ochiq (eksplitsit) shakllarda namoyon bo'lishi ilmiy tahlil qilinadi. Tilshunoslikda implikatsiya hodisasi semantik va pragmatik jarayon sifatida qaralib, u orqali so'zlovchi ma'lum bir ma'noni to'g'ridan to'g'ri emas, balki kontekst orqali ifodalaydi. H.P.Grays va J.Serl nazariyalariga ko'ra, bu jarayon nutqning illokutiv kuchi va ko'chma ma'no mexanizmlariga asoslanadi[30].

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[27] Телия В. Н. Русская фразеология: Семантический, прагматический и лингвокулътурологический аспект. – Москва, 1996. – С. 28.

[28] Верешчагин Э. М. & Костомаров В. Г. Язык и кулътура. – Москва: Индрик, 2005. – С. 19.

[29] Маслова В. А. Лингвокултурология. – Москва: Академия, 2004.– С. 44.

[30] Grice H. P. Logic and Conversation. In: Syntax and Semantics, Vol. 3. – New York: Academic Press, 1975. – P. 48.

Shunday qilib, istak/xohish kategoriyasining implitsit shakllari so'zlovchining bilvosita, noaniq, ammo kuchli emotsional niyatini aks ettiradi, eksplitsit shakllar esa aniq va grammatik jihatdan ifodalangan istak yoki orzuni bildiradi.

Tadqiqotimizda ingliz va o'zbek tillarida istak/xohishning implitsit va eksplitsit shakllari qiyosiy jihatdan o'rganildi. Ingliz tilida *"I'd love to"*, *"If only I could"*, *"Let's hope"*, *"You'd better"* kabi konstruktsiyalar kontekst orqali yashirin istakni bildiradi; ularning semantik kuchi bevosita "want" yoki "wish" kabi fe'llarga teng, biroq pragmatik ohangi yumshoqroqdir. O'zbek tilida esa "bo'lsa edi", "nasib etsa", "Xudo xohlasa", "shu ishni qilishga niyat" kabi tuzilmalar istakni bilvosita, diniy yoki axloqiy konnotatsiya orqali bildiradi. E.Kubryakova fikricha, implitsit ma'no "inson ongining kognitiv iqtisodiy mexanizmi" sifatida faoliyat ko'rsatadi[31]. Bu mexanizm orqali istak/xohishni bildiruvchi nutq shakllari ko'p hollarda ijtimoiy etik kontekstga bog'liq tarzda yuzaga chiqadi. Shu bilan birga, eksplitsit shakllarda – masalan, ingliz tilidagi "I want to go", "I wish you luck" yoki o'zbek tilidagi "Men shuni xohlayman", "Omad yor bo'lsin" – ifoda aniq, ochiq va maqsadga yo'naltirilgan bo'ladi.

Istak/xohish kategoriyasi tildagi implitsit va eksplitsit ifoda darajalari orqali inson tafakkuri, hissiyoti va ijtimoiy munosabatlarini murakkab tarzda namoyon etadi. Implitsit shakllar nutqda noziklik, madaniy muloyimlik va psixologik ehtiyotkorlikni ifodalasa, eksplitsit shakllar shaxsning irodaviy kuchi va aniq kommunikativ maqsadini ko'rsatadi. Ingliz tilida eksplitsit ifoda individual niyat bilan bog'liq bo'lsa, o'zbek tilida u ko'proq ijtimoiy-hurmat va diniy qadriyatlar bilan boyitilgan. Sh.Safarovning ta'kidlashicha, istak/xohish kategoriyasining implitsit va eksplitsit shakllari tilning pragmatik tizimida emotsional, kognitiv va madaniy komponentlarning uyg'unligini ifodalaydi[32].

Dissertatsiyamizning uchinchi bobi **"Istak/xohish kategoriyasining lingvo-pragmatik tahlili"** deb nomlanadi. Mazkur bobda istak/xohish kategoriyasining amaliy nutq jarayonidagi namoyon bo'lish shakllari, ularning leksik-semantik, pragmatik va funksional xususiyatlari tahlil qilinadi. Til hodisalari orasida istak va xohish insonning ichki ruhiy ehtiyoji, kommunikativ niyati hamda madaniy qadriyatlarini eng tabiiy tarzda ifodalovchi kategoriyalardan biri hisoblanadi. Shu bois, bu bobda istak/xohish kategoriyasi antroposentrik yondashuv doirasida, ya'ni insonning nutq faoliyati markazida o'rganiladi. Lingvopragmatik tahlil nafaqat istak/xohishning grammatik shakllarini, balki uning subyektiv, kontekstual va emotsional komponentlarini aniqlashga qaratilgan. Bobning asosiy maqsadi, ingliz va o'zbek tillarida istak/xohish ifodasining lingvopragmatik vositalarini qiyosiy o'rganish, ularning semantik turlari, genderga xos nutqiy farqlari hamda kommunikativ funksiyalarini ochib berishdan iborat.

Mazkur bobning **"Ingliz tilida istak/xohish kategoriyasining leksik-semantik vositalari va funksional xususiyatlari"** deb nomlangan faslida WISH/DESIRE kategoriyasining ingliz tili tizimidagi leksik-semantik tuzilishi, morfologik shakllanish mexanizmi va pragmatik funksiyalari tahlil etiladi. Til tizimida har bir semantik kategoriya o'z ifodasini, avvalo, leksik qatlam orqali

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[31] Кубрякова Э. С. Язык и знание: На пути получения знаний о языке. – Москва: ЛКИ, 2004. – С. 120.
[32] Safarov Sh. Til va tafakkur: kognitiv pragmatika masalalari. – Toshkent: Fan, 2008. – B. 97.

topadi. Shu bois, istak/xohish kategoriyasining leksik-semantik strukturasini aniqlash uning kognitiv va pragmatik mohiyatini ochishga xizmat qiladi. Ingliz tilida WISH/DESIRE maydoni istakning kuchi, davomiyligi va emotsional intensivligini bildiruvchi birliklar orqali ifodalanadi. Tadqiqotda I.V.Arnoldning so'zlarni morfologik tuzilish asosida to'rt turga ajratish tizimi (oddiy, yasama, qo'shma va murakkab so'zlar) asos qilib olingan bo'lib, bu tasnif istak/xohish ma'nosini hosil qiluvchi birliklarning semantik imkoniyatini aniqlashda muhim nazariy asos bo'lib xizmat qiladi

Ingliz tili materiallarining tahlili natijasida aniqlanishimizcha, istak/xohish ma'nosi ko'pincha sodda (simple) va yasama (derived) so'zlar orqali ifodalanadi. Fe'l turkumidagi birliklar (*wish, want, desire, hope*) semantik yadroni tashkil etadi; *aspire, crave, fancy, long for* kabi birliklar esa ma'nodoshlik asosida periferik qatlamni hosil qiladi. Otlarda -ness, -ing, -ion, -er, -y kabi suffikslar yordamida yasalgan so'zlar (masalan, *willingness, longing, admiration, desirability*) istak/xohish semantikasini kuchaytiruvchi morfologik vositalar sifatida faol ishlatiladi. N.Chomskiy ta'riflaganidek, bunday birliklar "tug'ma grammatik universallar" tizimiga kirib, inson tafakkuridagi istakni sintaktik va leksik darajada ifodalash imkonini beradi[33]. A.V.Kuninning frazeologik tasnifiga ko'ra, istak/xohish semantikasi *a wish list*, *good will*, *with all one's heart*, *Heaven forbid!* kabi frazeologik birliklar orqali ham voqealanadi. Ularning ma'nosi grammatik chegaradan chiqib, pragmatik ohangga ega bo'ladi[34]. Braun va Levinsonning xushmuomalalik nazariyasiga muvofiq, bu tafovutlar "face-saving" strategiyalarning lingvopragmatik tabiatini ochib beradi[35].

Tahlillarimizga ko'ra, ingliz tilida istak/xohish kategoriyasi leksik-semantik, morfologik va pragmatik darajalarda uyg'unlikda shakllanadi. WISH/DESIRE konsepti tilning antropotsentrik mohiyatini ifodalab, orzu, niyat va ehtiyojni shaxsiy hamda ijtimoiy kontekstlarda aks ettiradi. Ayollar nutqida istakning emotsional va implitsit ifodasi ustun bo'lsa, erkaklar nutqida deklarativ va maqsadga yo'naltirilgan shakllar ko'p uchraydi. Shu bois, ingliz tilidagi istak/xohish kategoriyasi nafaqat leksik-semantik tizim, balki pragmatik strategiya sifatida ham nutqiy faoliyatning ajralmas qismi hisoblanadi.

Mazkur bobning **"O'zbek tilida istak/xohish kategoriyasining leksik-semantik vositalari va funksional xususiyatlari"** deb nomlangan navbatdagi faslida o'zbek tili tizimida istak/xohish ifodasining lingvistik vositalari, ularning semantik maydoni va funksional imkoniyatlari tahlil qilinadi. O'zbek tili morfologik jihatdan agglutinativ til bo'lgani sababli, istak/xohish mazmuni asosan fe'lning mayl shakllari, modal birliklar va sintaktik tuzilmalar orqali ifodalanadi. Istak/xohish insonning ichki kechinmasi, orzusi va niyatini bildiruvchi universal kategoriya bo'lib, u tildagi semantik, grammatik hamda pragmatik qatlamlarda o'z ifodasini topadi. Sh.Rahmatullayevning ta'kidlashicha, o'zbek tili semantik tizimida istak bildiruvchi birliklar "inson maqsadining grammatik shaklga

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[33] Chomsky N. Aspects of the Theory of Syntax. – Cambridge, MA: MIT Press, 1965. – P. 42.

[34] Кунин А. В. Курс фразеологии современного английского языка. – Москва: Высшая школа, 1996. – С. 132.

[35] Brown P. & Levinson S. Politeness: Some Universals in Language Usage. – Cambridge: Cambridge University Press, 1987. – P. 68.

joylashtirilgan ifodasi" sifatida ko'riladi[36]. Shu bois, mazkur bo'limda istak/xohish kategoriyasi tilning tuzilma, ma'no va nutqiy kontekstdagi faol holatida ko'rib chiqiladi.

