

**FARG‘ONA DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.05.02 RAQAMLI ILMIY KENGASH**

FARG‘ONA DAVLAT UNIVERSITETI

UBAYDULLAYEVA ZARNIGOR HASANBOY QIZI

**TURLI TIZIMLI TILLARDA HISSIYOT IFODALOVCHI
VOSITALARNING LINGVOMADANIY VA PSIXOLINGVISTIK TADQIQI**

10.00.11 – Til nazariyasi. Amaliy va kompyuter lingvistikasi

**FILOLOGIYA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Farg‘ona – 2025

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**Contents of Dissertation abstract of Doctor of philosophy (PhD) on
philological sciences**

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida til, inson, madaniyat va inson ruhiyatining o‘zaro bog‘liqligini o‘rganishga bo‘lgan e‘tibor tobora kuchayib bormoqda. Ayniqsa, zamonaviy antropotsentrik yondashuvda tilni inson tafakkuri, ruhiyati va madaniyatining mahsuli sifatida o‘rganish ustuvor ahamiyat kasb etmoqda. Til inson tafakkuri va madaniyatining in‘ikosi bo‘lib, u nafaqat fikr almashish vositasi, balki dunyoni idrok etish, konseptual tizimni shakllantirish hamda milliy ongni ifodalashning muhim quroli hamdir. Ma’lumki, hissiyotlar psixolingvistik, lingvokognitiv, lingvokulturologik hamda kommunikativ-pragmatik xususiyatlarga ega bo‘lib, turli tizimli tillarda hissiyot ifodalovchi vositalar muloqot asosini tashkil etadi. Shu jihatdan mazkur muammo turli aspektlarda tadqiq etilayotganligi va kommunikatsiya jarayonining global xarakterga ega bo‘lib borayotganligi bilan amaliy ahamiyat kasb etmoqda.

Dunyo tilshunosligida “olaning hissiy manzarasi” va jonli muloqotda hissiy konseptlar masalasi chuqur tadqiq etilgan, ammo turli tizimli tillarda hissiyot ifodalovchi vositalar yetarlicha o‘rganilgan emas. Ushbu tadqiqotlarning muhimligi bir qator omillar – shaxs ongining to‘g‘ri rivojlanishida hissiyotlarning yuqori darajadagi ahamiyati, hissiyotlar va ularni ifodalovchi vositalarning tilda ko‘pligi va xilma-xilligi hamda o‘zgaruvchanligi, dunyo tillarida hissiyotlarning ifodalanish shakllariga ilmiy qiziqishning ortishi bilan belgilanadi.

O‘zbek tilshunosligida ham so‘nggi yillarda hissiyot ifodalovchi vositalarning lingvistik va madaniy tahliliga bag‘ishlangan izlanishlar soni tobora ortib bormoqda. Bundan ko‘rinadiki, milliy tafakkur hissiyotlarning qanday idrok etilishi va ifodalanishini aniqlashda muhim omil bo‘lib xizmat qilmoqda. Yuqorida ta’kidlab o‘tilganidek, “... ilmiy tadqiqot va innovatsion faoliyatni rivojlantirish, ijodiy g‘oya va ishlanmalarni har tomonlama qo‘llab-quvvatlash vazifasi”ni¹ ado etishda ham bu boradagi izlanishlarning aynan amaliy natijalar berishi nazarda tutiladi. Mazkur yo‘nalishdagi ilmiy izlanishlarda tilning hissiyot ifodalash bilan bog‘liq vazifasini chuqurroq anglash, xalqning madaniy-psixologik dunyoqarashi bilan bog‘liq nazariy xususiyatlarning yoritib berilishi tadqiqot dolzarbligini belgilaydi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-son “O‘zbekiston Respublikasi Oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”, 2022-yil 28-yanvardagi PF-60-son “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi farmonlari hamda 2019-yil 4-oktabrdagi PQ-4479-son “O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni qabul qilinganligining o‘ttiz yilligini keng nishonlash to‘g‘risida”gi Qaror va boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu tadqiqot muayyan darajada xizmat qiladi.

¹ Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга Мурожаатномаси / 2017 йил, 22 декабрдаги нутқи // “Халқ сўзи” gazetasi, 23.12.2017. – № 258.

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-ma‘rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Jahon va o‘zbek tilshunosligida hissiyot ifodalovchi vositalarning psixolingvistik, sotsiolingvistik, kommunikativ-pragmatik, lingvokulturologik va chog‘ishtirma tadqiqi doirasida ko‘plab ilmiy ishlar mavjud. Rus tilshunoslaridan A.A.Shaxmatov, V.I.Shaxovskiy, I.I.Chesnokov, N.A.Krasavskiy, E.Y.Myagkova, N.A.Bagdasarova² hissiyotlarning turli tizimli tillardagi chog‘ishtirma tadqiqi, lingvokulturologik aspektiga e‘tibor qaratgan bo‘lsalar, V.P.Morozov tadqiqotlarida inson va hayvonlarda hissiyotlarning ifodalanishi muammosi hal etilgan. E.S.Fomina, L.B.Babenko, L.M.Kolsova, S.Y.Tokmakovalar³ dialogik nutqda hissiyotlarning ifodalanishini o‘rgangan bo‘lsalar, A.P.Babushkin muloqot jarayoniga ta’sir qiluvchi novebal vositalarni til va madaniyatdagi farqlarini izohlagan. I.R.Galperin, A.A.Leontevlar matn tarkibida hissiyotlarning qanday ifodalanishini tahlil qilgan, P.E.Klobukov, E.V.Yakovleva, M.D.Gorodnikova va A.A.Savkolar hissiyot ifodalovchi leksik tizim va bu tizimning matn mazmunini shakllantirishdagi o‘rniga e‘tibor qaratib, G‘arbiy Yevropa hamda Amerika tilshunoslaridan ilgariroq, til ilmda yangi – emotiologik yo‘nalishning tajribaviy kontentlarini o‘rganishdi va bu yo‘nalish sistem-struktur paradigma doirasida tadqiq etilishi zarur, degan qat’iy fikrni ilgari surishdi⁴.

Ma’lumki, hissiyotlar shaxsning o‘ziga, atrofdagilarga, jamiyatga, ta’limga, mulkka, tabiatga, mehnatga bo‘lgan munosabatlaridan kelib chiqadigan ijobiy, salbiy, yoqimli va yoqimsiz kechinmalardir. Shu bois ular har doim psixologlar va emotolog

² Шахматов А.А. Синтаксис русского языка. Вып. 2: Учение о частях речи: дополнения. – Л.: Издательство Академии Наук СССР – Российская государственная академическая типография, 1969; Шаховский В.И. Язык и эмоции в аспекте лингвокультурологии. – Волгоград: Издательство ВГПУ Перемена, 2009; Чесноков И.И. Месть как эмоциональный поведенческий концепт (опыт когнитивно-коммуникативного описания в контексте русской лингвокультуры). – Волгоград: Изд-во ВГПУ Перемена, 2008; Красавский Н.А. Эмоциональный концепт “отвращение” в романе Роберта Музиля “Душевные смуты воспитанника тёрлеса” // Филологические науки. Вопросы теории и практики, 2015. – С.114-118; Красавский Н.А. Эмоциональные концепты в немецкой и русской лингвокультурах. – Волгоград: Перемена, 2001; Мягкова Э.Ю. Язык – эмоции – сознание – культура в теории А. Дамасио. – Тверь: Россия, 2022; Багдасарова Н.А. Эмоциональный опыт в контексте разных культур // Человек, 2005. – № 5. – С.105-111.

³ Морозов В.П. Занимательная биоакустика: Рассказы о языке эмоций в мире животных и человека. – М.: Знание, 1983; Фомина Е.З. Эмоциональные концепты в русской, немецкой, австрийской и швейцарской художественных картинах мира // Лингвоконцептология: перспективные направления. – Луганск: Изд-во ГУ ЛНУ имени Тараса Шевченко, 2013; Бабенко Л.Г. Обозначение эмоций в языке и речи – Свердловск: Изд-во Уральского университета, 1986; Кольцова Л.М., Токмакова С.Е. Оценка и эмоции в языке русской литературной сказки XVIII-XXI веков. – Воронеж: Наука-Юнипресс, 2015.

⁴ Бабушкин А.П. Поиск “тела знака” для наименования концепта // Филология и культура. Материалы международной конференции 12–14 мая / отв. ред. Н.Н. Болдырев. – Тамбов: Изд-во ТГ, 1999 – С.100-104; Галперин И.Р. Лексикологические и стилистические проблемы функционирования слова и словосочетания. – М.: Б.В., 1977; Леонтьев А.А. Язык, речь и речевая деятельность. – М., 1969; Клобуков П.Е. Метафора как концептуальная модель формирования языка эмоций // Язык, сознание, коммуникация. – М., 1997; Яковлева Е.В. Функциональная специфика междометий и релятивных конструкций как элементов эмотивного смысла в текстах психологической прозы: Дисс. ... канд. филол. наук. – Ставрополь, 2017; Городникова М.Д. Эмотивные явления в речевой коммуникации. – М., 1985; Савко А.А. К вопросу об универсальности эмоций и их связи с языком и культурой // Личность – слово – социум. – М., 2006.

tilshunoslarning qiziqishlari doirasida bo'lgan. Tilda inson hissiyotlarining aks etishi masalasi hamma vaqt dolzarb masala bo'lib kelgan. Emotiolingvistikaning ilk davrlarida A.Potebnya va E.Sepir inson hissiyotlarini psixolingvistik nuqtayi nazardan tadqiq etgan bo'lsalar, N.Xomskiy, N.Basniyer, B.Volek kabi olimlar hissiyotlar tasnifi va ularning tilda ifodalanishini tahlil qilgan. A.Vejbitska, P.Ekman, V.Makdugal, K.Izard, M.Arnold, N.Frijda, V.Frizen, P.Elsvort, V.Jeyms, R.Plutchik, J.Grey, E.Xol, V.Not⁵ kabi tadqiqotchilarning ishlarida hissiyotlar tasnifi, ularning ifodalanishi va lingvokulturologik jihatlari e'tiborga olingan.

O'zbek tilshunosligida A.Nurmonov, N.Mahmudov, Sh.Safarov, E.Begmatov, S.Mo'minov, S.Boymirzayeva, I.Azimova, M.Hakimov, Z.Akbarovalar⁶ muloqot jarayonida shaxsning ijtimoiy-ruhiy holatlarida foydalanadigan birliklarga to'xtalgan bo'lsa, A.Abdullayev, A.Rahimov, A.Mamatov, R.Madjidova⁷ kabi olimlar ekspressiv lingvistikaga e'tibor qaratganlar. Sh.Alpanova, G.Nosirova, D.Buzrukova olam lisoniy manazarasida hissiy konseptlarni, M.Sayidxonov va G.Xasanova muloqot jarayonidagi paralingvistik vositalarni tahlil qilgan. E.Kenanbayev esa zamonaviy muloqot tili bo'lgan emitikonlarni amaliy jihatdan o'rganib chiqqan. Yuqorida qayd etilgan barcha olimlarning ilmiy tadqiqotlari diqqatga sazovordir⁸.

⁵ Потебня А.А. Слово и миф. – М., 1989; Сепир Э. Избранные труды по языкознанию и культурологии. – М., 1993; Хомская Е.Д, Батова Н.Я. Мозг и эмоции. – М., 1998; Basnier N. Language and emotion // Linguistic Society of America, 2011. – №2. – P.433-435 (ISSN- 1535-0665); Volek B. Emotive Signs in Language and Semantic Functioning of Derived Nouns in Russian. – Amsterdam / Philadelphia, 1987; Wierbizcka A. Semantics, culture and cognitions. – New York: New York university Press, 1992; Ekman P. New Edition Emotions Revealed. – New York, 2007; McDougall W. Psychology: The Study of Behavior. – New York: Henry Holt and Company, 1912; Изард К.Э. Эмоции человека. – М., 1980; Arnold M.B. Feelings and emotions. – New York, 1970; Frijda N., Antony S.R., Agnetta Fischer // Feelings and emotions, 2012. Elektron manba. <https://www.cambridge.org/core/books/abs/feelings-and-emotions/emotions> (murojaat sanasi: 14.07.2023); Friesen W., Ellsworth P. The repertoire of nonverbal behavior: categories, origins, usage and coding // Semiotica, 1969. – V. 1. – №1. – 121-132 p; James W. Opening Up by Writing It Down: How Expressive Writing Improves Health and Eases Emotional Pain. – New York: Guilford Press, 2016; Plutchik R. Emotions and Life: Perspectives from Psychology, Biology and Evolution. – Washington: American Psychological Association, 2003; Gray J. Neoliberalism and Applied Linguistics. – London: Routledge, 2012; Холл Э. Как понять иностранца без слов // Фаст Дж. Язык тела. – М: Вече, Персей АСТ, 1995; Nöth W. Symmetries and Asymmetries between Positive and Negative Emotion Words // Proceed-tags... – Tübingen: Niemeier, 1992.

⁶ Нурмонов А. Имманентликдан когнитивликка // Ўзбек тили ва адабиёти, 2009. – №6. – Б.104-107; Махмудов Н. Ўхшатишлар – образли тафаккур махсули // Ўзбек тили ва адабиёти, 2011. – № 3. – Б.19-24; Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006; Сафаров Ш. Прагмалингвистика. – Тошкент: ЎМЭ давлат илмий нашриёти, 2008; Бегматов Э. Антропонимлар – антропоцентрик тадқиқ объекти // Ўзбек тили ва адабиёти, 2013. – №3. – Б.35-39; Мўминов С.М. Ўзбек мuloкот хулқининг ижтимоий-лisonий хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2000; Боймирзаева С.Ў. Ўзбек тилида матннинг коммуникатив-прагматик мазмунини шакллантирувчи категориялар: Филол. фан. д-ри ... дисс. – Тошкент: ЎЗР ФА ТАИ, 2010; Азимова И.А. Ўзбек тилидаги газета матнлари мазмуний перцепциясининг психоллингвистик тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент: ЎЗМУ, 2008; Ҳакимов М.Х. Ўзбек тилида матннинг прагматик талқини: Филол. фан. д-ри ... дисс. – Тошкент, 2001; Акбарова З.А. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол.фан. номз. ... дисс. – Тошкент, 2007.