O'zbek tilida istak/xohish kategoriyasi ko'pincha fe'lning mayl shakllari orqali ifodalanadi. "Bo'lsa edi", "xohlardim", "nasib etsa", "shunday bo'lsin" kabi tuzilmalar istakning grammatik va semantik darajada voqealanishiga misoldir. Bunday birliklar nafaqat modal ma'noni, balki so'zlovchining ijtimoiy holatini, diniy e'tiqodini va madaniy xulqini ham bildiradi. Masalan, "Xudo xohlasa", "Omad yor bo'lsin", "Iloho, nasib etsin" kabi iboralar istakning ijobiy, ezgu tusini ifodalaydi; "bo'lsa edi", "bo'lmasa", "nasib etsa" shakllari esa noaniq, lekin umidga asoslangan emotsional holatni ifodalaydi. Sh.Safarovning kognitiv yondashuviga ko'ra, o'zbek tilidagi istak/xohish ifodalari "ruhiy mayl va niyatning madaniy kodlangan tildagi ko'rinishi" sifatida talqin etiladi[37]. Bundan tashqari, leksik-semantik darajada "istamoq", "xohlamoq", "tilamoq", "orzu qilmoq", "niyat qilmoq" kabi fe'llar markaziy semantik yadroni tashkil etadi. Ular orqali insonning irodaviy, hissiy va ijtimoiy motivatsiyasi ifodalanadi.

Frazeologik birliklarda esa istak/xohishning milliy-madaniy rangi yanada yaqqol ko'rinadi: "Senga omad yor bo'lsin", "Dilingdagi orzular ushalib ketgur", "Umringdan baraka topgur" kabi iboralar istak mazmunini diniy, ijtimoiy va axloqiy qadriyatlar bilan uyg'un holda ifodalaydi. T.Nafasov bunday birliklarni "milliy tafakkur va ma'naviy xotiraning frazeologik ifodasi" deb ataydi[38].

Tahlillarimiz natijasida ma'lum bo'ldiki, o'zbek tilida istak/xohish kategoriyasi leksik, grammatik va pragmatik darajalarning o'zaro uyg'un tizimi asosida shakllanadi. Fe'lning mayl shakllari bu kategoriyaning grammatik asosini, leksik birliklar esa semantik yadrosini tashkil etadi. Pragmatik jihatdan esa istak/xohish kategoriyasi xalqning mentaliteti, e'tiqodi va madaniy qadriyatlari bilan bevosita bog'liqdir. Ingliz tilidan farqli ravishda, o'zbek tili istakni ko'proq diniy-ezgu semantika orqali ifodalaydi, bu esa o'zbek xalqining duoyi yaxshilik, iymon va mehrga asoslangan madaniy xususiyatini aks ettiradi. Shu bois, o'zbek tili materialida istak/xohish kategoriyasi nafaqat emotsional holatni, balki ijtimoiy axloq va ma'naviy qadriyat tizimini ham namoyon etadi.

Tadqiqotimizning **"Diskursiy-pragmatik vositalarning nutq aktlari va kontekstual ifodalanishi"** deb nomlangan faslida istak/xohish kategoriyasining amaliy nutq faoliyatidagi ifoda mexanizmlari, ularning kommunikativ, pragmatik va kontekstual xususiyatlari tahlil qilinadi. Tilning pragmatik darajasi, avvalo, nutq jarayonida shaxsning maqsad, niyat va hissiyotlarini ifodalovchi vositalar orqali namoyon bo'ladi. Shu jihatdan, istak/xohish kategoriyasi nutq aktining illokutiv va perlokutiv kuchi bilan chambarchas bog'liqdir. J.Ostinning *"How to Do Things with Words"* asarida nutq aktlari uch darajada *lokutiv, illokutiv* va *perlokutiv* sifatida tahlil qilinib, ularning har biri ma'no yaratish jarayonining pragmatik bosqichini ifodalaydi[39]. J.Serl bu nazariyani rivojlantirib, istak, niyat, so'rov va

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[36] Rahmatullayev Sh. O'zbek tili grammatikasi: Fe'l mayllari. – Toshkent: Fan, 1976. – B. 60.
[37] Safarov Sh. Til va tafakkur: kognitiv pragmatika masalalari. – Toshkent: Fan, 2008. – B. 76.
[38] Nafasov T. O'zbek tilining frazeologik tizimi. – Toshkent: Universitet, 1995. – B. 108.
[39] Austin J. L. How to Do Things with Words. – Oxford: Clarendon Press, 1962. – P. 98.

iltimos kabi aktlarni "direktiv nutq aktlari" deb atagan va ularni shaxsning maqsadga yo'naltirilgan kommunikativ faoliyatining asosiy turi sifatida baholagan[40]. Shu bois, istak/xohish kategoriyasi diskursda faqat semantik emas, balki illokutiv maqsadni amalga oshiruvchi pragmatik vosita sifatida ham faoliyat ko'rsatadi.

Ingliz tili nutqida *"Would you mind if I...", "I'd love to...", "If only I could...", "I wish you luck"* kabi konstruktsiyalar **yumshoq implitsit istak**ni bildiradi; bu shakllarda istak ma'nosi ko'p hollarda bevosita emas, balki "xushmuomalalik strategiyasi" orqali yetkaziladi. Braun va Levinsonning *Politeness Theory* da ta'kidlanishicha, bunday strategiyalar "addressivity" (murojaat yo'nalganlik) tamoyiliga asoslanib, so'zlovchi va tinglovchi o'rtasidagi ijtimoiy masofani yumshatadi[41]. O'zbek tili nutqida esa istak/xohishning diskursiy ifodasi "bo'lsa edi", "nasib etsa", "Xudo xohlasa", "iltimos qilaman", "duo qilay" kabi madaniy jihatdan kodlangan birliklar orqali namoyon bo'ladi. Bu birliklar nafaqat grammatik, balki diniy va axloqiy konnotatsiyani ham tashiydi. J.Lich o'zining *Principles of Pragmatics* asarida pragmatik me'yorni "ijtimoiy uyg'unlikni saqlovchi kommunikativ axloq" sifatida talqin etadi.[42] Aynan shu jihat o'zbek tilidagi istaklarning diniy-axloqiy kontekst bilan bog'liqligini tushuntiradi. Shu bilan birga, Sperber va Vilsonning relevans nazariyasiga ko'ra, har qanday istak yoki xohish ifodasi kontekstdagi informatsion samaradorlik bilan belgilanadi[43]. Shunday qilib, istak/xohish kategoriyasi diskursda nafaqat emotsional, balki ijtimoiy, madaniy va kognitiv funksiyalarni ham bajaradi.

Demak, istak/xohish kategoriyasi pragmatik darajada kommunikativ strategiya, xushmuomalalik vositasi va madaniy kod sifatida faoliyat yuritadi. Ingliz tili diskursida bu kategoriya asosan individual niyat va irodaviy istakni ifodalaydi, o'zbek tili diskursida esa u jamiyatdagi axloqiy, diniy va ijtimoiy qadriyatlarni aks ettiradi. Har ikkala tilda ham istak/xohish pragmatik aktning illokutiv kuchini kuchaytiruvchi vosita sifatida ishlaydi, biroq ingliz tilida u kommunikativ neytrallikni saqlasa, o'zbek tilida duoyi yaxshilik va hurmat mazmuni bilan uyg'unlashadi. Shu bois, istak/xohish kategoriyasining diskursiy-pragmatik tahlili tilning antropotsentrik mohiyatini, ya'ni inson istagining nutq orqali shakllanishi va madaniyat bilan uzviy aloqasini to'liq ochib beradi.

UMUMIY XULOSALAR

1. Tadqiqot natijalari shuni ko'rsatadiki, WISH/DESIRE – ISTAK/XOHISH kategoriyasi ingliz va o'zbek tillarida semantik, sintaktik hamda pragmatik darajalarda o'ziga xos tizimga ega. Ushbu kategoriya insonning emotsional-intellektual holati, kommunikativ niyati va kognitiv ehtiyojlarini ifodalovchi universal lingvistik mexanizm sifatida namoyon bo'ladi. Shu bilan birga, u inson

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[40] Searle J. R. Speech Acts: An Essay in the Philosophy of Language. – Cambridge: Cambridge University Press, 1969. – P. 28.

[41] Brown P. & Levinson S. Politeness: Some Universals in Language Usage. – Cambridge: Cambridge University Press, 1987. – P. 67.

[42] Leech G. Principles of Pragmatics. – London: Longman, 1983. – P. 78.

[43] Sperber D. & Wilson D. Relevance: Communication and Cognition. – Oxford: Blackwell, 1986. – P. 119.

tafakkuridagi motivatsion, hissiy va irodaviy jarayonlarning tildagi verbal in'ikosini tashkil etadi.

2. Kognitiv-semantik tahlil asosida mazkur kategoriya ko'p qatlamli konseptual tuzilma ekanligi aniqlandi. Unda deontik, modal, affektiv va ijtimoiy-pragmatik komponentlar o'zaro uyg'unlikda amal qiladi. Bu holat istak-xohish kategoriyasining nafaqat grammatik, balki kognitiv va psixolingvistik jarayonlar bilan uzviy bog'liqligini ko'rsatadi.

3. Leksik-semantik tahlil shuni ko'rsatadiki, ingliz tilidagi *wish, desire, want, hope, crave, long for* kabi birliklar va o'zbek tilidagi *xohlamoq, istamoq, niyat qilmoq, orzulamoq* fe'llari semantik jihatdan o'xshash bo'lsa-da, ularning pragmalingvistik konnotatsiyasi bir-biridan farq qiladi. Bu tafovut har bir tilning madaniy-kommunikativ paradigmasi bilan belgilanadi. Ingliz tili shaxsiy orzu va mustaqil niyatni ifodalashga moyil bo'lsa, o'zbek tili kollektiv qadriyatlar, diniy e'tiqod va ijtimoiy etikaga asoslanadi.

4. Morfologik-struktural tahlil natijasida ingliz tilida istak-xohish ma'nosi affiksatsiya va kompozitsiya yo'li bilan (masalan, *willingness, desirability, longing*) ifodalansa, o'zbek tilida bu ma'no fe'l asosli yasama shakllar (xohlamoqchi, istardim, borsam edi) orqali voqealanadi. Bu esa ikki til o'rtasidagi tipologik tafovutni – analitik va agglutinativ tizimlarning grammatik realizatsiyasini ochib beradi.

5. Pragmalingvistik tahlil jarayonida aniqlanishicha, ingliz va o'zbek tillarida istak ifodalari eksplitsit va implitsit shakllarda voqealanadi. Ular Grays, Sperber, Vilson, Levinson nazariyalaridagi inferens (mantiqiy xulosa chiqarish) mexanizmlari orqali shakllanadi. Shu sababli, istak ifodalari nafaqat kommunikativ niyatni bildiradi, balki muloqot jarayonining psixologik va ijtimoiy dinamikasini ham belgilovchi markaziy element sifatida namoyon bo'ladi.