⁷ Абдуллаев А. Ўзбек тилида экспрессивлик ифодалашнинг синтактик усули. – Тошкент, 1987; Раҳимов А. Тилни парадигмалар асосида ўрганиш муаммолари // Ўзбек тили ва адабиёти, 2012. – № 2. – Б.20-25; Маматов А.Э. Тилга когнитив ёндашувнинг моҳияти нимада? // Ўзбек тилшунослигининг долзарб муаммолари (проф. А.Нурмонов таваллудининг 70 йиллигига бағишлаб ўтказилган илмий-амалий анжуман материаллари). – Андижон, 2012. – Б.212-220; Маджидова Р.У. Аксиологическое исследование антропоцентрических пословиц (на материале узбекского и русского языков): Дисс. ... канд. филол. наук. – Ташкент: ЎЗР ФА ФГУ, 2020.

⁸ Алпанова Ш. Ўзбек тилида руҳий ҳолатнинг акс этиши. – Тошкент: Akademnashr, 2019; Nosirova G.M. Olamning lisoniy manzarasida emotsional konseptlar: Filol. fan. b. fals. d-ri ... diss. avtoref. – Toshkent, 2021; Buzrukova D.M. Olamning hissiy-lisoniy manzarasida “muhabbat” konseptining lingvokulturologik va gender tahlili:

Umuman olganda, jahon tilshunosligida hissiyot va muayyan hissiy konseptlar tadqiqi doirasidagi ishlar grammatik, sotsiolingvistik, qiyosiy, lingvokulturologik, leksikografik aspektlarda bajarilgan bo‘lishiga qaramay, hissiyot ifodalovchi vositalar va ularning lisoniy voqeanishiga xos xususiyatlar hamda bu birliklarning lug‘aviy, gender, milliy, ijtimoiy tabiati monografik jihatdan o‘rganilmagan. Shu nuqtayi nazardan, mazkur tadqiqot ishi dolzarblik kasb etadi.

Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta’lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya Farg‘ona davlat universiteti “Til va tafakkur munosabati, madaniyat muammolari” mavzusidagi ilmiy-tadqiqot rejasi doirasida bajarilgan.

Tadqiqotning maqsadi insonga xos hissiyotlarning lisoniy voqelanishi va ularni ifodalovchi vositalarning hissiy-lisoniy olam manzarasida tutgan o‘rnini turli tizimli tillar misolida lingvomadaniy va psixolingvistik aspektda tadqiq qilishdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

insonga xos hissiyotlarni fanlararo yondashuv asosida tadqiq qilish, ularning psixolingvistik, lingvomadaniy xususiyatlari va kommunikativ mavqeyini hamda mazkur tadqiqotning dolzarbligini asoslab berish;

hissiy-lisoniy olam manzarasining verballashuv jarayonini lingvomadaniy jihatdan dalillab, ijobiy va salbiy hissiyot ifodalovchi vositalarning milliy-madaniy xususiyatlarini tahlil qilish;

turli tizimli tillarda hissiyot ifodalanishining psixolingvistik asoslarini aniqlash, hissiyot ifodalovchi vositalarning kognitiv xususiyatlarini tahlil qilish, “hissiyot” konsepti verbalizatorlarining tabiatini ochib berish;

internet yozma muloqotidagi paralingvistik vositalarning emotsional ma’lumot yetkazishdagi rolini tadqiq qilish, kommunikatsiya jarayonida uchraydigan muammolarni hal qilish bo‘yicha tavsiyalar ishlab chiqish.

Tadqiqot obyekti sifatida o‘zbek, ingliz va rus tillaridagi hissiyot ifodalovchi vositalar tanlab oligan.

Tadqiqotning predmetini hissiyot ifodalovchi vositalarning til tizimida tutgan o‘rnini belgilovchi lingvokulturologik va psixolingvistik xususiyatlar tashkil qiladi.

Tadqiqot usullari. Dissertatsiya mavzusini yoritishda tavsiflash, tasniflash, funksional-semantik, kognitiv, statistik hamda eksperimental tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

turli tizimli tillarda hissiyot ifodalovchi birliklarning lingvomadaniy va psixolingvistik xususiyatlari, bu birliklarning har bir til kontekstida voqelanishi hamda asosiy hissiyotlarning barcha tillar uchun universalligi, ularning verbal va nonverbal shakllari, hissiy yuklamali birliklar va frazeologik vositalar orqali ifodalanishi jihatidan o‘xshash bo‘lgan hissiyot ifodalovchi vositalarning nutqda qo‘llanilish darajasi, madaniyatlararo kontekstda

Filol. fan. b. fals. d-ri ... diss. avtoref. – Farg‘ona, 2024; Saidxonov M. Noverbal vositalar va ularning o‘zbek tilida ifodalanishi: Filol. fan. nomz. ... diss. avtoref. – Toshkent, 1993; Xasanova G. Dialogik nutqda nonverbal vositalarning o‘rni va ularning pragmatik xususiyatlari: Filol.fan.b.fals. d-ri ... diss. avtoref. – Farg‘ona, 2022. Кенанбаев Э. Эволюционные изменения невербальных средств коммуникации (на материале русскоязычных версий социальных сетей): Автореф. дисс. ... канд. филол. наук. – Наманган, 2022.

hissiyotlar tadqiqiga semantik va uslubiy yondashuvlar, shuningdek, hissiyotning jins va yosh omillariga ko‘ra farqli jihatlari asoslangan;

“hissiy-lisoniy olam manzarasi” tushunchasi lingvistik va psixologik komponentlar birligi sifatida tavsiflanib, ijobiy, salbiy va ambivalent hissiyotlarning til vositalari orqali tasvirlanishi hamda inson tafakkurida aks etish shakllari aniqlangan;

o‘zbek, ingliz va rus tillaridagi asosiy hissiyotlar – *g‘azab, quvonch, qayg‘u, muhabbat, qo‘rquv va hayratni* ifodalovchi vositalar tahlil qilingan, ularning har bir til kontekstidagi lingvomadaniy talqini hamda inson ongida psixolingvistik jihatdan aks etish holatlari tavsiflangan, bu vositalarning madaniyatlararo tafovut va mushtarakligi bilan bog‘liq ifoda mexanizmlari isbotlangan;

muloqot jarayonida, shuningdek, internet yozma muloqotidagi paralingvistik vositalar (noverbal kommunikatsiya komponentlari: *emoji, gif, mem, stiker, nutq intonatsiyasini ifodalovchi belgilar*) bilan bog‘liq holda baholanib, ularning hissiy axborot yetkazishdagi kommunikativ-pragmatik roli dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

hissiyot ifodalovchi vositalarning tadqiqi orqali turli tizimli tillar milliy olam manzarasining o‘ziga xos, o‘xshash va farqli jihatlari haqida muayyan xulosalarga kelingan;

dissertatsiyada o‘zbek, ingliz va rus tillarida asosiy hissiyotlarni voqelantiruvchi verbal va noverbal vositalarning madaniy-psixologik tabiatiga oid farqlar aniqlangan, tavsiflangan, ta’riflangan va dalillangan;

tadqiqot natijalari turli tizimli tillarda hissiyot ifodalovchi vositalarning lisoniy talqinini anglashga, ayniqsa, muloqot va tarjima jarayonlarida matn mazmunini tushunishga yordam beradi;

tadqiqotda keltirilgan ilmiy-nazariy xulosalar lingvokulturologiya, psixolingvistika, leksikologiya, lingvopragmatika, chog‘ishtirma lingvistika, nazariy grammatika, lingvokognitologiya fanlari bo‘yicha darslik va o‘quv qo‘llanmalari yaratish hamda nazariy va amaliy kurslarning mukammallashuvi uchun xizmat qiluvchi hissiyot ifodalovchi vositalarga oid materiallar yig‘ilgan, tizimli tahlilga tortilgan.

Tadqiqot natijalarining ishonchliligi keltirilgan ilmiy ma’lumotlarning ishonchli nazariy manbalardan olinganligi, tadqiqot natijalarning turli tahlil usullari yordamida aniqlanganligi, nazariy fikr va xulosalarning amaliyotga joriy etilganligi bilan belgilanadi va tadqiqot xulosalarining respublika miqyosida amaliyotga joriy etilganligi, natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, turli tizimli tillarda hissiyot ifodalovchi vositalarning verbal va noverbal ifodalanishiga doir mavjud ilmiy-nazariy qarashlarning izchil tahlil etilganligi, shu asosda hissiyotning nutqiy ifodalarini o‘zbek, ingliz va rus tillari misolida lingvomadaniy hamda psixolingvistik jihatdan tadqiq etishning nazariy asoslariga doir yangi ilmiy qarashlar bo‘yicha tavsiyalar ishlab chiqishda yordam beradi.

Dissertatsiya natijalarining amaliy ahamiyati va tadqiqot natijasida olingan ilmiy-nazariy xulosalardan, “Lingvokulturologiya”, “Psixolingvistika”, “Kognitiv

tilshunoslik”, “Pragmatik tilshunoslik”, “Tilshunoslik nazariyasi”, “Umumiy psixologiya” kabi nazariy fanlar hamda maxsus kurslarni o‘qitishda foydalanish mumkinligi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. Turli tizimli tillardagi hissiyot ifodalovchi vositalarning lingvomadaniy va psixolingvistik xususiyatlarini o‘rganish jarayonida olingan ilmiy natijalar asosida:

turli tizimli tillarda hissiyot ifodalovchi birliklarning lingvomadaniy va psixolingvistik xususiyatlari, bu birliklarning har bir til kontekstida voqelanishi hamda asosiy hissiyotlarning barcha tillar uchun universalligi, ularning verbal va noverbal shakllari, hissiy yuklamali birliklar va frazeologik vositalar orqali ifodalanishi jihatidan o‘xshash bo‘lgan hissiyot ifodalovchi vositalarning nutqda qo‘llanilish darajasi, madaniyatlararo kontekstda hissiyotlar tadqiqiga semantik va uslubiy yondashuvlar, shuningdek, hissiyotning jins va yosh omillariga ko‘ra farqli jihatlari borasidagi ilmiy xulosalardan 2022-2023-yillarda O‘zbekiston Davlat xoreografiya akademiyasining F3-2019081663-raqamli “O‘zbek milliy raqs san‘atini targ‘ib etishga bag‘ishlangan veb (elektron lug‘atlar) to‘plami yaratish” mavzusidagi fundamental loyihasida foydalanilgan (O‘zbekiston Davlat xoreografiya akademiyasining 2024-yil 27-dekabrda 1/04-162-son ma‘lumotnomasi). Natijada raqs san‘atiga oid matnning lingvistik birliklarida “hissiyot” konseptining voqelanishi masalasiga oydinlik kiritildi, o‘zbek, ingliz va rus tillari lingvomadaniy birliklaridan biri bo‘lgan hissiyotlarning lingvistik, milliy-madaniy va kommunikativ vazifalarini aniqlash hamda ularni nutqda to‘g‘ri qo‘llashga doir ilmiy-nazariy, amaliy qarashlar mukammallashgan;

“hissiy-lisoniy olam manzarasi” tushunchasi lingvistik va psixologik komponentlar birligi sifatida tavsiflanib, ijobiy, salbiy va ambivalent hissiyotlarning til vositalari orqali tasvirlanishi hamda inson tafakkurida aks etish shakllariga oid takliflaridan bir haftalik seminar-trening, uchrashuvlar va yoshlarning intellektual salohiyati hamda ma‘naviy saviyasini yuksaltirish maqsadida “Yosh kitobxon” respublika tanlovini tashkil etish yuzasidan Yoshlar masalalari bo‘yicha respublika idoralararo kengashining 2017-yil 8-noyabrda 01-07/1-1714-son majlis bayonida belgilangan “Yosh kitobxon” tanlovining 2023-yilgi mavsumi Farg‘ona viloyati bosqichini o‘tkazishda foydalanilgan (O‘zbekiston Respublikasi yoshlar ishlari agentligining 2025-yil 17-yanvarda 2-15-21-272-son ma‘lumotnomasi). Natijada loyihaning ilmiy-nazariy va amaliy ahamiyati ortgan;

o‘zbek, ingliz va rus tillaridagi asosiy hissiyotlar – *g‘azab, quvonch, qayg‘u, muhabbat, qo‘rquv va hayrat*ni ifodalovchi vositalar tahlil qilingan, ularning har bir til kontekstidagi lingvomadaniy talqini hamda inson ongida psixolingvistik jihatdan aks etish holatlari tavsiflangan, bu vositalarning madaniyatlararo tafovut va mushtarakligi bilan bog‘liq ifoda mexanizmlari yuzasidan berilgan xulosa va tavsiyalardan Farg‘ona viloyat teleradiokompaniyasining 2023-2025-yillarda e‘fira uzatilgan “Yoshlar vaqti”, “Ma‘naviyat sarchashmasi”, “Xayrli kun!”, “Adabiy muhit” ko‘rsatuvlari hamda “Ma‘naviyat – qalb ko‘zgusi”, “Yoshlar kundaligi” eshittirishlarining ssenariysini tayyorlashda foydalanilgan (Farg‘ona viloyat teleradiokompaniyasining 2025-yil 19-yanvarda 01-02/10-son ma‘lumotnomasi). Natijada mazkur ko‘rsatuv hamda eshittirishlarning mazmuniy salmog‘iga erishilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 5 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida ma’ruza ko‘rinishida bayon qilingan hamda aprobatsiyadan o‘tkazilgan.

Tadqiqot natijalarining e’lon qilinganligi. Ushbu tadqiqot ishi bo‘yicha jami 19 ta ilmiy ish chop etilgan, shulardan O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan tavsiya etilgan ilmiy nashrlarda 11 ta maqola, ulardan 3 tasi xorijiy jurnallarda nashr ettirilgan.

Tadqiqot ishining tuzilishi va hajmi. Mazkur tadqiqot ishi kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro‘yxatidan tashkil topgan. Ishning umumiy hajmi 142 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning maqsad va vazifalari, obyekt va predmeti tavsiflangan, uning respublika fan va texnologiyalar rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, ilmiy yangiligi va amaliy natijalari bayon etilgan, olingan natijalarining ilmiy va amaliy ahamiyati ochib berilgan, natijalarni amaliyotga joriy qilish, nashr etilgan ishlar hamda dissertatsiya tuzilishi bo‘yicha ma’lumotlar keltirilgan.

Dissertatsiyaning **“Tilshunoslikda “hissiyot” tushunchasining nazariy masalalari”** deb nomlangan birinchi bobi uchta faslni o‘z ichiga oladi.

Tadqiqot ishining **“Hissiyot tushunchasi va hissiyotlar lingvistikasi”** deb nomlangan birinchi faslida “hissiyot” tushunchasi, hissiyotlar lingvistikasi nazariy jihatdan asoslangan. A.A.Shaxmatov, V.I.Shaxovskiy, I.I.Chesnokov, N.A.Krasavskiy, E.Y.Myagkova, N.A.Bagdasarova⁹, E.S.Fomina, L.B.Babenko, L.M.Kolsova, S.Y.Tokmakova¹⁰, A.Potebnya, E.Sepir, N.Xomskiy, N.Basniyer, B.Volek, A.Vejbitska, V.Not¹¹ kabi taniqli xorijlik tilshunoslar, shuningdek,

⁹ Шахматов А.А. Синтаксис русского языка. Вып. 2: Учение о частях речи: дополнения. – Л.: Издательство Академии наук СССР – Российская государственная академическая типография, 1969; Шаховский В.И. Язык и эмоции в аспекте лингвокультурологии. – Волгоград: Издательство ВГПУ Перемена, 2009; Чесноков И.И. Месть как эмоциональный поведенческий концепт (опыт когнитивно-коммуникативного описания в контексте русской лингвокультуры). – Волгоград: Изд-во ВГПУ Перемена, 2008; Красавский Н.А. Эмоциональный концепт “отвращение” в романе Роберта Музиля “Душевные смуты воспитанника тёрлеса” // Филологические науки. Вопросы теории и практики, 2015. – С.114-118; Красавский Н.А. Эмоциональные концепты в немецкой и русской лингвокультурах. – Волгоград: Перемена, 2001; Мягкова Э.Ю. Язык – эмоции – сознание – культура в теории А. Дамасио. – Тверь: Россия, 2022; Багдасарова Н.А. Эмоциональный опыт в контексте разных культур // Человек, 2005. – №5. – С.105-111.

¹⁰ Морозов В.П. Занимательная биоакустика: Рассказы о языке эмоций в мире животных и человека. – М.: Знание, 1983; Фомина Е.З. Эмоциональные концепты в русской, немецкой, австрийской и швейцарской художественных картинах мира // Лингвоконцептология: перспективные направления. – Луганск: Изд-во ГУ ЛНУ имени Тараса Шевченко, 2013; Бабенко Л.Г. Обозначение эмоций в языке и речи – Свердловск: Изд-во Уральского университета, 1986; Кольцова Л.М., Токмакова С.Е. Оценка и эмоции в языке русской литературной сказки XVIII-XXI веков. – Воронеж: Наука-Юнипресс, 2015.

¹¹ Потебня А.А. Слово и миф. – М., 1989; Сепир Э. Избранные труды по языкознанию и культурологии. – М., 1993; Хомская Е.Д, Батова Н.Я. Мозг и эмоции. – М., 1998; Basnier N. Language and emotion. // Linguistic Society of America, 2011. – №2. – P.433-435 (ISSN- 1535-0665); Volek B. Emotive Signs in Language and Semantic Functioning of Derived Nouns in Russian. Amsterdam / Philadelphia, 1987; Wierbizcka A. Semantics, culture and cognitions. New York: New York university Press, 1992; Nöth W. Symmetries and Asymmetries between Positive and Negative Emotion Words // Proceed-tags... – Tübingen: Niemeier, 1992.

A.Nurmonov, N.Mahmudov, Sh.Safarov, S.Mo‘minov, M.Hakimov, Z.Akbarova¹², A.Abdullayev, R.Madjidova¹³, Sh.Alpanova, G.Nosirova, D.Buzrukova, G.Xasanova, E.Kenanbayev¹⁴ kabi o‘zbek tilshunoslarining hissiyotlar lingvistikasiga oid muhim ilmiy qarashlarida til ilmida hissiyot nazariyasiga asos solinganligi va sohaning qanday rivojlanib borayotganligini ko‘ramiz. Ma‘lumki, “olam lisoniy manzarasi”da hissiyotlarning o‘ziga xos o‘rni bor. Nutq ma‘lum bir hissiyotlar, hissiy vaziyatlar tufayli yuzaga chiqadi. Hissiyotlarni tushunish – inson shaxsiyatini tushunishning kalitidir.

“O‘zbek tilining izohli lug‘ati”da “his”, “hissiyot”, “tuyg‘u” tushunchalariga quyidagicha ta‘rif berilgan: **His** (ar. – sezgi, tuyg‘u, idrok) – 1. Tashqi ta‘sirni qabul qilish qobiliyati va shu ta‘sirdan yuzaga keladigan holat; sezgi, tuyg‘u ma‘nolarini anglatadi¹⁵. **Hissiyot** (ar. – his-tuyg‘ular va ularga berilganlik, hissiy holatlar) – kishi ruhiyatida sodir bo‘ladigan hissiy holat, shaxsni voqelikdagi narsa va hodisalarga, kishilarga hamda o‘z-o‘ziga bo‘lgan munosabatlaridan kelib chiqadigan kechinmalari¹⁶. **Tuyg‘u** – 1. *fiziol.* Tashqi ta‘sirni sezish, his qilish, qabul qilib olish qobiliyati, sezgi. *Tuyg‘u yordamida biz issiqni yoki sovuqni his qilamiz.* [Zoologiya] 2. Ruhiy yoki jismoniy kechinmalar, his-tuyg‘ular majmui; his-hissiyot, his-tuyg‘u¹⁷.

Emotsiya [fr. emotion < lot. Emovere – “hayajonga solmoq, to‘lqinlantirmoq”] – tashqi va ichki qo‘zg‘atuvchilar ta‘siri natijasida hayvon va odamlarda paydo bo‘ladigan ruhiy kechinma; his, tuyg‘u; his-hayajon; qo‘zg‘alish¹⁸. **Emotsiya** so‘zi lot. *emovere* – qayg‘urmoq, hayajonlantirmoq fe‘lidan olingan. Emotsiyalar – bu “(odamlar va hayvonlardagi) ruhiy jarayonlar va holatlarning maxsus sinfi bo‘lib, instinktlar, ehtiyojlar, motivlar bilan bog‘liq va to‘g‘ridan-to‘g‘ri tajriba ko‘rinishida (qoniqish, quvonch, qo‘rquv va boshqalar) shaxsga ta‘sir qiladigan hodisalar hamda

¹² Нурмонов А. Имманентликдан когнитивликка // Ўзбек тили ва адабиёти, 2009. – №6. – Б.104-107; Махмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти, 2011. – № 3. – Б.19-24; Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006; Сафаров Ш. Прагмалингвистика. – Тошкент: ЎМЭ давлат илмий нашриёти, 2008; Мўминов С.М. Ўзбек мулоқот хулқининг ижтимоий-лисоний хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2000; Ҳакимов М.Х. Ўзбек тилида матннинг прагматик талкини: Филол. фан. д-ри ... дисс. – Тошкент, 2001; Акбарова З.А. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол. фан. номз. ... дисс. – Тошкент, 2007.

¹³ Абдуллаев А. Ўзбек тилида экспрессивлик ифодалашнинг синтактик усули. – Тошкент, 1987; Маджидова Р.У. Аксиологическое исследование антропоцентрических пословиц (на материале узбекского и русского языков): Дисс. ... канд. филол. наук. – Ташкент: ЎЗР ФА ФГУ, 2020.

¹⁴ Алпанова Ш. Ўзбек тилида рухий ҳолатнинг акс этиши. – Тошкент: Akademnashr, 2019; Nosirova G.M. Olamning lisoniy manzarasida emotsional konseptlar: Filol. fan. b. fals. d-ri ... diss. avtoref. – Toshkent, 2021; Buzrukova D.M. Olamning hissiy-lisoniy manzarasida “muhabbat” konseptining lingvokulturologik va gender tahlili: Filol. fan. b. fals. d-ri ... diss. avtoref. – Farg‘ona, 2024; Xasanova G. Dialogik nutqda nonverbal vositalarning o‘rni va ularning pragmatik xususiyatlari: Filol.fan.b.fals. d-ri ... diss. avtoref. – Farg‘ona, 2022. Кенанбаев Э. Эволюционные изменения невербальных средств коммуникации (на материале русскоязычных версий социальных сетей): Автореф. дисс. ... канд. филол. наук. – Наманган, 2022.

¹⁵ O‘zbek tilining izohli lug‘ati. 6 jildli. 2- jild. E-K. – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.394.

¹⁶ O‘zbek tilining izohli lug‘ati. 6 jildli. 2- jild. E-K. – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.403.

¹⁷ O‘zbek tilining izohli lug‘ati. 6 jildli. 5- jild. T-V. – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.469.

¹⁸ O‘zbek tilining izohli lug‘ati. 6 jildli. 2- jild. E-K. – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.38.

vaziyatlarning ular hayotini amalga oshirishdagi ahamiyatini aks ettiradi”¹⁹. “Hissiyot” va “emotsiya” terminlari o‘rtasidagi o‘xshashlikning mavjudligi hamda yuqoridagi barcha tushunchalarni o‘zida mujassam etishi bois har ikki termindan ham tadqiqotimiz davomida foydalanishni ma’qul topdik.

Mazkur bobning “*Hissiyotlar fanlararo tadqiqot obyekti sifatida*” deb nomlanuvchi ikkinchi faslida XX asr oxirida rus tilshunosi V.I.Shaxovskiy tomonidan fanga “emotiologiya” tushunchasining kiritilishi, bu fan hissiyotlarning inson faoliyatidagi rolini o‘rganishi, hissiyotlar yana qaysi fanlar tomonidan tadqiqot obyekti sifatida tanlanishiga e’tibor qaratilgan.

Emotiologiya, V.I.Shaxovskiy ta’biri bilan aytganda, muloqot jarayonida hissiyotlarni ifodalash va mana shu voqelik to‘g‘risidagi fandır. Agar psixologlar uchun his-tuyg‘ular tabiati, ularning namoyon bo‘lish shakllari va funksiyalarini o‘rganish alohida ahamiyatga ega bo‘lsa, tilshunoslar uchun asosiy vazifa – hissiy holatlar va munosabatlarni tushuntirishning lingvistik vositalarini o‘rganishdan iborat. Dastlab “emotiologiya” atamasi bilan parallel ravishda yana bir nechta variant *emotologiya* V.G.Gak²⁰ va *emosiologiya* atamalari O.E.Filimonovalar tomonidan²¹ qo‘llanilgan. Ammo hozirda *emotiologiya* asosiy atama sifatida qat’iylashib bormoqda. Tadqiqot ishimizda biz ham atamaning aynan shu variantidan foydalandik.

Hissiyotlar kognitiv psixologiya va lingvistika tutashgan nuqtada, hissiy hodisalarni o‘rganishda yangi muammo hamda bahsli nuqtalarni ochib berdi. Hissiyotlar fanlararo tadqiqot obyektidir. Shu sababli bu sohada munozarali holatlar yetarlicha.

Fanda hissiy reaksiyalarning soni va turlari haqidagi savol uzoq vaqtlardan buyon muhokama qilib kelinadi. R.Dekart²² oltita asosiy hissiyotni qayd etadi: *ajablanish, sevgi, nafrat, istak, quvonch va qayg‘u*. 2001-yilda V.Parrott hissiyotlarning *daraxtsimon* strukturasi haqida gapiradi, unda birlamchi (primary), ikkilamchi (secondary) va uchlamchi (tertiary) hissiyotlar²³ mavjudligini ta’kidlaydi. U olti birlamchi hissiyotni ajratib ko‘rsatadi: *sevgi (love), baxt (joy), hayrat (surprise), g‘azab (anger), qayg‘u (sadness), qo‘rquv (fear)*. Olim tomonidan tahlil qilingan modelda yuzdan ortiq hissiyotlar qayd etilgan.

N.A.Bagdasarova turli madaniyatlar kontekstida hissiyotlarning leksik tizimini o‘rganar ekan, ulardan quyidagilarni ajratib ko‘rsatadi: *qiziqish, baxt, hayrat, qayg‘u/azob, jirkanish, nafrat, qo‘rquv, uyat va gunoh*²⁴. Hissiyotlarni farqlashda E.Zuyeva quyidagi mezonlarni taklif qiladi: 1) intellektual baho (bu mezon asosida murakkab (hissiyotlar) va oddiy hissiyotlar ajratiladi); 2) hissiyotning “belgisi” (ijobiy (stenik) va salbiy (astenik) hissiyotlarga bo‘linadi); 3) yo‘nalish (hissiyotlar o‘ziga yoki atrofdagilarga qaratilgan bo‘lishi mumkin: shaxsiy va tashqi hissiyotlar

¹⁹ Мещеряков Б.Г., Зинченко В.П. Большой психологический словарь. – М.: Прайм-Еврознак, 2003. – С.56.

²⁰ Gak G.V. Phraseology in the context of culture (Russian Edition). – М., 2018. – P.45.

²¹ Филимонова Е.О. Язык эмоций в английском тексте. – М.: РГПУ им. А.И. Герцена, 2001. – С.78.

²² Декарт Р. Первоначалах философии. – М.: Мысль, 1989. – С.32.

²³ Parrott W. Emotions in Social Psychology. – Philadelphia: Psychology Press, 2001. – P.378.

²⁴ Багдасарова Н.А. Эмоциональный опыт в контексте разных культур // Человек. – М., 2005. – №5. – С.105-111.

kabi); 4) faoliyatga ta'siri (faol hissiyotlar faollashtiradi, zaif hissiyotlar esa faoliyatni to'xtatadi); 5) intensivlik (hissiyotlar yuqori yoki quyi intensivlik darajasida bo'lishi mumkin)²⁵. Tadqiqot ishimiz davomida E.Zuyevaning fikrlariga tayangan holda hissiyotning "belgi"larini tasniflashga harakat qildik.