6. Diskursiv tahlil asosida ma'lum bo'ldiki, istak-xohish kategoriyasi nutq aktining illokutiv kuchi bilan uzviy bog'liq. Rasmiy diskurslarda istaklar hurmat, masofa va ijtimoiy maqomni, norasmiy diskurslarda esa yaqinlik, samimiyat va emotsional sadoqatni ifodalaydi. Shu bilan birga, istak ifodalarining illokutiv kuchi har bir madaniyatda nutq etiketi, axloqiy norma va ijtimoiy roldan kelib chiqib farqlanadi.

7. O'zbek tilidagi istak-xohish ifodalari diniy-madaniy va mentalitet omillari bilan chambarchas bog'liq. "Olloh bersin", "Xudo xohlasa", "Inshoalloh" kabi birliklar tildagi lingvomadaniy kod sifatida faoliyat yuritadi. Ular istak-xohish kategoriyasining milliy va diniy konnotatsion xususiyatlarini aks ettiradi hamda xalqning axloqiy-ruhiy qadriyatlarini til orqali mustahkamlaydi.

8. Gender aspektidagi tahlillar shuni ko'rsatadiki, ayollar nutqida istak-xohish ifodalari yumshoq, bilvosita va emotsional shaklda voqealanadi, erkaklar nutqida esa deklarativ, to'g'ridan-to'g'ri va maqsadga yo'naltirilgan tarzda qo'llaniladi. Bu tafovut Braun va Levinsonning politeness nazariyasi bilan mos keladi hamda madaniyatda shakllangan ijtimoiy rol differensialligini tasdiqlaydi.

9. Istak-xohish kategoriyasining diskursiv-pragmatik funksiyalari ijtimoiy maqom, yosh, jins va kommunikativ vaziyat bilan bog'liq holda o'zgaradi. Bu holat mazkur kategoriyaning interpersonal muloqotdagi strategik rolini yoritadi.

Natijada, istak-xohish kategoriyasi tilshunoslikda shaxslararo muvofiqlik, hurmat, ijtimoiy moslashuv va emotsional balansni saqlovchi vosita sifatida namoyon bo'ladi.

10. Yakuniy xulosa sifatida, WISH/DESIRE – ISTAK/XOHISH kategoriyasi tilning kognitiv, emotsional va madaniy qatlamlarini birlashtiruvchi universal semantik model ekani aniqlandi. Bu kategoriya til orqali inson tafakkurining motivatsion, ma'naviy va hissiy komponentlarini ifodalashga xizmat qiladi. Shu asosda dissertatsiyada istak-xohishning lingvopragmatik modeli taklif etildi, u esa til va madaniyat o'rtasidagi o'zaro ta'sirning yangi ilmiy konsepsiyasini shakllantirishga ilmiy asos bo'ldi.

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NAMANGAN STATE INSTITUTE OF FOREIGN LANGUAGES NAMED AFTER IS'HOQKHAN IBRAT

SHARIPOV FERUZJON ISOR UGLI

LINGUOPRAGMATIC STUDY OF THE VERBALIZATION MEANS OF THE WISH/DESIRE – ISTAK/XOHISH CATEGORIES IN DISCOURSE (BASED ON THE MATERIAL OF THE UZBEK AND ENGLISH LANGUAGES)

10.00.06 – Comparative study of Literature, Contrastive Linguistics and Translation studies

ABSTRACT
of dissertation of the doctor of philosophy (PhD) in PHILOLOGICAL SCIENCES

Namangan – 2025

The theme of the Doctor of Philosophy (PhD) dissertation is registered in the Supreme Attestation Commission under the Ministry of the higher education, science and innovations of the Republic of Uzbekistan, by the number B2025.1.PhD/Fil5833.

The doctoral dissertation is completed at Namangan State Institute named after Is'hoqkhan Ibrat.

The abstract of the dissertation is available in three languages (Uzbek, Russian, English (abstract)) on the Scientific council website (www.namsifl.uz) and on the website «Ziyonet» information and educational portal (www.ziyonet.uz).

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The defense of the dissertation will take place on " _27_ " _December_ 2025, at _9:00_ at the meeting of the Scientific Council PhD.03/05.05.2023.Fil.163.01 for awarding Scientific Degrees at Namangan State Institute of Foreign Languages named after Iskhoqkhon Ibrat. (Address: Namangan region, Namangan city, Davlatobod district, "Orzu" MFY, Yoshlik street, 100a. Phone number: +998 (69) 442-11-67, e mail: info@namsifl.uz).

The dissertation can be reviewed at the Information Resource Center of Namangan State Institute of Foreign Languages named after Iskhoqkhon Ibrat (registration number № 114). (Address: Namangan region, Namangan city, Davlatobod district, "Orzu" MFY, Yoshlik street, Phone number: +998 (69) 442-11-67).

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INTRODUCTION (abstract of PhD thesis)

Relevance and necessity of the dissertation topic. Research being conducted in global linguistics forms is the part of the analysis of language phenomena through an anthropocentric approach and its linguistic-pragmatic aspects. The interrelated processes of language, culture, and social life across various forms and contents are studied as a distinctive phenomenon. On the basis of the essence of the anthropocentric paradigm, at the current stage it has become one of the leading directions to study how national-cultural and universal (all-human) phenomena and regularities in different linguistic systems influence the language user and, through the user, influence his/her language, its form, meaning, and functional aspects.

Worldwide linguistics is making a theoretical and practical contribution by revealing universal and national characteristics, including the categories of human wishes and desires and the general and distinguishing features of their actualization methods, as well as by examining the pragmatic grouping of lexical resources, grammatical tools, and speech products within language. Human wishes and desires are reflected in the human landscape of the world created by the languages they speak. Like other linguistic products, they reveal national identity, paradigms of national unity, and each people's distinctive way of perceiving the world[1]. From this viewpoint, the comparative analysis of the category of wish/desire and its manifestations across different languages is of substantial theoretical and practical importance.

Since Uzbekistan has begun to develop as an independent state, serious changes have begun to occur in every field of our science and national culture. These changes have primarily become noticeable in the process of re-examining, generalizing, and planning the future work on the scientific achievements attained to date in light of national ideology and the goals of national independence. In Uzbek linguistics, language is regarded as the central unity of contemporary linguistic processes, where the speaker and their desires (will and wants) stand at the core. This reflects the current model of languages, where the ways and means of expressing human desires are being aligned, and the continuous link between a language's lexical richness and its grammatical structure is manifested in ongoing interaction with the people; in today's context, as this interaction reaches the level of state policy, we are able to achieve the objectives we have set for ourselves[2]. This dissertation study is directed at filling these gaps.

These tasks are aimed at implementing the measures specified in the following normative-legal acts: Presidential Decision PQ-5117 dated May 19, 2021 "On Intensifying the Public Involvement in Foreign Language Learning in the Republic of Uzbekistan"; Presidential Decision PQ-289 dated June 21, 2022 "On Measures to Improve the Quality of Pedagogical Education and Further

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[1] O'zbekiston Respublikasi Prezidentining 2023-yil 11-sentabrdagi PF-158-son Farmoni. https://lex.uz/ru/docs/-6600413 (murojaat qilingan sana va vaqti: 10.03.2024, 12:24).
[2] Mirziyoyev Sh. O'zbekiston matbuot va ommaviy axborot vositalari hodimlarining kasb bayrami munosabati bilan tabrigi. 27/06/2025. https://www.uzdaily.uz/uz/shavkat-mirziyoyev-ommaviy-axborot-vositalari-xodimlarini-kasb-bayrami-bilan-tabrikladi/ (murojaat qilingan sana va vaqti: 10.07.2025, 10:15).

Develop the Training of Teaching Staff in Higher Education Institutions";
Government Resolution No. 498 dated September 6, 2022 "On Approving the
Regulation on the State Register of Ancient Written Sources"; Government
Resolution No. 475 dated August 25, 2022 'On Measures to Organize the Activities
of the Ministry of Tourism and Cultural Heritage of the Republic of Uzbekistan'
and other normative acts related to the field[3].

**Relation of the research to the priority directions of the republic's science
and technology development.** This study was conducted within the framework of
the Republic's priority direction I: 'Information Society and Democratic State:
social, legal, economic, cultural, and spiritual-educational development; forming
an innovative system of ideas and implementing them' (developing and
implementing innovative ideas).

The state of knowledge on the problem. The study of the semantic,
pragmatic, and cognitive features of the category of wish and desire in linguistics
has developed as one of the significant directions in the research of many foreign
and local scholars. This category is interpreted as a universal semantic system that
reveals the intrinsic connection between language and thought, speech and
intention, personality and culture. Although the analysis of existing studies shows
that there is a scientific foundation in this field, the comparative-pragmatic
investigation of the English and Uzbek languages has not yet been sufficiently
deepened.

Many foreign scholars have studied the mechanisms of expressing wish and
desire based on cognitive and pragmatic approaches. In particular, G. Lakoff and
M. Johnson[4] analyzed desire as a concept expressed through cognitive metaphor.
R. Langacker[5] presents it as a structural model of thought and intentional action
within the framework of cognitive grammar. The speech act theory of J. Austin and
J. Searle[6] has served as a methodological basis for determining the illocutionary
and perlocutionary force of wish and desire. By substantiating the functional–
semantic nature of language, M. Halliday[7] defined the socio-pragmatic role of
desire.
In the works of A. Wierzbicka, G. Fauconnier, and M. Turner[448], wish and desire
are examined from the perspectives of mental models, conceptual mapping, and
cultural semantics.

Russian scholars have also conducted research in this field based on
semantics, pragmatics, and communicative intention. N. D. Arutyunova[9] considers
desire as an emotional-motivational category. E. S. Kubryakova[10] analyzes it

[3] Послание Президента Республики Шавката Мирзиёва Олий Мажлису от 24.01.2020 г.
https://president.uz/ru/lists/view/3324 (дата обращения: 31.05.2024 г.).
[4] Lakoff G. & Johnson M. Metaphors We Live By. – Chicago: University of Chicago Press, 1980. – P. 112.
[5] Langacker R. Foundations of Cognitive Grammar. – Stanford: Stanford University Press, 1987. – P. 156.
[6] Austin J. L. & Searle J. R. How to Do Things with Words. – Oxford: Clarendon Press, 1962. – P. 88.
[7] Halliday M. A. K. An Introduction to Functional Grammar. – London: Arnold, 1985. – P. 203.
[8] Wierzbickam A. Fauconnier G. & Turner M. Cross-Cultural Pragmatics. – Berlin: Mouton de Gruyter, 1991. –
P. 200.
[9] Арутюнова Н. Д. Типы языковых значений. – Москва: Наука, 1988. – С. 94.
[10] Кубрякова Э. С. Очерки по когнитивной лингвистике. – Москва: МГУ, 1994. – С. 67.

within the framework of cognitive linguistics. V. V. Krasnykh[11] interprets wish and desire as a reflection of national mentality embodied in language. Additionally, the works of G. S. Stepanov, V. Z. Demyankov, and O. N. Seliverstova[12] extensively examine issues of communicative pragmatics and linguistic-semantic motivation.

In Uzbek linguistics, significant scholarly research has been conducted on the lexical-semantic, grammatical, and pragmatic aspects of the category of wish and desire. A. Abduroziqov[13] analyzed speech acts and illocutionary intention based on the pragmalinguistics of the Uzbek language. S. Utmanova[14] studied the grammatical formation of expressions of intention, wish, and desire within Uzbek semantics. G. Rakhimova[15] examined expressions of wish and desire in the context of linguocultural differences and gender factors. N. Uvarova[16] investigated the communicative features of units expressing desire through cultural connotations, revealing their functions in social discourses.

The above studies show that although the category of wish and desire has been consistently analyzed through cognitive, semantic, and pragmatic approaches in international linguistics, the linguo-pragmatic comparative analysis of English and Uzbek has been almost entirely unexplored. This dissertation addresses this scholarly gap by providing an in-depth examination of the semantic, grammatical, and pragmatic mechanisms of the WISH/DESIRE – ISTAK/XOHISH category, as well as its conceptual interpretation within cultural cognition.

Relation of the dissertation research to the research plans of the higher education or scientific research institution where the dissertation has been conducted. The dissertation has been carried out on the basis of the Namangan State Institute of Foreign Languages named after Ishoqxon Ibrat, Department of English Language and Literature, within the framework of the comprehensive research plan titled 'Current Issues in Linguistics, Literary Studies, Translation Studies, and Teaching Foreign Languages.

The aim of the research is to conduct a comparative analysis of the lexicosemantic, morphosyntactic, and pragmatic properties of the WISH/DESIRE – ISTAK/XOHISH category in English and Uzbek, and to identify its links with cultural and cognitive factors.

Research objectives:

– to identify the formation, lexical-semantic, and morphological features of the WISH/DESIRE – ISTAK/XOHISH category in English and Uzbek, to analyze the grammatical-structural models of this category (derived words, collocations, modal constructions), and to determine their place within the lexical systems of both languages.

– to analyze the realization mechanisms of wish–desire expressions in

[11] Красных В. В. Этнопсихолингвистика. – Москва: Гносис, 2001. – С. 132.
[12] Демьянков В. З. Селиверстова О. Н. & Степанов Г. С. Лингвосемантические и прагматические исследования: избранные труды. – Москва: Языки славянской культуры, 2007. – С. 45.
[13] Abduroziqov A. Oʻzbek tilida pragmalingvistik birliklar. – Toshkent: Fan, 2010. – B. 57.
[14] Utmanova S. Oʻzbek tili semantikasida niyat va istak ifodasi. – Samarqand, 2015. – B. 89.
[15] Raximova G. Oʻzbek tilida lingvomadaniy tafovutlar. – Namangan, 2018. – B. 102.
[16] Uvarova N. Madaniy semantika va kommunikativ niyat. – Toshkent, 2020. – B. 74.

discursive contexts and their pragmalinguistic functions, in particular, to identify the illocutionary (intention-expressing) and perlocutionary (impact-producing) forces of this category in formal, informal, religious, and media discourses.

– to examine, from a comparative-pragmatic perspective, the influence of cultural and gender factors on the system of wish–desire expressions, and to identify the strategies through which wish and desire are expressed in emotional, polite, indirect, and declarative forms in the speech of women and men in English and Uzbek.

– to develop a linguo-pragmatic model of the wish–desire category based on English and Uzbek language material, and through this model, to systematically reveal the interaction mechanism between language, cognition, and culture.

As the object of study, the units of language expressing the WISH/DESIRE – ISTAK/XOHISH category in English and Uzbek have been taken, i.e., the system of lexical, morphological, syntactic, and pragmatic tools that convey this meaning.

The subject of the study consists of English and Uzbek linguistic units that express the WISH/DESIRE – ISTAK/XOHISH category, including their structural, semantic, pragmalinguistic, and linguocultural characteristics.

Methods of the research. The study employed component analysis, descriptive, comparative-contrastive, contextual, statistical, and linguo-pragmatic methods.These approaches made it possible to identify the semantic, grammatical, and communicative characteristics of the wish/desire category in language and to analyze its functional and socio-pragmatic aspects within discursive contexts.

Scientific novelty of the research:

– for the first time, the WISH/DESIRE – ISTAK/XOHISH category in English and Uzbek has been comprehensively analyzed at the lexical-semantic, morphological, and pragmatic levels. The semantic core, grammatical models, and contextual functions of this category have been identified, and the structural-semantic field of wish–desire meaning in both languages has been determined;

– for the first time, the mechanism of pragmatic variability of wish–desire expressions depending on discursive context has been systematically analyzed. The illocutionary and perlocutionary forces of these units in formal, informal, religious, and media discourses have been identified, and a communicative-functional model based on speech act theory has been developed;

– the influence of gender and cultural differences on wish–desire expressions has been examined from a comparative-pragmatic perspective. Indirect and direct expression strategies in the speech of women and men have been identified, and it has been demonstrated that these strategies are tied to cultural and socio-psychological factors;

– a linguo-pragmatic model specific to the English and Uzbek languages has been developed. The model systematically presents the intercognitive connections between language, cognition, and culture within the wish–desire category, and theoretically substantiates the universal and national characteristics of the desiderative concept.

Practical results of the research:

The WISH/DESIRE – ISTAK/XOHISH category in English and Uzbek, along with the linguistic units expressing it, were analyzed to identify their general and distinctive features, factors influencing their discourse activation, cultural contextualization, and semantic-pragmatic load.

The role of expressions of WISH/DESIRE – ISTAK/XOHISH in the human world as reflected through language was studied, and, within a linguo-pragmatic framework, their similarities and differences across the two languages and cultures were demonstrated, with the practical significance of their functioning as actively used tools in both languages and cultures emphasized as a key finding.

The reliability of the research findings is ensured by the scientifically grounded methodological approach, the reliance on academically recognized theoretical sources, the sufficiency and variety of linguistic materials analyzed, the conduct of the study based on prior scientific work in this area, the conformity of the results with the theoretical and methodological foundations of the dissertation, and the testing of the conclusions and recommendations in practice and their endorsement by relevant organizations.

Theoretical and practical significance of the research results:

The theoretical significance is determined by the analysis conducted and the conclusions drawn, which show that the WISH/DESIRE – ISTAK/XOHISH category (concept) can be studied more deeply in the future, including on the basis of materials from other languages; moreover, the theoretical knowledge will augment the resources of linguo-cultural studies, cognitive linguistics, cross-typological lexicology, phraseology, pragmatics, and stylistics.

The practical significance is that the study materials and results recommended in this work can be used to develop textbooks and teaching aids for several core subjects in higher education; to teach specialized courses; to prepare graduation theses and master's dissertations; to create translations and explanatory dictionaries of varying scope and purposes; and to support future professionals in English and Uzbek in shaping and enhancing their theoretical knowledge and practical skills.

Implementation of the research findings. Based on the scientific results obtained about the lingvopragmatic means, the discursive role and functional properties of the utterances expressing wish/desire (wish/desire – istak/xohish):

In this research, certain findings of the dissertation titled *"A Linguo-Pragmatic Study of the Means Realizing the WISH/DESIRE – ISTAK/XOHISH Category in Discourse (on the material of English and Uzbek languages)"* were used in preparing scripts for several broadcasts (according to the reference issued by the National Television and Radio Company of Uzbekistan, № 06-29-731, dated November 12, 2024). As a result, the linguistic and cultural characteristics of language units representing the WISH/DESIRE – ISTAK/XOHISH category were evaluated, and the practical conclusions, suggestions, and recommendations have been implemented based on the identification of common and distinctive features of this category in the compared languages;

In this research, the linguistic–cultural and pragmatic aspects of language

units in the artistic discourse of English and Uzbek were analyzed, and the linguistic and extralinguistic factors determining the emotional state of the WISH/DESIRE – ISTAK/XOHISH category in the compared languages were scientifically substantiated (according to the reference of the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan, № 1406-3203-08, dated May 27, 2025). As a result, these scientific findings serve as an effective tool for aligning expressions with linguistic norms. This approach creates new opportunities in the fields of scientific research and education, and the revealed innovations and research results have been used in the development of the present fundamental project.

The research demonstrates that the WISH/DESIRE – ISTAK/XOHISH category possesses similar components and meanings in the linguistic worldview of English and Uzbek, yet differs in the linguistic worldview of each nation due to their unique cultural characteristics (according to the reference of the Uzbekistan Writers' Union, № 01-06/995, dated October 23, 2025). As a result, the factors that activate linguistic units representing the WISH/DESIRE – ISTAK/XOHISH category in texts were identified, and the linguistic units that actualize this category in the English and Uzbek linguistic worldviews have been determined as active realizers;

In this research, the dissertation titled *"A Linguo-Pragmatic Study of the Means Realizing the WISH/DESIRE – ISTAK/XOHISH Category in Discourse (on the material of English and Uzbek languages)"* was used within the framework of the international grant project SUZ-800-21GR-3181 "Reinforcing English Language Competence at Karshi State University," carried out at Karshi State University in 2021–2023 (according to the reference № 04/6062 dated November 3, 2025, issued by Karshi State University). In particular, within the scope of this research, it was substantiated that the means realizing the WISH/DESIRE – ISTAK/XOHISH category in discourse possess a systematic character and hold a specific status, and that this category has a general linguistic (universal) nature. As a result, it was demonstrated that the linguistic means expressing the WISH/DESIRE – ISTAK/XOHISH category in English and Uzbek constitute a system-based category, and the analytical insights and theoretical conclusions have been effectively utilized within the project.

Approval of the research results. The main content and findings of the study were discussed at four scientific-practical forums, including two international conferences and two national republic-level conferences.

Announcement of the published research results. A total of 11 scientific works related to the dissertation topic have been published, including 7 scientific articles (5 in the republic and 2 in foreign journals) recommended by the Higher Attestation Commission for publishing the main scientific results of doctoral dissertations, as well as proceedings papers from 2 international and 2 scientific-practical conferences.