Ushbu bobning uchinchi fasli "*Tilshunoslikda hissiyotlarni o'rganishning asosiy yo'nalishlari*" deb nomlangan bo'lib, u tilshunoslikda hissiyotlar o'rganilishining asosiy yo'nalishlari, emotivlik, emotsionallik, ekspressivlik kabi tushunchalar tahliliga bag'ishlangan.

Hissiyotlar, bizningcha, asosiy (universal yoki bazaviy) va o'zgaruvchan turlarga bo'linadi. Hissiyotlar haqida fikr yuritilganda, albatta "emotivlik" va "emotsionallik" tushunchalari bilan bir qatorda insonning til va nutqdagi his-tuyg'ulari, kechinmalari tadqiq etilgan ilmiy ishlarda "ekspressivlik" tushunchasi ham qo'llaniladi.

"Ekspressivlik" kategoriyasi tilshunoslik, uslubshunoslik, adabiyotshunoslik, san'atshunoslik, estetika, psixologiya, mantiq, genetika va boshqa ilmiy sohalarda qo'llaniladi. Slavyan tillari grammatikasi, uslubiyoti hamda internet-kommunikatsiya sohasining taniqli mutaxassisi B.Toshovichning ta'kidlashicha, ekspressivlik "emotsionallik, uslubiy rang-baranglik, ifodalilik, obrazlilik, konnotativlik, estetiklik kabi kategoriyalar bilan murakkab munosabatlar doirasini tashkil qiladi"²⁶ va ularni bir-biridan farqlash zarur. M.Galkina-Fedoruk ishlarida ekspressivlik va emotivlikning o'zaro munosabatlari "butun va qism" munosabati doirasida ko'rib chiqilgan. Uning fikricha, emotivlik his-tuyg'ularni ifodalash uchun zarur bo'lsa, ekspressivlik esa ifodalilik va obrazlilikni kuchaytirish uchun xizmat qiladi. Olimning ta'kidlashicha, *ekspressiya* hissiz ham bo'lishi mumkin, ammo hissiylik ekspressiyasiz mavjud bo'la olmaydi: "Tilning emotsional vositalari har doim ekspressiv, ammo tilning ekspressiv vositalari har doim ham emotsional bo'lmasligi mumkin"²⁷.

Tadqiqotimiz davomida "emotivlik" va "ekspressivlik" kategoriyalarining o'zaro munosabati haqida fikr yuritganimizda V.I.Shaxovskiyning nazariy fikrlari va tahlillariga tayandik. Unga ko'ra, *emotivlik* so'zlovchining hissiyotlarini ifodalashdan iborat bo'lib, *ekspressivlik* esa muloqot akti bilan bevosita bog'liq va adresatga ta'sir ko'rsatish, uni nimagadir ishontirish maqsadiga xizmat qiladi. Ekspressivlik fikrni kuchaytirish va kommunikativ maqsadga erishish vositasi bo'lib, emotivlikdan farqli o'laroq, hissiy bo'lmagan holatlarda ham qo'llanishi mumkin. Shu sababli emotivlikni biz tilning funksional-semantik kategoriyasi, ekspressivlikni esa kommunikativ kategoriya sifatida ko'rib chiqamiz.

Hissiyotlar tadqiqi va tahlili tilshunoslik, psixologiya sohalari va madaniyatlararo o'zaro ta'sirning rivojlanishi uchun muhim ahamiyatga ega. Hissiyotlar zamonaviy tilshunoslik yo'nalishlaridan – psixolingvistika,

²⁵ Зуева Е.А. Эмоции как объект лингвистических исследований // Иностранные языки в профессиональном образовании: лингвометодический контекст: материалы межвуз. науч.-практ. конф. – Белгород, 17– 18 мая 2006. – Белгород, 2006. – С.148-154.

²⁶ Тошович Б. Экспрессивный синтаксис глагола русского и сербского/хорватского языков. – М.: Языки славянской культуры, 2006. – С.9.

²⁷ Галкина-Федорук Е.М. Об экспрессивности и эмоциональности в языке // Сб. статей по языкознанию. – М.: Изд-во МГУ, 1958. – С.103-124.

lingvokulturologiya, etnolingvistika, sotsiolingvistika, pragmlingvistika, emotiologiya, kognitiv tilshunoslik va matn tilshunosligi doirasida tadqiq etiladi.

Dissertatsiyaning **“Hissiy-lisoniy olam manzarasining lingvokulturologik jihati”** nomli ikkinchi bob uch faslni o‘z ichiga oladi.

Mazkur bobning birinchi faslida *“Hissiy-lisoniy olam manzarasining verballashuvi”* masalasi tadqiq qilingan.

Har bir lingvomadaniy jamoa o‘zining an‘analari, urf-odatlar, hayot tarzi, tamaddun darajasi va moddiy-madaniy tajribasidan kelib chiqib, “borliq haqida ijtimoiy ongda shakllangan bilimlarning muayyan tartibdagi majmui”²⁸ bo‘lgan o‘ziga xos olam manzarasini yaratadi.

Emotiologiyada hissiyotlarni obyektivlashtiruvchi til birliklarini quyidagi usullar orqali tasniflash qabul qilingan: a) belgilash yoki nomlash; b) turli xil tasvirlash usullari; v) nutqda ifodalash. Emotiologiyada hissiyotlarni ifodalash ularning bevosita nutqiy shakllanishidir. Bu maxsus birliklar – *emotivlar* orqali amalga oshiriladi. Emotiologiyaning obyekti hissiyotlarni til orqali kategoriyalash va kognitiv-diskursiv emotivlik kategoriyasining ko‘p holatli taqdimotidir. “Hissiyotlar har doim nutqiy va ruhiy vaziyatga bog‘liq va ayni paytda kognitiv hamdir”²⁹. Shuning uchun til vositalarini tanlash hamma vaqt nutqiy vaziyat bilan bog‘liq bo‘ladi, chunki hissiyotlarni ifodalashning kamida ikkita tizimi mavjud: tana tili va so‘zlar tili. Emotsional nutqiy faoliyatning voqelanishi muloqotdagi to‘rt asosiy ko‘rsatkichning o‘zaro munosabati natijasidir. Bular: 1) so‘zlovchining emotiv maqsadi; 2) so‘zlovchi hissiyotining modalligi; 3) emotsionallik darajasi; 4) emotsiyaning yo‘naltirilganligi.

Hissiy deysisning ko‘rsatkichlaridan biri bo‘lgan baholash harakati – pragmlingvistikadagi illokutiv maqsad va perlokutiv vazifa umumlashmasidan iborat³⁰. Illokutiv maqsad voqelanishida nutq subyekti emotsional-hissiy holati namoyon bo‘ladi, perlokutiv maqsadda esa tinglovchiga – adresantga ta’sir o‘tkazilishi taqozo qilinadi³¹. Hissiyotlarni inson o‘z dunyoqarashi, hissiy-kognitiv bilimi hamda hissiy-lisoniy olami bilangina tushunadi. Bu esa ikki tomon o‘rtasidagi tushunmovchiliklarga sabab bo‘ladi. Quyidagi badiiy matn parchasidan surat (tasvir) yoqmagandagi “aralash”, “tushunarsiz” hissiyot ifodasini ko‘rishimiz mumkin. Keyingi gaplarda esa “g‘azab” hissiy holati tasvirlanadi.

*Temuriylarni bunchalik ulug‘lagan Behzod Shayboniyxonni jo‘n bir odam qilib tasvirlaganga o‘xshardi. Xon suratni ko‘rganda ko‘nglida qo‘zg‘algan **murakkab tuyg‘ularni** aytishga munosib so‘z topolmadi-yu, Behzodga qarab:*

— Mo‘yqalamni menga bering! — dedi.

Xonning avzoyi yomonligini hamma sezdi. (P.Qodirov, Yulduzli tunlar, 203-b.)

Masalan, rus tilidagi badiiy matnlar tahlil qilinganda ham ularda hissiyotlarning qanchalik “murakkab” ekanligi qayd etiladi:

²⁸ Попова З.Д., Стернин И.А. Язык и национальное сознание. – Воронеж: Из-во ВГУ, 2007. – С.61.

²⁹ Wierbizcka A. Semantics, culture and cognitions. – New York: New York university Press, 1992. – P.487.

³⁰ Пиотровский Л.А. Теоретические и прикладные проблемы языкознания на рубеже XX в. // Лингвистика на исходе XX в.: Итоги и перспективы. Тезисы международной конференции, ч.2. – М.: Филология, 1985. – С.417-419.

³¹ Ko‘chiboyev A. Matn pragmatikasi. – Samarqand, 2015. – B.103.

– Славно! – сказал Стравинский, возвращая кому-то лист, и обратился к Ивану:

– Вы – поэт?

– Поэт, – мрачно ответил Иван и впервые вдруг почувствовал какое-то необъяснимое отвращение к поэзии, и вспомнившиеся ему тут же собственные его стихи показались почему-то неприятными. (М.Булгаков. Мастер и Маргарита, 103-с.)

“– Ajoyib! – dedi Stravinskiy, kimdandir varaqni qaytarib, so‘ng Ivanga murojaat qildi:

– Siz shoirmisiz?

– Shoirman, – dedi Ivan tundlik bilan va ilk bor birdan she‘riyatga qandaydir tushunib bo‘lmas nafratni his qildi. Shu zahoti xayoliga kelgan o‘zining she‘rlari ham negadir o‘ziga yoqimsiz tuyuldi”.

Yuqoridagi misollar orqali inson hissiyotlarining naqadar murakkab ekanligi, his qilinaётgan tuyg‘ular ifodasi uchun har gal ham munosib so‘zlar topilmasligini ko‘rish mumkin. Shuning uchun ikki til va ikki xil madaniyat vakili bo‘lgan mualliflar bu holatni “murakkab tuyg‘u”, “munosib so‘zni topolmaslik”, “необъяснимое отвращение” (*tushunarsiz nafrat*) tarzida ifodalaydilar. Lekin keyingi o‘rinda “xonning avzoyi yomonligi” yoki Ivanning o‘z she‘rlari ham o‘ziga yoqimsizdek tuyula boshlagani, “*собственные его стихи показались почему-то неприятными*” jumlası vaziyatga berilayotgan hissiy bahoning yomon tomonga o‘zgarayotganidan dalolatdir. Bunda adresant (so‘zlovchi) ga tegishli belgilar verbal holatda quyidagicha namoyon bo‘ladi:

Tovushlar orqali:

Behzod sog‘ tishi sug‘urib olinayotgan odamday:

– ***Ih!*** — dedi.

Ammo Muhammad Solih Behzodning bilagini ma‘nodor qilib qisdi-yu:

– ***O! O!*** *Hazratim mo‘yqalam tekkizishlari bilan suratga yana fayz kirdi!* – dedi.

U Behzodni falokatdan faqat xonni maqtab qutqarish mumkin ekanligini sezib shunday demoqda edi, buni Behzodga ham sezdirgisi kelib:

– *Mavlonο, tarixiy bir hodisa yuz berdi!* – dedi. – *Siz chizgan suratga imomi zamon, Iskandari soniy o‘z muborak qo‘llarini tekkizdilar!* (P.Qodirov, Yulduzli tunlar, 204-b.) Keltirilgan jumalalarda “*Ih!*”, “*O!O!*” birliklari orqali qoyil qolganlik hissi ifodalansa, “bilagini ma‘nodor qilib qisdi” birikmasi bilan “jim bo‘l” shaklidagi jahl hissining ifodalanganini ko‘rish mumkin.

So‘zlar orqali:

– *Shunaqami?* – dedi Tohir hayron bo‘lib. *Uning ko‘nglida boya tog‘asini ko‘rganda yongan quvonch endi tashvishli o‘ylar bilan almashindi.* (P.Qodirov, Yulduzli tunlar, 76-b.) Misolda *quvonch* so‘zi orqali hissiyot ifodalanmoqda.

Ibora orqali:

Qazisan, qartasan, axir, aslingga tortasan! – dedi kampir omborni qulflayotib. – *Endi jir bitdi-da. Bitta ko‘ylak ikkita bo‘ldi! Uvada, isliqi to‘n, chilvir belbog‘ning xumorisi tutgandir!...* (A.Qahhor, Qo‘shchinor chiroqlari, 34-b.).

Gaplar orqali:

– Tohir, nega ag‘rayib turibsan? **Yuklarni tushirishgin!** – dedi onasi. – Mullo tog‘oying yomg‘irda ko‘p azob tortganga o‘xshaydir.

– **E, azob ham gapmi, opa!** Arava loylarga tiqilaverib jonimizdan to‘ydirdi. Yo‘llar tirband. Qochoqlar behisob. (P.Qodirov, Yulduzli tunlar, 5-b.) Keltirilgan misol orqali his-hayajon gaplarni gap so‘ngidagi undov belgisi orqali ajratib olish mumkin. Birinchi gap orqali jahl, ikkinchi gap orqali esa xafagarchilik hissi ifodalangan.

Matnning umumiy mazmuni orqali:

– Bizning ayollarimiz Farg‘ona atlasidan savg‘o keltiring, deb tayin qilgan. Biz shuncha joydan ovora bo‘lib kelib, endi besavg‘o qaytaylukmi? Insof shumi?!

Ponsod so‘nggi so‘zni alam bilan aytganiga qaraganda, urushning g‘alabasiz tugaganidan juda norozi edi. Bu odamlar, urushdan katta o‘ljalar olish umidida oylab-yillab qon kechib, hamma azob-uqubatlarga bardosh berib yurar edilar. Agar Andijon va Axbi kabi boy shaharlar bosib olinsa, jangchilarning har biri o‘ljador bo‘lishi shubhasiz edi. (P.Qodirov, Yulduzli tunlar, 40-b.) Matndan anglashilgan umumiy mazmun “**norozilik**” hissini ifodalab kelmoqda.