Dissertation structure and length. The dissertation consists of an introduction, three chapters, a conclusion, and a bibliography, with a total length of 152 pages.

MAIN CONTENT OF THE DISSERTATION

Introduction: The relevance and necessity of the dissertation topic are established, and the level of study of the problem is analyzed. The aims, tasks, object, and subject of the research are identified; the work's alignment with the priority directions for the development of science and technology is shown; the scientific novelty, reliability of the results, and their scientific and practical significance are substantiated. Furthermore, information is provided on the implementation of the findings in practice, their publication, and the structure of the work.

In the first chapter titled **"Anthroposentrism and conceptual categories of theoretical foundations"** the formation and development stages of the anthropocentric paradigm and its core principles in linguistics are illuminated. To reveal the human-centered essence of language, the conceptual ideas of scholars such as Wilhelm von Humboldt, Edward Sapir, Benjamin Lee Whorf, A. A. Potebnya, and E. S. Kubryakova are taken as the foundational basis. The analyses explore the essence of theoretical constructs such as the notion category, the functional-semantic category, and the grammatical-lexical field, and reveal their relations to the category of wish/desire (istak/xohish). The chapter also grounds the connection between wish/desire and human cognition through principles of anthropocentrism, cognition, functionality, and culturality. Cross-cultural semantic alignment is analyzed through examples such as the English expressions *I wish* and *Would you mind...?* and the Uzbek phrases *Xudo xohlasa and Omad bo'lsin.*

In the first section of the first chapter titled **"Anthroposentrism in linguistics and its stages of development"**, the scientific foundations of the anthropocentric paradigm, as a guiding approach that centralizes the human factor in modern linguistics, are analyzed. Anthropocentrism interprets the language system not merely as a grammatical or structural phenomenon, but as an expression of human thought, perception, and social experience. In this sense, subjective states such as wish, desire, and intention are realized through the semantic and psychological layers of language.

The roots of the anthropocentric approach extend to Wilhelm von Humboldt's famous idea "Language – the outward form of the spirit of a people"[17]. According to Humboldt, language is the primary tool that shapes human thought and models worldviews. From this perspective, each language reflects the spiritual world, emotional experience, and conceptual worldview of its nation. A. A. Potebnya identified the intrinsic connection between language and thought, interpreting language as "the external form of thought"[18]. Subsequently, these ideas were developed by E. Sapir and B. Whorf, whose linguistic relativity theory demonstrated that the conceptual categories of language are directly related to national thought, culture, and social environment. They described language as "the

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[17] Humboldt W. von. Über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluss auf die geistige Entwickelung des Menschengeschlechts. – Berlin: Königliche Akademie der Wissenschaften, 1836. – S. 58.
[18] Потебня А. А. Мысль и язык. Избранные работы. – М.: Издательство Юрайт, 2025. – С. 238.

model of worldview"[19], emphasizing that the ways of thinking, values, and experiences of people are formed through their language. Thus, a new paradigm in linguistics—anthropocentrism—was formed. This approach has laid the scientific groundwork for studying psychosocial and cognitive categories in language, such as wish, desire, intention, emotions, and goals.

Thus, the anthropocentric paradigm interpreted language as a dynamic model of human activity, triggering a new methodological turning point in linguistics. Language is now analyzed as a unified system with the human psyche, social role, and cultural values. This approach has served to integrate linguistics with cognitive, sociolinguistic, and pragmatic directions. Consequently, the anthropocentric paradigm now forms the theoretical foundation for Lingvokognitiv, psychopragmatics, and cultural studies approaches in contemporary linguistics.

In the second section of the first chapter titled **"Theoretical and linguo-pragmatic interpretations of categories"**, analyzes how the concept of category has long been a subject of scholarly discussion in the history of linguistics, tracing its philosophical roots to Aristotle's "Categories", where the notion of existence is interpreted as a means of classifying general categories. This concept subsequently developed as a central term in grammar, logic, and semantics, providing a methodological basis for typologizing language units[20]. By the 20th century, changes in the linguistics paradigm led the notion of category to extend beyond the grammatical domain, encompassing semantic, functional, and cognitive factors as part of a complex phenomenon. From this point, the category began to be interpreted as an integral unit expressing human thought, cultural values, and communicative activity.

According to N. Chomsky, in formal approaches, the category concept is interpreted as a system of differential features of the language, with oppositions such as number, person, and tense evaluated as the main grammatical units[21]. N. Chomsky's theory of generative grammar treats the category as an innate component of the "universal grammar", demonstrating that these categories operate independently of social factors[22]. At the same time, the functional-semantic approach analyzes categories in relation to the communicative functions of language and interprets language as a socio-semiotic system. The speech-act theory advanced by J. Austin and J. Searle linked category to pragmatic reality, distinguishing illocutionary force and perlocutionary effect. This process gave rise to the lingvo-pragmatic interpretation of the category. It began to be understood not merely as a grammatical form, but as a unit that determines the meaning and influence mechanisms in real communicative activity[23].

In our dissertation, the category is analyzed within a three-layer model, with

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[19] Sapir E. Language: An Introduction to the Study of Speech. – New York: Harcourt, 1921; Whorf, B. L. Language, Thought and Reality. – Cambridge: MIT Press, 1956. – P. 136.

[20] Aristotle. Categories. – Oxford: Clarendon Press, 1908. – P. 8.

[21] Chomsky N. Aspects of the Theory of Syntax. – Cambridge, MA: MIT Press, 196. – P. 37.

[22] Chomsky N. Aspects of the Theory of Syntax. – Cambridge, MA: MIT Press, 1965. – P. 39.

[23] Austin J. L. How to Do Things with Words. – Oxford: Clarendon Press, 1962. – P. 98; Searle, J. R. Speech Acts: An Essay in the Philosophy of Language. – Cambridge: Cambridge University Press, 1969. – P. 38.

the formal, semantic, and pragmatic levels viewed as an integrated, complementary system. The formal layer reflects the structural units in the language, the semantic layer captures the meaning system, and the pragmatic layer reflects illocutionary intent and social context. Notably, the WISH/DESIRE – ISTAK/XOHISH category represents the harmonized form of these three layers, embodying the cognitive, cultural, and communicative essence of language. In English, Russian, and Uzbek, this category is expressed differently: in English it tends toward an individualistic orientation, in Russian it embodies an emotionally expressive character, and in Uzbek it is enriched by social-hierarchical and religious-symbolic connotations. Therefore, although the category manifests as a universal phenomenon in a lingvo-pragmatic context, it acquires a distinctive national semantic coloration in each language and culture.

In the third section of the first chapter, **the category of wish/desire (istak/xohish) in its conceptual content and linguistic status is subjected to investigation.** In the language system, the wish/desire category forms a distinct conceptual structure as an expression of the inner mental state, emotional experience, and intention of the person. It sits at the center of cognitive processes, revealing the individual's motivation, needs, and communicative intention through language. This category is analyzed in linguistics from semantic, cognitive, and pragmatic perspectives, regarded as a conceptual unit reflecting the universality of human thought. According to George Lakoff and Mark Johnson's theory of conceptual metaphor, desire is a central element of human experience, expressed through conceptual metaphors such as "motion," "path," and "goal"[24]. Therefore, the wish/desire linguistic phenomenon is not only a grammatical but also a conceptual category.

In this section, the semantic core of the wish/desire (istak/xohish) category is analyzed on the basis of lexical units across different languages. In English, the words wish, want, desire, and hope express varying degrees of aspiration, desire, and intention, while in Uzbek, units such as "xohlamoq", "istamoq", "tilamoq", and "niyat qilmoq" are semantically close but differ pragmatically. Within a cognitive approach, the linguistic status of desire is interpreted as an energy-concept, meaning not actuality but the potential state of action in human consciousness. Additionally, from a pragmatic perspective, this category expresses communicative intention and reflects the social status of the speaker as the subject.

According to our analysis, the WISH/DESIRE – ISTAK/XOHISH category is regarded as one of the central concepts in the anthropocentric paradigm in linguistics. It reflects a person's needs, intentions, feelings, and values. Although this category possesses universality, it acquires a unique semantic character in each culture. In English, it leans toward individuality, while in Uzbek it is enriched by social tolerance and religious values. Therefore, the conceptual content and linguistic status of the WISH/DESIRE – ISTAK/XOHISH category illuminate the cultural-cognitive essence in full and will serve as a theoretical basis for further analysis of modality, linguo-cultural aspects, and pragmatics in subsequent

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[24] Lakoff G. & Johnson M. Metaphors We Live By. – Chicago: University of Chicago Press, 1980. – P. 57.

chapters.

The second chapter of our study, titled **"Modality and national-cultural interpretations of the wish/sesire category"**, analyzes the modality, grammatical forms, and national-cultural expressions of the wish/desire category. In this chapter, the role of wish and desire as the semantic core is revealed on the basis of modality theory in linguistics. Across English and Uzbek, the grammatical forms of modality, as well as their features related to religious, cultural, and social connotations, are analyzed. The category of wish/desire is established as possessing not only universality but also national-cultural differences.

In the first section of the second chapter titled **"Modality and grammatical expression of the wish/desire category in English and Uzbek"**, the interaction between modality and this conceptual unit is revealed. In the language system, modality appears as a universal semantic phenomenon that expresses the speaker's relation to reality, action, or state. From this perspective, the wish/desires category forms the semantic core of modality. In English, modality is primarily expressed through auxiliary modal verbs *will, would, may, might, should, could,* each signaling the speaker's intention, emotional stance, or probability. In Uzbek, the grammatical expression of wish/desire is realized through verb mood endings. For example, forms such as "-sa", "-r", "bo'lsa edi", "xohlardim", "nasib etsa" enrich speech with social and religious connotations.

From the perspective of functional-semantic approaches, modality and the wish/desire categories are viewed as systems expressing different degrees of subjectivity. In English, lexical units such as "wish", "hope," and "desire" directly express desire; for example, constructions like *"I wish I could go"* and *"May you be happy"* convey illocutionary intent. In Uzbek, units such as "Xudo xohlas", "bo'lsa edi", and "nasib etsa" carry not only grammatical form but also a cultural-semantic load, signaling the speaker's religious and social values. M. A. K. Halliday linked modality to "the social semiotic nature of language", asserting that it defines the speaker's rhetorical position[4525]. Accordingly, the expression of wish/desire in modality is manifested not only as a grammatical phenomenon but also as a pragmatic and cognitive process. Sh.Safarov, using Uzbek as an example, interprets modality as an expression of value in national thought, illustrating its alignment with social factors[26].

Comparative analyses show that, while the WISH/DESIRE – ISTAK/XOHISH category is expressed through different grammatical mechanisms in English and Uzbek, its semantic essence remains similar. English expresses modality in a concise manner linked to individual intentions, whereas Uzbek presents it in harmony with society, religious values, and social prestige norms. Thus, the WISH/DESIRE – ISTAK/XOHISH category occupies the intersection of semantic, cognitive, and pragmatic layers within the modal structure, revealing the anthropocentric nature of language. Accordingly, this section not only analyzes the grammatical foundations of the category but also lays the theoretical groundwork for studying its cultural and pragmatic interpretations in subsequent sections.

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[25] Halliday M. A. K. An Introduction to Functional Grammar. – London: Edward Arnold, 1985. – P. 35.
[26] Safarov Sh. Til va tafakkur: kognitiv pragmatika masalalari. – Toshkent: Fan, 2008. – B. 67.

Table 1.

Comparison of the modality and grammatical expressions of the WISH/DESIRE – ISTAK/XOHISH category in English and Uzbek

Expression category	English	Uzbek	Usage context
Modal verbs	would, could, may, might, wish	xohlamoq, istamoq, bo'lsa edi	Grammatical modality in English; personal desire Expressing Verbs in Uzbek
Conditinal clause	If I could…, I wish I had…	Bo'lsa edi, agar nasib etsa	In Uzbek, religious and virtuous semantics carry more weight.
Speech act formulas	Would you mind…, I'd love to…	Iltimos qilaman, Duo qilay	The social-respect aspect is predominant
Phrasal expressions	Fingers crossed	Xudo xohlasa	Both have benevolent intentions, but the religious foundation exists only in Uzbek.

The above table provides a comparative analysis of the category of wish/desire in English and Uzbek. The analysis shows that the modal systems in both languages converge on expressing human wish/desire and include common (benevolence, possibility, intention) as well as national-specific features. In English, forms like "would, could, may, might, wish" express grammatical modality and indirectly convey the speaker's personal intention. In Uzbek, however, forms such as "xohlamoq, istamoq, bo'lsa edi" carry a stronger semantic tone and directly express a subjective wish.

In addition, the conditional mood forms in both languages express notions of possibility or expectation; however, the semantic load attached to these forms diverges across Uzbek and English. In Uzbek, conditional constructions are often enriched with religious and benevolent semantics, as exemplified by "bo'lsa edi", "nasib etsa", and "Xudo xohlasa". These constructions reflect spiritual and moral foundations within the cultural worldview. By contrast, English conditionals such as *If I could… and I wish I had…* more typically encode desires or regrets situated in unreal or hypothetical scenarios, rather than direct religious or ethical appeals.

Furthermore, speech-act formulas (for example, English *would you mind…, I'd love to…* and Uzbek *iltimos qilaman, Duo qilay*) reveal differences in expressive style. English tends to preserve politeness by not stating wishes directly, whereas Uzbek culture tends to foreground respect, belief, and social distance as central elements of expression. At the level of phrasal semantics, the pair *Fingers crossed vs. Xudo xohlasa* conveys a similar benevolent intention, but the Uzbek variant is rooted in religious foundations and reflects a collectivist cultural orientation. Therefore, although the modal category serves a common communicative function in both languages, it manifests in distinct socio-cultural-

semantic spaces.

In the second section of the second chapter, titled **"Interlingual interpretation of desire/want and expressions reflecting national mentality"**, the cross-cultural understanding of the wish/desire category is explored, along with its role in national cognition. The linguistic-cultural approach analyzes linguistic constructs not only at the level of grammar or semantics but in relation to the people's cultural memory, values, and national worldview. As V. N. Telia emphasized, language is "the reflection of culture," embodying the emotional-esthetic experiences and values of the people[27]. From this perspective, the wish/desire category is viewed as a verbal form of national selfhood and worldview. In English-language materials, this category primarily expresses individual wish and personal motivation, whereas in Uzbek, it aligns more with communal values, fate, and religious belief.

In this section, the lingvo-cultural specificities of the wish/desire category in English and Uzbek are analyzed through phraseological sequences, language habits, and cultural symbols. In English, expressions such as *"God bless you," "I wish you luck,"* and *"Fingers crossed"* convey personal intention and trust, whereas in Uzbek, expressions like *"Omad yor bo'lsin," "Xudo xohlasa,"* and *"Nasib etsa"* articulate fate and submission to divine will. As Vereshchagin and Kostomarov noted, lingvo-cultural units directly reflect the people's mentality and value systems and can be regarded as "culture codes"[28]. In Uzbek culture, phrases expressing desire are enriched with politeness, benevolence, deference to elders, and religious benedictions, while in English culture they tend to be characterized by individuality, positive psychology, and pragmatic sincerity. Thus, the wish/desire category functions as a semantic indicator of national identity. Reflecting on Maslova's view, such lingvo-cultural units are "verbal models that animate cultural archetypes"[29].

As established, the wish/desire category in lingvo-cultural terms illuminates the worldview, value system, and moral norms of the people. In English-language materials, this category tends to express personal motivation, independence, and realistic intention, whereas in Uzbek it conveys values oriented toward mutual respect, religious faith, and benevolence within society. Thus, the wish/desire concept yields a positive emotional stance in both languages, but its semantic foundations differ due to national mentality. The lingvo-cultural analysis conducted in this section thus clarifies the role of the wish/desire category not only within the linguistic system but also in the broader spirit and culture of the people. This conclusion provides a theoretical foundation for the subsequent section on discourse-pragmatic analysis of wish/desire.

The third section of the second chapter, titled **"Implict and explicit forms of the wish/desire category"**, analyzes the representation of wish/desire content in language at both implicit (yashirin) and explicit (ochiq) levels. In linguistics,

[27] Телия В. Н. Русская фразеология: Семантический, прагматический и лингвокулътурологический аспект. – Москва, 1996. – С. 28.
[28] Верешчагин Э. М. & Костомаров В. Г. Язык и культура. – Москва: Индрик, 2005. – С. 19.
[29] Маслова В. А. Лингвокултурология. – Москва: Академия, 2004. – С. 44.

implicature is treated as a semantic-pragmatic phenomenon through which a hearer derives a particular meaning not directly asserted by the speaker, but implied by context. Drawing on theories of H. P. Grice and J. Searle, this process rests on the illocutionary force of speech and the mechanisms of contextual inference[30]. Accordingly, the implicit forms of the wish/desire category express the speaker's indirect, indeterminate yet potent emotional intention, whereas explicit forms convey a clear and grammatically manifested wish or desire.

In our study, the implicit and explicit forms of the wish/desire category in English and Uzbek were examined comparatively. In English, constructions such as *"I'd love to,"* *"If only I could,"* *"Let's hope,"* and *"You'd better"* convey hidden wishes through context; their semantic force aligns with verbs like *"want"* or *"wish"*, though their pragmatic tone tends to be softer. In Uzbek, structures such as *"bo'lsa edi,"* *"nasib etsa,"* *"Xudo xohlasa,"* and *"shu ishni qilishga niyat"* express desire indirectly, often through religious or ethical connotations. According to E. Kubryakova, implicature functions as a cognitive-economic mechanism of human consciousness[31]. Through this mechanism, speech forms expressing wish/desire frequently emerge within social-ethical contexts. By contrast, explicit forms—in English, "I want to go," "I wish you luck," and in Uzbek, "Men shuni xohlayman," "Omad yor bo'lsin"—are direct, explicit, and goal-directed.

In conclusion, the wish/desire category, viewed through implicit and explicit forms, reveals human thought, emotion, and social relations in a nuanced way. Implicit forms express subtlety, cultural tact, and psychological caution in speech, while explicit forms demonstrate the speaker's willpower and a clear communicative aim. In English, explicit expressions are more closely tied to individual intention, whereas in Uzbek they are enriched with social respect and religious values. As Safarov notes, the implicit and explicit forms of the wish/desire category illustrate the alignment of emotional, cognitive, and cultural components within the pragmatics of language[32].

In the third chapter title, **"Linguo-pragmatic analysis of the wish/desire category"**, we analyze the surface and underlying manifestations of wish and desire in practical discourse, with attention to lexical-semantics, pragmatics, and functional roles. Across linguistic phenomena, wish and desire most naturally express an individual's internal motivations, communicative aims, and cultural values. Thus, the study proceeds from an anthropocentric framework, placing human speech activity at the center. The lingvo-pragmatic approach seeks to characterize not only grammatical realizations of wish/desire but also their subjective, contextual, and affective components. The principal objective is a cross-language comparison of English and Uzbek expressions of wish/desire, addressing semantic typologies, gendered discourse patterns, and their communicative functions.

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[30] Grice H. P. Logic and Conversation. In: Syntax and Semantics, Vol. 3. – New York: Academic Press, 1975. – P. 48.

[31] Кубрякова Э. С. Язык и знание: На пути получения знаний о языке. – Москва: ЛКИ, 2004. – С. 120.

[32] Safarov Sh. Til va tafakkur: kognitiv pragmatika masalalari. – Toshkent: Fan, 2008. – B. 97.

The first section of the third chapter **"Lexical-semantic tools and functional characteristics of the wish/desire category in English"** analyzes the lexical-semantics structure, morphological formation mechanisms, and pragmatic functions of the WISH/DESIRE category within the English language system. In any language, each semantic category finds its expression primarily at the lexical level; thus identifying the lexical-semantics of the wish/desire category illuminates its cognitive and pragmatic essence. In English, the domain of WISH/DESIRE is expressed through units that convey intensity, duration, and emotional vigor of desire. The study adopts I. V. Arnold's morphology-based typology, which classifies words into four types (simple, derivative, compound, and complex words). This taxonomy provides a theoretical foundation for examining the semantic potentials of the units that realize wish/desire.

The results of analyzing English-language materials indicate that the meaning of wish/desire is most often expressed through simple and derived words. Verbal forms constitute the semantic core (e.g., *wish, want, desire, hope*), while derivationally related items such as *aspire, crave, fancy, long for* form a peripheral layer based on semantic relatedness. Words formed with suffixes like -ness, -ing, -ion, -er, -y (for example, *willingness, longing, admiration, desirability*) serve as morphological instruments that intensify the semantics of wish/desire. As Chomsky has described, these units belong to a system of "inborn grammatical universals," enabling the expression of desire at both syntactic and lexical levels in human thought[33]. Kunin's (A. V. Kunin) phraseological classification shows that the semantics of wish/desire are also realized through phraseological units such as *a wish list, good will, with all one's heart, Heaven forbid!*, whose meanings transcend grammatical boundaries and acquire pragmatic tone[34]. In line with Brown and Levinson's politeness theory, these divergences illuminate the lingvo-pragmatic nature of face-saving strategies[35].