Noverbal vositalar (ohang, tana harakatlari, mimika, jestlar, yuz ifodasi va holati) orqali:

– Saodat, – dedim. Qaradi. O‘choqda yongan olov issig‘idanmi yoki uyatdanmi uning **yuzi qip-qizil** olma edi. Qo‘lidagi sochig‘i bilan oldimga yaqin kelib to‘xtadi.

– Eshitdingmi, – dedim. Yerga qaradi. Uni ortiqcha uyaltirmaslik uchun eshikka qarab yuriy boshladim-da, – Maylimi? – deb so‘radim. Javob o‘rniga

– Osh yemay ketasizmi? – dedi. Bu uning ikkinchi turlik qilib aytilgan “mayli” javobi edi (A.Qahhor, Sinchalak, 13-b.) Badiiy matn ichida qayd etilgan belgilar (yuzi qip-qizil olma (metafora), ikkinchi turlik qilib aytilgan “mayli”) ga asoslanib tinglovchi voqelikni to‘liq anglaydi.

Hissiyot ifodalovchi verbal va noverbal vositalarning kommunikativ-pragmatik jihatlariga ko‘ra hissiyotlarning quyidagi turlari ajratiladi:

1) ochiq (eksplitsit) ifoda:

Bugun Hirotdan, Alisher Navoiydan kelgan xat ham nasta‘liq bilan yozilgani esiga tushdi-yu, qalbidagi **quvonch va faxr tuyg‘usi** yangi bir kuch bilan mavjlana boshladi. (P.Qodirov, Yulduzli tunlar, 130-b);

2) yashirin (inimplitsit) ifoda asosan muloqot jarayonida ochiqqlanadi. Chunki tuyg‘ular insonning eng yashirin tomonlaridan bo‘lib, shuning uchun hamma vaqt ham bu tushuncha muloqot jarayonida anglashilmay qolishi mumkin:

Bobur buni tushundi-yu, homilaning necha oylik bo‘lganini bilgisi keldi, ammo ro‘yi ro‘st so‘rashga tili bormay gapni aylantirdi:

– **Endi...** shodiyonasi qachon?

– Salkam uch oy bor. O‘ylasam, **vahmim** kelur.

– Vahmni qo‘ya turing. Hozir **faxrdan** gap ochdingiz-ku. (P.Qodirov, Yulduzli tunlar, 132-133-b.) Berilgan misolda andishaning tinish belgilari orqali mohirona tasvirlangani kuzatiladi. Matndagi *endi* so‘zidan so‘ng berilgan ko‘p nuqta, *ro‘yi ro‘st so‘rashga tili bormay* jumlasini orqali tinglovchi matndagi yashirin hissiyotni anglaydi.

Frazeologizm semantikasidagi emotsional axborot nutq jarayonida yoki matnda muayyan kommunikativ vaziyatda namoyon bo‘ladi. U lingvistik va ekstralingvistik, tarixiy-madaniy, ijtimoiy-madaniy, etimologik axborotlar bilan birga ifodalanadi. Buning natijasida muloqot ishtirokchilari (muallif, kitobxon, so‘zlovchi, tinglovchi) ning pragmatik maqsad va munosabatlari namoyon bo‘ladi. Bunday munosabatda adresant emotsional ma’noning, ya’ni munosabat bildiruvchining subyektiv baholovchisi vazifasini bajaradi. Subyekt tomonidan obyektning baholash tabiat, odamlar, narsa va hodisalarga nisbatan ijobiy, salbiy yoki ambivalent shakllarda o‘z aksini topadi. Subyektiv baho olamni lisoniy idrok qilishdagi milliy, madaniy, ijtimoiy mavqe va etnografik xususiyatlarni aks ettiruvchi lisoniy birliklar orqali namoyon bo‘ladi. Badiiy adabiyotlardan bunga ko‘plab misollarni keltirish mumkin:

– *Xayriyat, – dedi mulla. Endi dimog‘i biroz chog‘ bo‘lgandi.* (S.Ayniy, Qullar, 45-b.)

Emma was in a stew over her friyend’s predicament, feyeling the wyeight of her concyerns pressing heavily on her mind. (J.Ostin, Emma, 57-p.) – Emma do‘stining mushkul ahvolidan tashvishda edi, uning xavotirlari o‘zini go‘yo igna ustida turganday his qildirardi.

Emotsional axborotdagi ma’noni anglashda frazeologizm tarkibidagi quyidagi makrostrategik koordinatalar ham aniqlanishi zarur: a) frazeologik birlikni qo‘llashdan maqsad; b) bunda qanday nutqiy harakatlar amalga oshiriladi; v) nutqiy harakatlar orqali kommunikantlar o‘rtasida qanday emotsional munosabatlar yuzaga keladi; g) frazeologik birlik qo‘llanilgan matnning emotsional potentsiali (kitobxonga, tinglovchiga ta’siri) va muallif yoki so‘zlovchining kommunikativ intensiyasi.

– *Voy xotintaloq hokim, oltinni ko‘rsa, og‘zi qulog‘iga yetadi*-ya! (M.Ismoiliy, Farg‘ona tong otguncha, 32-b.)

Umbridge was a cold fish, indifferent to the suffering of others, treating everyone with a chilling detachment. (J.K.Rowling, Harry Potter and the Sorcerer’s stone, 79-p.) – Umbridge sovuqqon va hissiz inson bo‘lib, boshqalarning azoblariga befarq qarar, hammaga sovuqqonlik bilan munosabatda bo‘lardi.

Ikkinchi bobning ikkinchi fasli “*Hissiy-lisoniy olam manzarasida ijobiy hissiyotlarni ifodalovchi vositalarning lingvokulturologik xususiyatlari*” tadqiqiga bag‘ishlangan.

Emotsional leksikani V.I.Shaxovskiy to‘rtta asosiy guruhga ajratadi. Ular ijobiy, salbiy, ambivalent va neytraldir³². Bizningcha, ijobiy, salbiy va ambivalent (*ambivalent* so‘zi ikki qarama-qarshi his-tuyg‘ularni yoki fikrlarni bir vaqtning o‘zida his qilish holatini anglatadi) guruhlar mavjud. Tadqiqotimiz davomida asosiy hissiyotlardan *quvonch* va *muhabbat* ijobiy, *hayrat* ambivalent hissiyot turiga mansubligi aniqlandi. Ijobiy hissiyotlar “kiritish” (F.Flemingdan ushbu iborani oldik)³³ – zavq olish, boshqalar bilan ko‘proq muloqot qilish, narsalarni yaxshilash, atrofdagi olam bilan birlashish harakatini anglatadi. Ijobiy hissiyotlar qatoriga *hayajon, baxt, sevgi, zavq, qiziqish, quvonch, do‘stlik, qoyil qolish, hurmat, mehr,*

³² Шаховский В.И. Лингвистическая теория эмоций. – Волгоград: Перемена, 2008. – С.57.

³³ Флеминг Ф. Преобразующие диалоги: Учебник по практическим техникам для содействия личностным изменениям/ Пер. с англ. – Киев: Д.А.Ивахненко, 1997. – С.82.

baxtiyorlik va boshqalar kiradi. Insonda *quvonch* hissi turli shakl va darajada namoyon bo'ladi: uyg'otuvchi quvonch, osoyishta va sokin quvonch, yoki ehtirosli umid bilan to'lgan hayajonli quvonch. *Hayrat* – bu kutilmagan, g'ayrioddiy yoki noodatiy hodisalar natijasida hosil bo'ladigan chuqur ta'sirlanish holati³⁴. Masalan:

*The man looked at her curiously. "Jamaica Inn?" he said. "What would you be doing at Jamaica Inn? That's no place for a girl. You must have made a mistake, surely. "He stared at her hard, not believing her. (D.Dyu, Jamaica Inn, 92-p.) – Aravakash hayrat va shubha ichida qizga qaradi: "Yamayka mehmonxonasi"? – deb **hayrat** bilan qayta so'radi. – U yerda nima qilib yuribsiz? Bu qiz bolalar uchun mos joy emas. Siz nimanidir adashtirdingiz, albatta. Shundan so'ng u Meriga shubha aralash diqqat bilan tikilib, uni ko'zdan kechira boshladi.*

Ushbu misolda aravakash eshitgan gapidan qattiq ta'sirlanib, tarbiyali qizning qanday qilib "Yamayka mehmonxonasi" ga kelganini tushunolmaydi. Bu jumlada hayratni ifodalashda savol belgisining ishlatilishi muhim ahamiyatga ega, negaki savol belgisi bu yerda nafaqat qahramonning shubhasini, balki uning noroziligini ham kuchaytigan. Grammatik jihatdan esa takroriy savol hayratning kuchliroq darajada yetkazilishi va qahramonlarning kuchli hayajonlarini namoyish etish uchun qo'llanilgan. *Curiously* leksemasi ingliz tilida "*qiziquvchanlik bilan*", "*hayrat bilan*", "*ajablanib*", "*taajjub bilan*", ba'zida "*g'ayrioddiy*" kabi ma'nolarni anglatadi.

Ikkinchi bobning "*Hissiy-lisoniy olam manzarasida salbiy hissiyotlarni ifodalovchi vositalarning lingvokulturologik xususiyatlari*" deb nomlangan uchinchi faslida salbiy hissiyotlarning lingvomadaniy tabiati ochib berilgan.

Qo'rquv, g'azab, qayg'u salbiy munosabat ifodalovchi asosiy hissiyotlarni tashkil qiladi. O'zbek tilida g'azabni ifodalashda g'azabi qaynamoq, qoni qaynamoq, g'azab junbushga kelmoq, joni chiqmoq, g'azabini keltirmoq, g'azabidan tushmoq kabi frazeologik birliklar ishtirok etadi.

Nigoraning beparvogina qaytargan javobi... Xo'jabekovning g'azabini qaynatdi. (S.Anorboyev, Oqsoy, 32-b.)

Muloqot jarayonida hissiyotlarni ifodalashdagi muhim xususiyatlardan biri paralingvistik vositalar, xususan, to'xtam (pauza) bo'lsa, yozma nutqda esa ko'p nuqtalar aynan so'zlovchining ruhiy holatini aks ettiradi. Yuqoridagi misolda ham to'xtam so'zlovchining beparvoligini ifodalash maqsadida qo'llanilgan, bu salbiy munosabat muloqot adresatining undan ham kuchliroq ruhiy holati va nutqiga sabab bo'lishi keyingi gapdagi g'azabini qaynatdi iborasi orqali ifodalanganini ko'rishimiz mumkin. Bu iboraga mos tarzda ingliz tilida *to be anger boiled over, to be was fuming*; rus tilida *ego/ee zhev vskunel, ego/ee paccpeдуно* iboralari qo'llaniladi. *Qo'rquv* hissiyotining verbalizatorlari sifatida *qo'rquv, dahshat (li), vahima(li), qo'rqoqlik, qo'rqinch (li), vahm, qo'rqish* kabi so'zlarni keltirish mumkin:

Otam bu hikoyasini boshlagan vaqtda mening vujudimni qo'rquv o'rab olar edi-da, ichimdan: "Meni ham shunday jinlarga yo'liqtirma", – deb tangriga yolborib qo'yar edim. (A.Qodiriy, Jinlar bazmi, 1-b.)

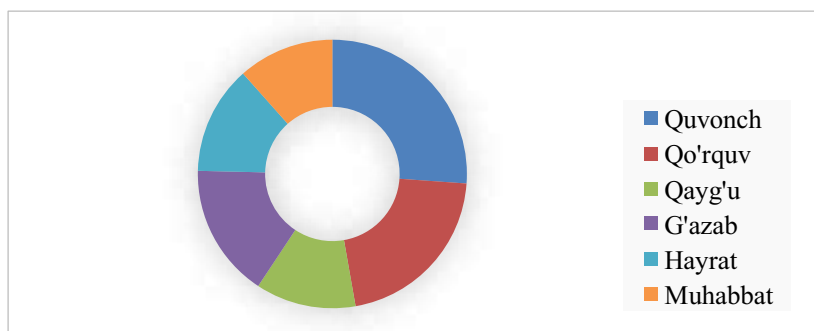
³⁴ O'zbek tilining izohli lug'ati. 6 jildli. 2- jild. E-K. – Toshkent: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.467.

Bunday iboralar sirasiga *quti uchdi/o'chdi* iboralarni kiritish mumkin

– *Onaxon!* - dedi Anzirat ***quti o'chib***. – *Qayting bolam*. (A.Muxtor, Opa-singillar, 55-b.)

Hissiyot tahlilida modallik, munosabat va hissiy tushunchalarga ham e'tibor qaratish zarur. Munosabat va hissiyot bir-biriga yaqin tushunchalar bo'lsa-da, ular turli ma'nolarni anglatadi. Munosabat – bu shaxsning voqea, hodisa, shaxs yoki predmetga nisbatan bildirgan qarashi, bahosi yoki yondashuvi³⁵. U ijtimoiy, madaniy, axloqiy yoki shaxsiy omillarga asoslanadi. Modal so'zlar nutqda so'zlovchining fikriga yo mantiqiy, yoki hissiy baho berish uchun ishlatiladi. R.Komiljonova bu mavzudagi tadqiqotlarni tahlil qilar ekan, hissiy modal munosabat ifodalovchi: *zora, yaxshiki, koshki, xayriyat, haytovur, afsuski, attang, bo'lmasam-chi, ajabo* singari so'zlarni modal so'zlar safiga kiritadi³⁶.