Analysis indicates that the English language expresses the wish/desire category through an integrated alignment of lexical-semantics, morphology, and pragmatics. The WISH/DESIRE construct embodies the language's anthropocentric essence, reflecting desire, intention, and need within both personal and social contexts. In women's speech, the emotive and implicatureal dimension of desire tends to be more pronounced, whereas in men's discourse declarative and goal-oriented forms appear more frequently. Accordingly, the English wish/desire category functions not only as a lexical-semantic system but also as a pragmatic strategy that constitutes an essential component of speech activity.

In the second section of the third chapter, **the linguistic tools expressing desire/wish in the Uzbek language system, their semantic field, and functional possibilities are analyzed.** Uzbek is an agglutinative language morphologically; therefore, the content of wish/desire is primarily expressed through mood markings on verbs, modal morphemes, and syntactic structures. The wish/desire category is a

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[33] Chomsky N. Aspects of the Theory of Syntax. – Cambridge, MA: MIT Press, 1965. – P. 42.
[34] Кунин А. В. Курс фразеологии современного английского языка. – Москва: Высшая школа, 1996. – С. 132.
[35] Brown P. & Levinson S. Politeness: Some Universals in Language Usage. – Cambridge: Cambridge University Press, 1987. – P. 68.

universal human phenomenon that conveys internal experiences, desires, and intentions, and it finds expression across semantic, grammatical, and pragmatic layers of the language. According to Sh. Rahmatullayev, within Uzbek semantic system, units expressing desire are regarded as the linguistic realization of a person's aims[36]. Accordingly, this section treats the wish/desire category as an active aspect of the language's structure, meaning, and discourse context.

In Uzbek, the wish/desire category is expressed through verbal mood forms. Constructions such as "bo'lsa edi", "xohlardim", "nasib etsa", "shunday bo'lsin" illustrate the grammatical and semantic realization of desire. These units convey not only modal meaning but also the speaker's social status, religious beliefs, and cultural behavior. For example, phrases like "Xudo xohlasa", "Omad yor bo'lsin", "Iloho, nasib etsin: express a positive, benevolent nuance of desire; while forms such as "bo'lsa edi", "bo'lmasa", "nasib etsa" express an indeterminate yet hope-based emotional state. According to Sh. Safarov's cognitive approach, expressions of desire in Uzbek are read as "culturally encoded manifestations of mental orientation and will"[37]. Moreover, at the lexical-semantic level, verbs such as "istamoq", "xohlamoq", "tilamoq", "orzu qilmoq", "niyat qilmoq" constitute the central semantic core, through which human volition, affect, and social motivation are articulated. In phrasal units, the national-cultural coloration of wish/desire becomes even more evident: expressions like "Senga omad yor bo'lsin", "Dilingdagi orzular ushalib ketgur", "Umringdan baraka topgur" render the desire's content in alignment with religious, social, and ethical values. T.Nafasov characterizes such expressions as "the phraseological manifestations of national thought and moral memory"[38].

As our analyses show, the Uzbek wish/desire category is formed through an integrated system of lexical, grammatical, and pragmatic levels. Verbal mood forms provide the grammatical foundation of this category, while lexical items constitute its semantic core. Pragmatically, the wish/desire category is directly linked to the people's mentality, beliefs, and cultural values. Unlike English, Uzbek expresses desire more through religious-benign semantics, reflecting the community's benedictions, faith, and compassion as defining cultural features. Consequently, in Uzbek material, the wish/desire category manifests not only emotional states but also social ethics and moral-spiritual value systems.

In the third section of the third chapter titled **"Speech acts and contextual representation of discourse-pragmatic means"**, the mechanisms by which the wish/desire category is realized in practical discourse, along with its communicative, pragmatic, and contextual characteristics, are analyzed. The pragmatic level of language manifests primarily through devices that express an individual's aims, intentions, and emotions during discourse. Accordingly, the wish/desire category is closely linked to the illocutionary and perlocutionary force of speech acts. In J. Austin's *How to Do Things with Words"*, speech acts are analyzed as having three strata—*locutionary, illocutionary, and perlocutionary*—

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[36] Rahmatullayev Sh. O'zbek tili grammatikasi: Fe'l mayllari. – Toshkent: Fan, 1976. – B. 60.
[37] Safarov Sh. Til va tafakkur: kognitiv pragmatika masalalari. – Toshkent: Fan, 2008. – B. 76.
[38] Nafasov T. O'zbek tilining frazeologik tizimi. – Toshkent: Universitet, 1995. – B. 108.

each representing a stage in the process of meaning-making[39]. Building on this, J. Searle developed the theory further by labeling acts such as wishes, intentions, requests, and pleas as "directive speech acts", which he regards as a primary category of a speaker's goal-directed communicative activity[40]. Therefore, the wish/desire category in discourse functions not only semantically but also as a pragmatic instrument for realizing illocutionary aims.

In English discourse, constructions such *as "Would you mind if I...", "I'd love to...", "If only I could..."*, and *"I wish you luck"* convey **a soft implicature of desire;** the desire meaning is often conveyed indirectly through *a politeness strategy* rather than explicit statement. Brown and Levinson's *Politeness Theory* (1987) argues that these strategies are based on the principle of addressivity, reducing social distance between speaker and listener[41]. In Uzbek, the discursive expression of desire is realized through culturally coded units such as "bo'lsa edi", "nasib etsa", "Xudo xohlasa", "iltimos qilaman", "duo qilay", which carry not only grammatical but also religious and ethical connotations. Leech's *Principles of Pragmatics* (1983) describes pragmatic norms as "a social courtesy" that sustains social harmony; this helps explain the link between Uzbek desires and religious-moral context[42]. Moreover, Sperber and Wilson's relevance theory posits that any expression of desire is defined by its contextual informativeness[43]. Thus, the desire category in discourse serves not only emotional but also social, cultural, and cognitive functions.

Ultimately, the wish/desire category functions as a pragmatic strategy, a vehicle of polite conduct, and a cultural code in discourse. In English discourse, this category predominantly expresses individual intention and volitional desire; in Uzbek discourse, it reflects social, religious, and ethical values embedded within the community. In both languages, the wish/desire category serves to strengthen the illocutionary force of the speech act, yet it interacts with nuance differently: English tends to preserve communicative neutrality, whereas Uzbek aligns with a disposition toward benevolence and respect. Consequently, a discourse-pragmatic analysis of the wish/desire category illuminates the anthropocentric nature of language—the shaping of utterances by human wants and their inseparable connection to culture.

GENERAL CONCLUSIONS

1. Research findings indicate that the WISH/DESIRE – ISTAK/XOHISH category in English and Uzbek exhibits a distinct semantic-syntactic-pragmatic system. This category functions as a universal linguistic mechanism that expresses the speaker's emotional-intellectual state, communicative intention, and cognitive

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[39] Austin J. L. How to Do Things with Words. – Oxford: Clarendon Press, 1962. – P. 98.
[40] Searle J. R. Speech Acts: An Essay in the Philosophy of Language. – Cambridge: Cambridge University Press, 1969. – P. 28.
[41] Brown P. & Levinson S. Politeness: Some Universals in Language Usage. – Cambridge: Cambridge University Press, 1987. – P. 67.
[42] Leech G. Principles of Pragmatics. – London: Longman, 1983. – P. 78.
[43] Sperber D. & Wilson D. Relevance: Communication and Cognition. – Oxford: Blackwell, 1986. – P. 119.

needs. At the same time, it embodies the verbal instantiation of motivational, affective, and volitional processes within human thought.

2. In a cognitive-semantic analysis, the present category is revealed as a multilayered conceptual structure. It comprises interdependent deontic, modal, affective, and socio-pragmatic components that operate in a coordinated manner. This reflects that the wish/desire category is not only a grammatical phenomenon but is intimately linked with cognitive processes and psycholinguistic mechanisms.

3. Lexical-semantic analysis shows that while English units such as *wish, desire, want, hope, crave, and long for* and Uzbek verbs *like xohlamoq, istamoq, niyat qilmoq, orzulamoq* are semantically similar, their pragmalinguistic connotations differ. This divergence is shaped by each language's cultural-communicative paradigm. English tends to express personal wishes and autonomous intentions, whereas Uzbek aligns more with collective values, religious beliefs, and social ethics.

4. Morphological-structural analysis shows that in English, the sense of wish/desire is expressed through affixation and composition (e.g., *willingness, desirability, longing*), whereas in Uzbek this meaning is realized through verb-based derived forms (*o'xlamoqchi, istardim, borsam edi*). This highlights a typological difference between the two languages: English uses analytic and agglutinative-leaning morphological realizations, while Uzbek relies on verb-centered derivational forms. Consequently, this comparison illuminates how analytic versus agglutinative typologies shape the grammatical realization of desire/wish across languages.

5. Pragmalinguistic analysis reveals that in both English and Uzbek, expressions of desire appear in implicit and explicit forms. These forms are shaped by inferential mechanisms drawn from Grice's cooperative principle, Sperber and Wilson's relevance theory, and Levinson's politeness framework. Consequently, expressions of desire convey not only communicative intent but also play a central role in signaling the psychological and social dynamics of discourse.

6. Discourse-level analysis shows that the wish/desire category is inherently linked to the illocutionary force of speech acts. In formal discourse, desires tend to express respect, social distance, and status, whereas in informal discourse they convey closeness, sincerity, and emotional fidelity. At the same time, the illocutionary strength of desire expressions varies across cultures, reflecting linguistic etiquette, moral norms, and social roles embedded in each society. Thus, the discourse-pragmatic realization of wish/desire is shaped by context and cultural norms, influencing how speakers perform politeness, stance, and interpersonal alignment.

7. The Uzbek expressions of wish/desire are inextricably linked to religious-cultural and mentality factors. Phrases such as "Olloh bersin", "Xudo xohlasa", and "InshAllah" function as linguistic-cultural codes within the language, reflecting the national and religious connotations of the wish/desire category and reinforcing the community's moral-spiritual values through language.

8. Gender-based analyses indicate that in women's speech, expressions of wish-desire tend to be soft, indirect, and emotionally nuanced, whereas in men's

speech they are more declarative, direct, and goal-oriented. This gendered pattern aligns with Brown and Levinson's politeness theory and supports the notion of socially constructed gender role differentiation within culture.