Hissiy baho kommunikativ axborotlarga subyektiv munosabatni ifodalaydi. Subyektiv modallik so'zlovchining nafaqat mantiqiy bahosini, balki uning hissiy bahosini ham qamrab oladi. Lekin shuni aytish lozimki, hissiy undov so'zlar bilan ifodalanayotgan fikrga hissiy bahoni kiritish mumkin va ular gapda "o'ziga xos" kirish so'z vazifasini bajaradi. Masalan, *Afsuski, kecha stadionga bora olmadim/Eh, kecha stadionga bora olmadim* gaplaridagi biri modal, ikkinchisi undov bo'lgan so'zlar o'zaro o'rin almashish imkoniyatiga ega. Bunda ularning ma'nosiga deyarli putur yetmaydi. Aynan yuqorida keltirganimiz – hissiy munosabat ifodalaydigan modallar ayrim his-hayajon undovlari bilan nutq jarayonida o'xshash ma'no ifodalaydi, o'zaro sinonim bo'ladi hamda gapda bajargan vazifalari ham teng kelib qolishi mumkin. Hissiy undovlar ko'pincha kishining oniy tuyg'usini ifodalaydi. Ularning namoyon bo'lishi va shu asosda fonetik tuzilishlari ham modal birliklardan farqlanadi. Tadqiqot ishimiz davomida asosiy hissiyotlar tahlilidan so'ng, ularning qo'llanish chastotasi bo'yicha quyidagi diagramma tuzildi.



2.3.1-diagramma. Asosiy hissiyotlarning qo'llanilish chastotasi.

Ushbu diagramma asosida aytish mumkinki, bunda eng ko'p qo'llanilgan hissiyot *quvonch* bo'lib, *muhabbat* keyingi o'rinni egallaydi. Salbiy hissiyotlar orasida *qo'rquv* hissi ustunlik qiladi. Undan keyin esa *qayg'u, g'azab va hayrat* ketma-ket joy oladi. Shu o'rinda aytish mumkinki, hissiyotlar inson tomonidan doimo yashirin ifoda etiladi. Insonlar atrofida gilardan, jamiyatdan o'z his-tuyg'ularini yashiradi va bu bilan o'zini baxtiyor va shodon ko'rsatishni xohlaydi.

³⁵ Клобуков П.Е. Метафора как концептуальная модель формирования языка эмоций // Язык, сознание, коммуникация. – М., 1997. – С.12.

³⁶Камильджанова Р. Модальные слова в современном узбекском языке. Автореф. дисс. ... канд. филол. наук. – Тошкент, 1975. – С.14.

Uchinchi bob **“Hissiyot ifodalashning psixolingvistik asoslari”** deb nomlanib, u uchta fasldan tarkib topgan.

Bobning *“Hissiyotlar lingvopsixologiyasi muammolarining zamonaviy ta’limotlar doirasida o’rganilishi”* nomli birinchi faslida hissiyotlarning psixolingvistik xususiyatlari ochib berilgan.

Zamonaviy axborot makonining tobora ko‘proq vizuallashtirilgan mazmuni hissiy ta’sirga erishish uchun hissiy kreolizatsiya, turli semiotik kodlarning o‘zaro ta’siri sohasida yangi ilmiy ishlanmalarni tezkor sur’atda talab qila boshladi. V.Z.Demyankov tomonidan taklif qilingan belgilar asosida, shuni ham aytishimiz mumkinki, hissiyotlar lingvistikasi bugungi kunda hissiy fonetika, hissiy semantika, hissiy sintaksis, hissiy onomastika va hissiy aloqa kabi yaxlit “fanlar majmui”ni ifodalaydi³⁷. Ba’zi tadqiqotchilar verbal ifodalarda “jonli hissiyot” mavjud emasligini ta’kidlaydilar. Ularning fikriga ko‘ra, bunday ifodalarda nafaqat ma’ruzachining, balki tinglovchining ham hissiy reaksiyasini aks ettiruvchi “boshdan kechirilgan tuyg‘u” tavsiflanadi³⁸.

D.Leathers o‘z eksperimental tadqiqotlari orqali shuni isbotladiki, “metakommunikativ funksiyada og‘zaki va og‘zaki bo‘lmagan vositalarni birgalikda qo‘llash jarayonida adresant, avvalo, noverbal vositalarga e’tibor qaratadi³⁹”. Og‘zaki bo‘lmagan muloqot elementlari ishoralarni ifodalash uchun eng samarali vositalardan hisoblanadi. Zamonaviy yondashuvga ko‘ra, paralingvistik vositalar fonatsiyaga oid prosodik elementlar (masalan, intonatsiya va urg‘u)ni, kinetik vositalar (tana harakati va imo-ishoralar)ni va grafik elementlarni o‘z ichiga oladi.

Noverbal birliklar sirasida optik-kinetik tizimga asoslangan ko‘z bilan aloqa ham muhim o‘rin tutadi. E.Erikson ruslarning ko‘zlarida o‘ziga xos ifodalilik mavjudligini ta’kidlaydi. Ruslarning ko‘zlari “hissiy retseptor” va “o‘zaro ruhiy taslim bo‘lish a’zosi” sifatida ishlatilishini qayd etadi⁴⁰. Madaniy nuqtayi nazardan, rus madaniyati anglo-sakson madaniyatidan sezilarli darajada farq qiladi. E.Xollning fikriga ko‘ra, amerikaliklar faqat muloqot sherigi, ya’ni adresant, ularni to‘g‘ri anglaganiga ishonch hosil qilish maqsadida ko‘z bilan aloqa qiladilar⁴¹. O‘zbek madaniyatida esa ko‘z bilan muloqot qilish genderga bog‘liq holda turlicha talqin qilinadi. Masalan, erkak kishi ayol bilan muloqot qilayotganda uning ko‘zlariga tikilishi odatda odobsizlik yoki axloqsizlik belgisi sifatida baholanadi. Bu holatni O‘tkir Hoshimovning “Dunyoning ishlari” asaridan olingan misol orqali ko‘rsatish mumkin. Asarda erkak qahramon va ayol o‘rtasidagi muloqot tasvirlangan bo‘lib, unda ayolning ko‘zini yerga tikkan holdagi, hijolatli holati aks ettirilgan. Ko‘z bilan muloqot qilishning talqini har bir madaniyatning ijtimoiy va axloqiy me’yorlariga bog‘liq bo‘lib, bu jihatlar madaniyatlararo farqlarni ochib beradi.

Ayol bir zum yerga qarab turdi-da, iltimos qildi.

³⁷ Демьянков В.З. Когнитивная лингвистика как разновидность интерпретирующего подхода // Вопр. языкознания. – М., 1994. – № 4. – С.17–33.

³⁸ Шингаров Г.Х. Эмоции и чувства как формы отражения действительности // АН СССР. Ин-т философии. – М.: Наука, 1971. – С.91.

³⁹ Leathers D. Successful Nonverbal Communication: principles and applications. – Macmillan, 1986. – P.300.

⁴⁰ Эриксон Э.Г. Детство и общество / пер. [с англ.] и науч. ред. А. А. Алексеев. – СПб.: Летний сад, 2000. – С.74.

⁴¹ Холл Э. Как понять иностранца без слов// Фаст Дж. Язык тела. – М.: Вече, Персей, АСТ, 1995. – С.35.

– *Islom akam bilan bir gaplashib ko'rsangiz...* (O'tkir Hoshimov, Dunyoning ishlari, 63-b.)

Britaniyaliklar uchun ko'z bilan aloqa qilish odat tusiga kirgan: ular suhbatdoshning ko'ziga qarashlari kerak, chunki u tinglayotganini ko'rsatish uchun beixtiyor ko'zlarni miltillatib turishi kerak bo'ladi. Suhbatdoshini diqqat bilan tinglayotganini ko'rsatish uchun ko'z muloqoti davomida boshni ozroq qimirlatish (tasdiqlash ma'nosida), ko'zlarning vaqti-vaqti bilan yumib-ochilishi ijobiy xususiyat sifatida baholanadi.

Ushbu bobning *“Internet yozma muloqotidagi paralingvistik vositalarning hissiyot ifodalashdagi o'rni”* nomli ikkinchi faslida hissiyot ifodalashda o'zbek, ingliz va rus tillari internet yozma muloqotidagi paralingvistik vositalarning xususiyatlari tahlilga tortilgan.

Texnologik taraqqiyot axborot uzatish vositalariga yangi imkoniyatlar olib kirdi va yangi muloqot shakllarini yuzaga keltirdi. Biz har kuni foydalanadiganimiz “tabassumli sariq yuzlar” bilan tanishmiz.

Ingliz tilidagi *emotion* (hissiyot) va *icon* (belgi) so'zlaridan *“emotikon”* atamasi kelib chiqqan⁴².

Dunyo bo'yicha eng mashhur 5 ta emoji toifasi quyidagilar

№	Emoji toifasi	Tavsifi	Namuna emoji
1	Baxtli yuzlar	Tabassum, kulgi, muhabbat va ijobiy his-tuyg'ularni ifodalaydi	😊 😄 😊 😌 😁
2	G'amgin yuzlar	G'am, ranj, tushkunlik yoki g'azab ifodasi	😞 😟 😓 😠 😡
3	Yurakchalar	Sevgi, samimiylilik yoki his-tuyg'ularga ega turli rangli yuraklar	❤️ 💜 💙 💚 💛
4	Qo'l imo-ishoralari	Qo'l harakati orqali qo'llab-quvvatlash, salomlashish yoki boshqa turli ifoda beruvchi belgilar	👍 🙌 🙏 🙇 🙄
5	Romantik belgilar	Muhabbat, o'pish, romantik munosabatlarni aks ettiruvchi belgilar	💋 💌 👫 💞

Dunyodagi kulgili yuzlar yoki belgilarning ma'nosi bir xil emas. “Yaxshi” belgisi 🐼 G'arb mamlakatlarida hammasi joyida ekanligini, Sharq mamlakatlarida axloqiy jihatdan nomaqbul ma'noni anglatadi. Yaponiyada bu imo-ishora pulni ifodalash uchun ishlatiladi. 🙌 emoji rivojlangan mamlakatlarda g'alaba, tinchlik belgisi sifatida qo'llanilsa, Braziliyada bu belgi axloqiy jihatdan qabul qilinmaydi. 🙏 emoji barcha insonlar tomonidan “qutqaring, xavf ostidaman” degan ma'noda ishlatiladi. Burundan bug' chiqaradigan yuz – 🤮 emoji yevropaliklar yoki amerikaliklar tomonidan g'azabni ifodalash uchun ishlatiladi. Yaponiyada esa u g'alabani ifodalaydi.

Ushbu bobning uchinchi fasli *“Hissiyot ifodalovchi verbal va nonverbal vositalar muvofiqligining psixofiziologik tahlili”* deb nomlangan bo'lib, unda hissiyot ifodalanishida verbal va nonverbal vositalarning qanchalik mutanosib kelishi haqida fikr yuritiladi.

⁴² Dico smileys (фп.). – alleur (belgique); [paris]: marabout, 2002. – ISBN 9782501037532 (murojaat sanasi: 03.04.2023).

Tadqiqot davomida *qo'rquv* hissining verbal va noverbal jihatdan badiiy matnlarda ifodalanishi, bir (oniy) lahzada, to'satdan yuzaga keladigan qo'rquv ta'sirida tananing harakati, yuzning holatini va bu vaqtda qo'llaniladigan so'zlarni ham aniqladik. Unga ko'ra:

- **tananing titrashi va fiziologik reaksiyalar:** *Trembling with excitement and fear* – hayajon va qo'rquvdan titrash. *She could not stop this chattering of her teeth and the shivering of her body* (D.Dyu More, Jamaica Inn, 23-p.) – U tishlarining takillashi va tanasining titrashini to'xtata olmadi;

- **yurak urishining tezlashishi:** *At first she could hear nothing but the loud beating of her heart* (D.Dyu More, Jamaica Inn, 33-p.) – Dastlab u faqat yuragining kuchli urishini eshitdi;

- **xavf va o'lim qo'rquvi:** *Her hands and her forehead were wet now with perspiration* (D.Dyu More, Jamaica Inn, 21-p.) – Uning qo'llari va peshonasi sovuq ter bilan qoplandi;

- **shok va dahshat holati:** *Sinking heart* – yurakning “cho'kishi”, ya'ni kutilmagan qo'rquv natijasida yuzaga keladigan hissiy holat. *Outside in the passage Mary felt her neck and her forehead go clammy with sweat, and her arms and legs were weighted suddenly, as though with lead.* (D.Dyu More, Jamaica Inn, 13-p.) – Yo'lakda turgan Mary bo'yni va peshonasining sovuq ter bilan qoplanganini sezdi, qo'l va oyoqlari esa og'irlik bilan to'lib qolgandek edi;

- **mimika va harakat o'zgarishlari:** *Blinking nervously and working her mouth* – asabiy ravishda ko'z qisish va lablarni qimirlash. *She turned pale* – yuz rangi oqarib ketdi. *She held her hands in her lap so that he should not see them tremble* – U qo'llarining titrashini yashirish uchun ularni tizzalari orasiga oldi.

Paralingvistikaning asoschilaridan biri R.Birdvistel muloqot ijtimoiy mazmunining atigi 30-35 foizi so'z orqali yetkazilishini ta'kidlaydi⁴³. A.Mehrabian esa o'z tadqiqotlarida adresatga axborot umumiy ta'sirining 93 foizi noverbal muloqot komponentlariga bog'liq, degan xulosani ilgari suradi⁴⁴.

O'zbek milliy madaniyati, insonlarining psixofiziologik tuzilishidagi o'ziga xos xususiyatlar, nutqiy vaziyatdagi ifoda vositalari tilshunosligimizda deyarli tahlil qilinmagan. O'zbek xalqida boshqa xalqlarda uchramaydigan *andisha, istihola, hayo* kabi hissiyotlar mavjud. *Andisha* – arabcha so'z bo'lib, “fikr, mulohaza” degan ma'noni anglatadi. Ketini, oqibatini o'ylab yoki yuz-xotir qilib yuritilgan mulohaza. *Misol. Andishaning oti-qo'rqq.* (Maqoldan) 1. Umuman, fikr, mulohaza. *Misol. Qandaydir andisha tutdi tilini.* (A.Muxtor, Opa-singillar, 28-b.) 2. Sharm-hayo, ornomus hissi⁴⁵. *Misol: Tog'a ko'zlarini bir nuqtaga tikkanicha o'y o'ylab qolgan Akbaraliga ich-ichidan kuyinib qarab turardi. Bu yigit hech kimga so'z bermagan yaydoq yigitlardan edi. Endi zabun, ko'zlar andishadan yerga boqqan.* (Said Ahmad, Ufq, 30-b.) *Andisha* hissining og'zaki va yozma nutqda lisoniy voqelanishi fonetik, leksik, frazeologik, paremik birliklar va paralingvistik vositalar orqali ifodalanadi.