9. The discourse-pragmatic functions of the wish-desire category vary with social status, age, gender, and communicative situation. This variability highlights the strategic role of the category in interpersonal interaction. Consequently, the wish-desire category appears in linguistics as a resource for interpersonal alignment, respect, social adaptation, and emotional balance.

10. The closing synthesis identifies the WISH/DESIRE category functions as a universal semantic model that integrates the cognitive, emotional, and cultural dimensions of language. It expresses the motivational, moral-spiritual, and affective aspects of human thought through linguistic means. Accordingly, this dissertation proposes a lingvo-pragmatic model of wish-desire, offering a theoretical basis for understanding the dynamic interplay between language and culture and outlining a new framework for intercultural linguistics.

НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ НАУЧНЫХ СТЕПЕНЕЙ PhD.03/05.05.2023.Fil.163.01 ПРИ НАМАНГАНСКОМ ГОСУДАРСТВЕННОМ ИНСТИТУТЕ ИНОСТРАННЫХ ЯЗЫКОВ ИМЕНИ ИСХОКХОНА ИБРАТА

НАМАНГАНСКИЙ ГОСУДАРСТВЕННЫЙ ИНСТИТУТ ИНОСТРАННЫХ ЯЗЫКОВ ИМЕНИ ИСХОКХАНА ИБРАТА

ШАРИПОВ ФЕРУЗЖОН ИСОР УГЛИ

ЛИНГВОПРАГМАТИЧЕСКОЕ ИССЛЕДОВАНИЕ СРЕДСТВ ВЕРБАЛИЗАЦИИ КАТЕГОРИЙ WISH/DESIRE-ISTAK/XOHISH В ДИСКУРСЕ (НА МАТЕРИАЛЕ УЗБЕКСКОГО И АНГЛИЙСКОГО ЯЗЫКОВ)

10.00.06 – Сравнительное литературоведение, сопоставительная лингвистика и переводоведение

АВТОРЕФЕРАТ ДИССЕРТАЦИИ
на соискание ученой степени доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ

Наманган – 2025

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за номером B2025.1.PhD/Fil5833.

Докторская диссертация выполнена в Наманганском государственном институте иностранных языков имени Исхокхана Ибрата.

Автореферат диссертации на трёх языках (русском, узбекском, английском (резюме)) размещен на веб-странице Научного совета (www.namsifl.uz) и Информационно-образовательном портале «ZiyoNet» (www.ziyonet.uz).

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С диссертацией можно ознакомиться в Информационно-ресурсном центре Наманганского государственного института иностранных языков имени Исхокхона Ибрата (зарегистрирована за № B2023.3.PhD/Fil3906). (Адрес: Наманганская область, город Наманган, Давлатабадский район, МСГ Орзу, улица Ёшлик, д.100а. Тел: +998 (69) 442-11-67)

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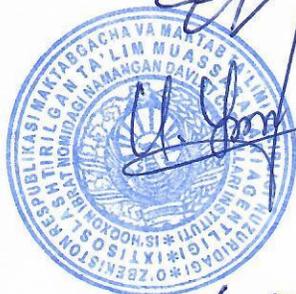
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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования провести сравнительный анализ лексикосемантических, морфосинтаксических и прагматических особенностей категории WISH/DESIRE – ISTAK/XOHISH в английском и узбекском языках, а также определить её связь с культурными и когнитивными факторами.

Объект исследования совокупность языковых единиц, выражающих категорию WISH/DESIRE – ISTAK/XOHISH в английском и узбекском языках, система лексических, морфологических, синтаксических и прагматических средств, используемых для передачи данного значения.

Предмет исследования структурные, семантические, прагмалингвистические и лингвокультурные свойства языковых единиц, кодирующих категорию WISH/DESIRE – ISTAK/XOHISH в английском и узбекском языках.

Научная новизна исследования заключается в следующем:

– впервые категория WISH/DESIRE – ИСТАК/ХОХИШ в английском и узбекском языках была комплексно исследована на лексико-семантическом, морфологическом и прагматическом уровнях. В ходе анализа были выявлены семантическое ядро, модели грамматической реализации и контекстуально обусловленные функциональные особенности данной категории, а также научно обоснованы общие и различающиеся структурно-семантические поля двух языков;

– подробно раскрыт механизм прагматической вариативности выражений желания и хотения в различных типах дискурса. В официальном, неофициальном, религиозном и медиадискурсе были определены иллокутивные намерения и перлокутивные эффекты данных единиц, а также разработана коммуникативная модель десидеративной прагматической функции на основе теории речевых актов;

– системно исследовано влияние гендерных и культурных различий на выражения желания/хотения в сопоставительно-прагматическом аспекте. Выявлены различия между косвенными/эмоциональными и прямыми/декларативными стратегиями в речи мужчин и женщин, а также научно обоснована их связь с культурными нормами, социальными ролями и психологическими факторами;

– на материале английского и узбекского языков разработана лингвопрагматическая десидеративная модель. Данная модель системно отражает механизм взаимодействия языка, мышления и культуры в рамках категории желания/хотения, теоретически обосновывая универсальную сущность и национально-культурную специфику десидеративного концепта.

Внедрение результатов исследования. На основе научных результатов, полученных по лингвопрагматическим средствам, а также по роли и функциональным характеристикам единиц, выражающих желание/хотение в дискурсе:

В данном исследовании некоторые результаты диссертации на тему *«Лингвопрагматическое исследование средств реализации категории WISH/DESIRE – ISTAK/XOHISH в дискурсе (на материале английского и узбекского языков)»* были использованы при подготовке сценариев для ряда

телепередач (согласно справке Национальной телерадиокомпании Узбекистана № 06-29-731 от 12 ноября 2024 года). В результате, на основе оценки лингвокультурных особенностей языковых единиц, отражающих категорию WISH/DESIRE – ISTAK/XOHISH, практические выводы, предложения и рекомендации были внедрены, обоснованные выявлением общих и различительных признаков данной категории в сопоставляемых языках;

В данном исследовании были проанализированы лингвокультурные и прагматические аспекты языковых единиц в художественном дискурсе английского и узбекского языков, а также научно обоснованы лингвистические и экстралингвистические факторы, определяющие эмоциональное состояние категории WISH/DESIRE – ISTAK/XOHISH в сопоставляемых языках (согласно справке Министерства высшего образования, науки и инноваций Республики Узбекистан № 1406-3203-08 от 27 мая 2025 года). В результате данные научные выводы служат эффективным средством для приведения выражений в соответствие с лингвистическими нормами. Такой подход создаёт новые возможности в сферах научных исследований и образования, а выявленные новшества и научные результаты были использованы при разработке настоящего фундаментального проекта;

В исследовании было доказано, что категория WISH/DESIRE – ISTAK/XOHISH имеет сходные компоненты и значения в языковой картине мира английского и узбекского языков, однако отличается в языковой картине мира каждого народа благодаря его уникальным культурным особенностям (согласно справке Союза писателей Узбекистана № 01-06/995 от 23 октября 2025 года). В результате были определены факторы, активирующие языковые единицы, выражающие категорию WISH/DESIRE – ISTAK/XOHISH в тексте, а также выявлены языковые единицы, которые выступают активными реализаторами этой категории в английской и узбекской языковых картинах мира;

В данном исследовании диссертация на тему «Лингвопрагматическое исследование средств реализации категории WISH/DESIRE – ISTAK/XOHISH в дискурсе (на материале английского и узбекского языков)» была использована в рамках международного грантового проекта SUZ-800-21GR-3181 «Reinforcing English Language Competence at Karshi State University», реализованного в Каршинском государственном университете в 2021–2023 годах (справка КГУ № 04/6062 от 3 ноября 2025 года). В ходе работы было установлено, что средства выражения категории WISH/DESIRE – ISTAK/XOHISH обладают системным характером, имеют самостоятельный статус и относятся к универсальным лингвистическим категориям. Полученные выводы и теоретические результаты подтверждают системность рассматриваемой категории в английском и узбекском языках и были эффективно применены в рамках грантового проекта.

Структура и объем диссертации. Работа состоит из введения, трёх глав, заключения и списка использованной литературы, общий объем составляет 152 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLISHED WORKS
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I bo'lim (part I, часть I)

1. Sharipov F.I. "Istak-xohish kategoriyasining modal semantikasi". // Xorijiy lingvistika va lingvodidaktika. – Samarqand, 2024. – B. 272-277. (10.00.00; №6)

2. Sharipov F.I. "Expressing modality with "Wish" and "Desire" in English". // Til va adabiyot. Ilmiy metodik elektron jurnal. – Toshkent, 2025. – B. 338-340. (10.00.00; №10)

3. Sharipov F.I. "The role of "Desire" and "Want" in expressing modality in the Uzbek language". // Xorazm Ma'mun Akademiyasi Axborotnomasi. – Xiva, 2025. – B. 104-107. (10.00.00; №6/5)

4. Sharipov F.I. "Sociolinguistic peculiarities of the category desire". // World Scientific news in Science International Journal. – Germany, Vol 2, Issue 4, 2024, – P. 349-357.

5. Sharipov F.I. "The expression of the desire category in the syntactic system of English". American Journal of Modern World Sciences. – America, 2025. – Impact faktor: 8.3 (Researchbib) Vol-2, Issue-1. – P. 137-142.

6. Sharipov F.I. "Xohish-istak kategoriyasining so'zlashuv jaroyonidagi o'ziga xos sotsiolingvistik hususiyatlari". // Ilm-fan taraqqiyotida zamonaviy metodlarning qo'llanilishi nomli respublika ilmiy-amaliy konferensiya. – Toshkent, 2024.Vol 4, Issue-3, – B. 25-28.

7. Sharipov F.I. "Konseptual kategoriyalarni tadqiq qilishning lingvistik parametrlari". // Ilm-fan taraqqiyotida zamonaviy metodlarning qo'llanilishi nomli respublika ilmiy-amaliy konferensiya. – Toshkent, 2025 Vol 1, Issue-1, – B. 16-19.

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II bo'lim (part II, часть II)

9. Sharipov F.I. "Анализ практической значимости категории «желания» связанной с лексическими и грамматическими категориями". // Xorazm Ma'mun Akademiyasi Axborotnomasi. – Xiva, 2024. – B. 546-548. (10.00.00; №5/4)

10. Sharipov F.I. "Cognitive basis of the linguistic category of desire". // Ta'lim va innovatsion tadqiqotlar. – Buxoro, 2024. – B. 227-231. (10.00.00; №4)

11. Sharipov F.I. "Pragmatic features of the category desire". // International Conference of Education, Research and Innovation. – Samara, Russian Federation, 2024, Volume-2, Issue-2. – P. 38-41.