⁴³ Birdwhistell R. L. Communication. International Encyclopedia of the Social Sciences. – New York, 1968, – P.24-29.

⁴⁴ Mehrabian A. Nonverbal Communication. – Chicago: Aldine-Atherton, 1972. – ISBN 0-202-30966-5.

⁴⁵ O'zbek tilining izohli lug'ati. 6 jildli. 1- jild A-D – Toshkent: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.123.

Leksik jihatdan *andisha* soʻzining oʻzini qoʻllash bilan, frazeologik tarafdin “*andishaning otini qoʻrqqoq qoʻymoq*”, “*ogʻzi bormadi*”, “*tili bormadi*” kabi frazeologik birliklar orqali ifodalanadi. Masalan:

Safar boʻzchi turgan oʻrnidan siljimadi: – Choʻzma kekirdagingni, boʻqqoq, – dedi, – qani qoʻyib berchi taqsiringni, yoqalashsin-chi, men bilan! Andishaning otini qoʻrqqoq qoʻydingmi?! (A.Qodiriy, Mehrobdan chayon, 35-b.)

Tadqiqot ishimizning amaliy jihatini mustahkamlash maqsadida soʻrovnoma ham oʻtkazdik. Mazkur soʻrovnoma 16 ta savoldan tashkil topgan boʻlib, unda asosan hissiyot turlari, ularning qay tarzda namoyon boʻlishi, oʻrganilayotgan madaniyatlarda hissiyotlarning oʻziga xos xususiyatlari, ijobiy va salbiy hissiyotlar taʼsiridagi insonlar ruhiy holati hamda uni ifoda etuvchi soʻzlar va belgi (emoji) lar aniqlandi. Soʻrovnomalarni tahlil qilish davomida asosiy ishtirokchilarning 76,4% ini ayollar, 23,6% ini erkaklar tashkil qilganligi, 50% dan ortiq ishtirokchi 17-25 yosh toifasidagi respondentlar ekanligi aniqlandi va toʻplangan maʼlumotlar statistik tahlil qilindi.

XULOSA

1. Hissiyotlar barcha tillarda til jamoasi boʻlgan xalqning milliy anʼanalari, qadriyatlari, etnografiyasi va muloqot jarayoni bilan uzviy bogʻliq tarzda lingvokulturologik va psixolingvistik mohiyatni namoyon etadi. Hissiyot ifodalovchi vositalar lisoniy voqelanishiga koʻra turli tizimli tillarda universal va farqli belgi-xususiyatlarga ega.

2. Hissiyot ifodalovchi vositalarning til birligi sifatidagi funksional-semantik xususiyatlari va ularning milliy-lisoniy olam manzarasida aks etishidagi farqlarni hisobga olgan holda, har bir til materiali tahlilida lingvokulturologik hamda psixolingvistik yondashuvdan foydalanish ilmiy jihatdan asosli deb hisoblaymiz.

3. Lisoniylik va emotsionalikning sintezi natijasida yangi turdagi olam manzarasi – olamning hissiy-lisoniy manzarasi shakllanadi. Olamning bu kabi manzarasini uning asosiy tarkibiy va semantik qismlari boʻlgan psixologik hamda lingvistik kategoriyalari mushtarakligida tahlil qilish zarur.

4. Hissiyotlar – bu inson lisoniy ongidagi hissiy kechinmalarga xos universallik va madaniy belgilarni aks ettiruvchi, verbal va noverbal vositalar bilan ifodalanuvchi, milliy-madaniy jihatdan shartlangan mental birlikdir.

5. Hissiy-lisoniy olam manzarasida *ijobiy, salbiy va ambivalent* hissiyotlar mavjud boʻlib, ular insonning atrof-muhitga, hodisalarga va muloqot jarayoniga boʻlgan munosabatini ifodalaydi. Ijobiy hissiyotlar *quvonch, muhabbat* kabi insonning koʻtarinki ruhiyati bilan bogʻliq holatlarni anglatadi, salbiy hissiyotlar esa *gʻazab, qaygʻu, nafrat* kabi noxush psixologik holatlarni namoyon etadi. Ambivalent hissiyotlardan boʻlgan *hayrat* esa qarama-qarshi emotsional holatlarning bir vaqtda namoyon boʻlishi bilan xarakterlanadi. Ushbu hissiyotlar til birliklarida emotsional boʻyoqdor soʻzlar, frazeologik birliklar va metaforalar orqali ifodalanadi hamda shaxsning milliy-madaniy tafakkuri bilan bevosita bogʻliq boʻladi.

6. Barcha hissiyotlarning lisoniy voqelanishini shartli ravishda ikki guruhga ajratish mumkin: a) shaxsning ichki holatlarini aks ettiruvchi (*qoʻrquv, quvonch,*

qayg' u); b) boshqalar bilan o'zaro munosabatlarni tartibga soluvchi his-tuyg'ular (*muhabbat, g'azab, hayrat*).

7. Tahlil qilingan hissiyot ifodalovchi vositalar muloqot jarayonining o'zgarishiga ta'sir ko'rsatadi. Hissiyotni ifodalovchi so'zlarning mazmuni, olamning hissiy-lisoniy manzarasining jonli muloqotdagi roli va bu aloqaning o'ziga xos xususiyatlari turli lingvomadaniyatlarga ko'ra keskin farqlanadi.

8. Turli tizimli tillarda so'zlashuvchi xalqlar madaniyatida olamning hissiy-lisoniy manzarasidagi *qayg' u, muhabbat, hayrat, qo'rquv, g'azab va quvonch* hissiyotlari o'ziga xos variativ ifodalarga ega. Ushbu lingvomadaniyatlarning asosiy xususiyati – hissiyotlarning sinkretikligi va ularning kundalik muloqotda yashirin ifodalanishidir. Hissiyot qanchalik yashirin bo'lsa, u shunchalik mental xususiyat kasb etadi. Jonsiz predmetlar va hayvonlarga nisbatan yuqori darajadagi hissiyotlar deyarli qayd etilmaydi.

9. Turli tizimli tillarda hissiyotni ifodalash jarayonidagi gender va yoshga ko'ra farqlar yaqqol ko'zga tashlanadi. Turli lingvomadaniyatlarda ayollar va erkaklarga xos umumiy hissiyot ifodalovchi vositalar psixologik jihatdan mutanosibdir, ya'ni erkaklarda hissiyotning ifodalanishi nisbatan ochiq, ayollarda esa yashirin tarzda kechadi.

10. O'zbek xalqining madaniy-mental xususiyatlariga xos bo'lgan *andisha* hissi ijtimoiy muloqotda muhim pragmatik xususiyatga ega va bu holat ko'pincha bilvosita hamda ehtiyotkorona qo'llangan nutq vositalari orqali verballashadi. Noverbal jihatdan esa *andisha* holati ko'z kontaktidan qochish, ohangning pastligi, tanadagi muayyan holatlar (qo'lni qovushtirish, boshni egish) orqali namoyon bo'ladi.

FERGANA STATE UNIVERSITY

UBAYDULLAYEVA ZARNIGOR HASANBOY KIZI

**THE LINGUOCULTURAL AND PSYCHOLINGUISTIC STUDY OF
EMOTIVE EXPRESSION TOOLS IN VARIOUS SYSTEMIC LANGUAGES**

10.00.11 – Theory of language. Applied and computer linguistics

**ABSTRACT
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INTRODUCTION

(Abstract of the dissertation of the doctor of philosophy (PhD))

The actuality and necessity of the topic. In contemporary linguistics, increasing attention is being paid to the study of the interrelationship between language, the human being, culture, and human psychology. In particular, within the framework of modern anthropocentric approaches, the study of language as a product of human cognition, psyche, and culture has acquired special significance. Language is a reflection of human thought and culture; it is not only a means of exchanging ideas, but also an essential tool for perceiving the world, shaping conceptual systems, and expressing national consciousness.

Emotions possess psycholinguistic, cognitive-linguistic, linguocultural, and communicative-pragmatic dimensions, and emotion-expressing means constitute the foundation of communication across languages with different structural systems. From this perspective, the study of this issue from various aspects is of practical importance, especially in the context of the increasingly global nature of communication processes. Although issues related to the emotional worldview and emotional concepts in live communication have been thoroughly investigated in world linguistics, it cannot be stated that emotion-expressing means in languages with different systems have been sufficiently explored. The relevance of such research is justified by several factors: the essential role of emotions in the proper development of individual consciousness; the diversity, abundance, and dynamism of linguistic means used to express emotions; and the growing scholarly interest in the forms of emotional expression in different world languages.

Uzbek linguistics has recently witnessed a surge in studies focusing on the linguistic analysis of emotion-expressing means. This aspect as an important factor in identifying how emotions are perceived and expressed in national thinking. At the same time, as noted: "...The task of developing scientific research and innovative activities, and comprehensively supporting creative ideas and developments"¹ also implies that the research should yield practical results. Scientific studies in this direction reveal the function of language in expressing emotions more deeply, as well as important theoretical aspects related to the cultural and psychological worldview of the people.

This dissertation, to a certain extent, contributes to the implementation of the tasks set forth in the following normative-legal documents: Presidential Decree No. PF-5847 dated October 8, 2019, "On the Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030", Presidential Decree No. PF-5850 dated October 21, 2019, "On Measures to Radically Increase the Prestige and Status of the Uzbek Language as the State Language", Presidential Decree No. PF-6084 dated October 20, 2020, "On Measures for the Further Development of the Uzbek Language and Improvement of Language Policy in Our Country", Presidential Decree No. PF-60 dated January 28, 2022, "On the Development Strategy of New Uzbekistan for 2022–2026", as

¹ Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга мурожаатномаси. 2017 йил, 22 декабрдаги нутқи / "Халқ сўзи" – 2017 йил, 23 декабрь. № 258.

well as Resolution No. PQ-4479 dated October 4, 2019, “On Celebrating the Thirtieth Anniversary of the Adoption of the Law of the Republic of Uzbekistan ‘On the State Language’” and other normative-legal acts.

Compliance of the research with the priorities of development of science and technology of the Republic. This dissertation was carried out in accordance with the priority direction of the republican science and technology development I. “Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and democratic state”.

The level of study of the topic. In both global and Uzbek linguistics, numerous scholarly works have been devoted to the psycholinguistic, sociolinguistic, communicative-pragmatic, linguoculturological, and comparative study of emotion-expressing means. Among Russian linguists, A.A. Shakhmatov, V.I. Shakhovsky, I.I. Chesnokov, N.A. Krasavsky, E.Y. Myagkova, and N.A. Bagdasarova² have focused on the comparative study of emotions in languages with different structural systems and their linguoculturological dimensions, while V.P. Morozov has addressed the problem of expressing emotions in humans and animals. E.S. Fomina, L.B. Babenko, L.M. Kolsova, and S.Y. Tokmakova³ have examined the expression of emotions in dialogic speech, and A.P. Babushkin has analyzed nonverbal means influencing the communication process, explaining differences between language and culture. I.R. Galperin and A.A. Leontyev have explored the expression of emotions within text structure. In addition, P.E. Klobukov, E.V. Yakovleva, M.D. Gorodnikova, and A.A. Savko⁴ focused on the lexical system of emotional expression and its role in shaping textual meaning, pioneering the emergence of a new direction in linguistic science – emotiology – earlier than Western European and American linguists. They asserted

² Шахматов А.А. Синтаксис русского языка. – Л.: Российская государственная академическая типография. Вып. 2: Учение о частях речи: дополнения. – издательство Академии Наук СССР, 1969; Шаховский В.И. Язык и эмоции в аспекте лингвокультурологии. – Волгоград: Издательство ВГПУ Перемена, 2009; Чесноков И.И. Месть как эмоциональный поведенческий концепт (опыт когнитивно-коммуникативного описания в контексте русской лингвокультуры). – Волгоград: Изд-во ВГПУ Перемена, 2008; Красавский Н.А. Эмоциональный концепт “отвращение” в романе Роберта Музиля “Душевные смуты воспитанника тёрлеса” // Филологические науки. Вопросы теории и практики. – М., 2015. – С.114-118; Красавский Н.А. Эмоциональные концепты в немецкой и русской лингвокультурах. – Волгоград: Перемена, 2001; Мягкова Э.Ю. Язык – эмоции – сознание – культура в теории А. Дамасио. – Тверь: Россия, 2022; Багдасарова Н.А. Эмоциональный опыт в контексте разных культур // Человек. – М., 2005. – №5. – С.105-111.

³ Морозов В.П. Занимательная биоакустика: Рассказы о языке эмоций в мире животных и человека. – М.: Знание, 1983; Фомина Е.З. Эмоциональные концепты в русской, немецкой, австрийской и швейцарской художественных картинах мира // Лингвоконцептология: перспективные направления. – Луганск: Изд-во ГУ ЛНУ имени Тараса Шевченко, 2013; Бабенко Л.Г. Обозначение эмоций в языке и речи – Свердловск: Изд-во Уральского университета, 1986; Кольцова Л.М., Томакова С.Е. Оценка и эмоции в языке русской литературной сказки XVIII-XXI веков – Воронеж: Наука-Юнипресс, 2015.

⁴ Бабушкин А.П. Поиск “тела знака” для наименования концепта // Филология и культура. Материалы международной конференции 12-14 мая / отв. ред. Н.Н. Болдырев. – Тамбов: Изд-во ТГ, 1999 – С.100-104; Галперин И.Р. Лексикологические и стилистические проблемы функционирования слова и словосочетания. – М.: Б.В., 1977; Леонтьев А.А. Язык, речь и речевая деятельность. – М., 1969; Клобуков П.Е. Метафора как концептуальная модель формирования языка эмоций // Язык, сознание, коммуникация. – М., 1997; Яковлева Е.В. Функциональная специфика междометий и релятивных конструкций как элементов эмотивного смысла в текстах психологической прозы. Дисс. ...канд.филол.наук. – Ставрополь, 2017; Городникова М.Д. Эмотивные явления в речевой коммуникации. – М., 1985; Савко А.А. К вопросу об универсальности эмоций и их связи с языком и культурой // Личность – слово – социум. – М., 2006.

that this field should be studied within the framework of the system-structural paradigm.

Notably, these scholars pioneered the development of a new linguistic branch **emotiology** – prior to their Western European and American counterparts, emphasizing the need to study this domain within the framework of the system-structural paradigm.

It is well known that emotions are positive, negative, pleasant, or unpleasant experiences arising from an individual's attitude toward themselves, others, society, education, property, nature, and labor. Therefore, emotions have always been of interest to psychologists and linguists working in the field of emotology. The reflection of human emotions in language has consistently remained a relevant subject of inquiry. In the early stages of emotiolinguistics, A.Potebnya and E.Sapir studied human emotions from a psycholinguistic perspective, whereas scholars such as N.Chomsky, N.Bessnier, and B.Volek primarily focused on the classification of emotions and their linguistic representation. In the works of researchers including A.Wierzbicka, P.Ekman, W.McDougall, K.Izard, M.Arnold, N.Frijda, V.Friesen, P.Ellsworth, W.James, R.Plutchik, J.Gray, E.Hall, and V.Noth⁵ the classification, expression, and linguoculturological aspects of emotions have been explored.

In Uzbek linguistics, scholars such as A.Nurmonov, N.Mahmudov, Sh.Safarov, E.Begmatov, S.Mo'minov, S.Boymirzayeva, I.Azimova, M.Hakimov and Z.Akbarova⁶ have addressed linguistic units used to reflect an individual's social and psychological state in the process of communication, while scholars such as

⁵ Потебня А.А. Слово и миф. – М., 1989; Сепир Э. Избранные труды по языкознанию и культурологии. – М., 1993; Хомская Е.Д., Батова Н.Я. Мозг и эмоции. – М., 1998; Basnier N. Language and emotion. // Linguistic Society of America, 2011. – №2. – P.433-435 (ISSN- 1535-0665); Volek B. Emotive Signs in Language and Semantic Functioning of Derived Nouns in Russian. Amsterdam / Philadelphia, 1987.Vol.24; Wierzbicka A. Semantics, culture and cognitions. New York: New York university Press, 1992; Ekman P. New Edition Emotions Revealed. – New York, 2007; McDougall W. Psychology: The Study of Behavior. – New York: Henry Holt and Company, 1912. – P.256; Изард К.Э. Эмоции человека. – М., 1980. – P.954; Arnold M.B. Feelings and emotions. – New York, 1970; Frijda N., Antony S.R., Agneta Fischer. Feelings and emotions. 2012. Elektron manba. <https://www.cambridge.org/core/books/abs/feelings-and-emotions/emotions> (murojaat sanasi: 14.07.2023); Friesen W., Ellsworth P. The repertoire of nonverbal behavior: categories, origins, usage and coding. // Semiotica. 1969, – V.1, – №1; James W. Opening Up by Writing It Down: How Expressive Writing Improves Health and Eases Emotional Pain. – New York: Guilford Press, 2016. – P.216; Plutchik R. Emotions and Life: Perspectives from Psychology, Biology, and Evolution. – Vashington, D.C: American Psychological Association, 2003. – P.381; Gray J. Neoliberalism and Applied Linguistics. – London: Routledge, 2012. – P.176; Холл Э. Как понять иностранца без слов // Фаст Дж. Язык тела. – М: Вече, Персей АСТ, 1995. – С.430; Nöth W. Symmetries and Asymmetries between Positive and Negative Emotion Words // Proceed-tags... – Tübungen: Niemeier, 1992. – P.83.

⁶Нурмонов А. Имманентликдан когнитивликка // Ўзбек тили ва адабиёти. – Тошкент, 2009. – №6. – Б.104-107; Махмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – №3. – Б.19-24; Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006; Сафаров Ш. Прагмалингвистика. – Тошкент: ЎМЭ давлат илмий нашриёти, 2008; Бегматов Э. Антропонимлар – антропоцентрик тадқиқ объекти // Ўзбек тили ва адабиёти. – Тошкент, 2013. – №3 – Б.35-39; Мўминов С.М. Ўзбек мулоқот ҳулкининг ижтимоий-лисоний хусусиятлари: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 2000; Боймирзаева С.Ў. Ўзбек тилида матннинг коммуникатив-прагматик мазмунини шакллантирувчи категориялар: Филол. фанл. д-ри. ...дисс. – Тошкент: ЎЗР ФА ТАИ, 2010; Азимова И.А. Ўзбек тилидаги газета матнлари мазмуний перцепциясининг психолингвистик тадқиқи: Филол. фан. номз. ...дисс. автореф. – Тошкент: ЎЗМУ, 2008; Ҳакимов М.Х. Ўзбек тилида матннинг прагматик талқини: Филол. фан. д-ри. ...дисс. – Тошкент, 2001; Акбарова З.А. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол.фан. номз...дисс. – Тошкент, 2007. – 122 б.

A.Abdullayev, A.Rahimov, A.Mamatov, and R.Madjidova⁷ have focused on expressive linguistics. Sh.Alpanova, G.Nosirova, and D.Buzrukova have explored emotional concepts in the linguistic worldview; M.Sayidxonov and G.Khasanova have analyzed paralinguistic means in communication, and E.Kenanbayev⁸ has examined emoticons, which are fundamental to modern digital discourse, from a practical perspective. The scientific works of all the above-mentioned scholars deserve particular attention. In general, although studies on emotions and specific emotional concepts in world linguistics have been carried out within grammatical, sociolinguistic, comparative, linguoculturological, and lexicographic frameworks, the linguistic and semantic features of emotion-expressing means, as well as their lexical, gender, national, and social nature, have not yet been fully investigated in monographic form. From this point of view, the present research is of considerable relevance.

The connection of the study with the research work of the higher educational institution where the dissertation was completed. This study was conducted on the theme “Problems of Modern Linguistics” of the Plan for Scientific Research at Fergana State University.

The purpose of the research is to investigate the linguistic realization of human-specific emotions and the role of emotion-expressing means in the emotional-linguistic worldview from linguocultural and psycholinguistic perspectives, based on examples from languages with different structural systems.

Tasks of the research:

to investigate human-specific emotions through an interdisciplinary approach, to substantiate their psycholinguistic and linguocultural features as well as their communicative status and the relevance of the study;

to justify the verbalization process of the emotional-linguistic worldview and analyze the national-cultural characteristics of linguistic means expressing positive and negative emotions;

to identify the psycholinguistic foundations of emotional expression in languages with different systems, analyze the cognitive properties of emotion-expressing units, and reveal the nature of the verbalizers of the concept of ‘emotion’;

⁷ Абдуллаев А. Ўзбек тилида экспрессивлик ифодалашнинг синтактик усули. – Тошкент, 1987; Раҳимов А. Тилни парадигмалар асосида ўрганиш муаммолари // Ўзбек тили ва адабиёти. – Тошкент, 2012. – №2. – Б.20-25; Маматов А.Э. Тилга когнитив ёндашувнинг моҳияти нимада? // Ўзбек тилшунослигининг долзарб муаммолари (проф. А.Нурмонов таваллудининг 70 йиллигига бағишлаб ўтказилган илмий-амалий анжуман материаллари). – Андижон, 2012; Маджидова Р.У. Аксиологическое исследование антропоцентрических пословиц (на материале узбекского и русского языков): Дисс... канд.филол.наук. – Ташкент: ЎзР ФА ФГУ, 2020.

⁸ Алпанова Ш. Ўзбек тилида руҳий ҳолатнинг акс этиши. – Тошкент: Akademnashr, 2019. – Б.160; Nosirova G.M. Olamning lisoniy manzarasida emotsional konseptlar: Filol. fan.b.fals. dok. ...diss. avtoref. – Toshkent, 2021; Buzrukova D.M. Olamning hissiy-lisoniy manzarasida “Muhabbat” konseptining lingvokulturologik va gender tahlili: Filol. fan.b.fals. dok. ...diss. avtoref. – Farg‘ona, 2024; Saidxonov M. Noverbal vositalar va ularning o‘zbek tilida ifodalanishi: Filol. fan. nomz. ... diss. avtoref. – Toshkent, 1993; Xasanova G. Dialogik nutqda noverbal vositalarning o‘rni va ularning pragmatik xususiyatlari: Filol.fan.b.fals. dok. ...diss. avtoref. – Farg‘ona, 2022; Кенанбаев Э. Эволюционные изменения невербальных средств коммуникации (на материале русскоязычных версий социальных сетей): Автореф. дисс. ...канд. филол. наук. – Наманган, 2022.

to examine the role of paralinguistic means in transmitting emotional information in online written communication and to develop practical recommendations for addressing issues arising in the communication process.

The object of the research is constituted by the means of expressing emotions in the Uzbek, English, and Russian languages.

The subject of the research is the linguocultural and psycholinguistic characteristics that determine the place of emotion-expressing means within the language system.

Research methods. In the process of exploring the dissertation topic, descriptive, classificatory, functional-semantic, cognitive, statistical, and experimental analysis methods were employed.

The scientific novelty of the research is as follows:

the linguocultural and psycholinguistic features of emotion-expressing units in languages with different systems, their realization in each language context, the universality of basic emotions across all languages, their verbal and nonverbal forms, the frequency of their use in speech, and semantic and stylistic approaches to the study of emotions in intercultural contexts have been substantiated, along with the influence of gender and age factors;

the concept of the emotional-linguistic worldview has been characterized as the unity of linguistic and psychological components, and the representation of positive, negative, and ambivalent emotions through linguistic means and their manifestation in human cognition have been identified;

linguistic means expressing basic emotions – *anger, joy, sadness, love, fear, and surprise* – have been analyzed in Uzbek, English, and Russian, the linguocultural interpretation and psycholinguistic reflection of these emotions in each language context have been described, and the mechanisms of their expression in connection with cultural similarities and differences have been demonstrated;

the communicative-pragmatic role of paralinguistic means (nonverbal communication components such as *emojis, gifs, memes, stickers, and punctuation marks indicating speech intonation*) in both face-to-face and online written communication has been substantiated in terms of conveying emotional information.

The practical results of the research are the following:

conclusions have been drawn regarding the unique, similar, and distinctive features of the national worldview in languages with different systems based on the study of emotion-expressing means; in the dissertation, differences related to the cultural-psychological nature of verbal and nonverbal means representing basic emotions in Uzbek, English, and Russian have been identified, described, defined, and substantiated;

the results of the study contribute to the understanding of the linguistic interpretation of emotion-expressing units in languages with different systems, particularly in comprehending the meaning of texts during communication and translation processes;

the scientific-theoretical conclusions presented in the research serve to improve theoretical and practical courses and to create textbooks and teaching materials for

such disciplines as linguoculturology, psycholinguistics, lexicology, linguistic pragmatics, comparative linguistics, theoretical grammar, and linguocognitology, as the materials on emotion-expressing means have been collected and systematically analyzed.

The reliability of the research results is ensured by the fact that the scientific data are based on reliable theoretical sources, that the findings were obtained through various analytical methods, and that the theoretical ideas and conclusions have been practically implemented and validated by authorized institutions at the national level.

Scientific and practical significance of research results lies in the fact that a consistent analysis of existing scientific-theoretical views on the verbal and nonverbal expression of emotions in languages with different systems has been conducted, and this forms the basis for the development of new theoretical approaches and recommendations for the linguocultural and psycholinguistic study of emotional expressions in Uzbek, English, and Russian.

The practical value of the dissertation results and the scientific-theoretical conclusions obtained in the course of the research is defined by their applicability in teaching theoretical disciplines and specialized courses such as “Linguoculturology,” “Psycholinguistics,” “Cognitive Linguistics,” “Pragmatic Linguistics,” “Linguistic Theory,” and “General Psychology.”

Implementation of research results. Based on the results achieved in the dissertation:

the linguocultural and psycholinguistic features of emotion-expressing units in languages with different systems, their realization in each language context, the universality of basic emotions across all languages, their verbal and nonverbal forms, the frequency of their use in speech, and semantic and stylistic approaches to the study of emotions in intercultural contexts have been substantiated, along with the influence of gender and age factors were used in the fundamental project of the No.F3-2019081663 titled “Creation of a web-based (electronic dictionaries) collection dedicated to the promotion of Uzbek national dance art” carried out in 2022–2023 at the Uzbekistan State Choreography Academy (according to the reference No.1/04-162 dated December 27, 2025, from the Uzbekistan State Choreography Academy). As a result, the content of the materials prepared within the framework of this project was improved;

the concept of the emotional-linguistic worldview has been characterized as the unity of linguistic and psychological components, and the representation of positive, negative, and ambivalent emotions through linguistic means and their manifestation in human cognition have been identified were applied, in the organization of a one-week seminar-training, meetings, and the 2023 regional stage of the “Young Reader” competition, established in the minutes of the meeting of the Republican Interdepartmental Council for Youth Affairs No.01-07/1-1714 dated November 8, 2017, on organizing seminar-training, meetings, and the “Young Reader” republican competition in order to improve the intellectual potential and spiritual level of young people (reference of the Youth Affairs Agency of the Republic of Uzbekistan No.2-15-21-272 dated January 17, 2025). As a result, the axiological (value) attitude

towards the importance of reading in human and social life has been further enhanced;

linguistic means expressing basic emotions – *anger, joy, sadness, love, fear, and surprise* – have been analyzed in Uzbek, English, and Russian, the linguocultural interpretation and psycholinguistic reflection of these emotions in each language context have been described, and the mechanisms of their expression in connection with cultural similarities and differences have been demonstrated were used in the preparation of scripts for television and radio programs broadcast by the Fergana Regional Television and Radio Company during 2023-2025 (according to the reference No.01-02/10 dated January 19, 2025, from the Fergana Regional Television and Radio Company). As a result, they were widely used in the preparation of materials for the programs “Youth Time”, “The Source of Spirituality”, “Good Morning!”, “Literary Environment”, as well as “Spirituality – the Mirror of the Soul”, “Youth Diary”.

Approval of research results. The results of the research were discussed in public at 8 scientific-practical, including 5 international and 3 republic conferences.

Publication of research results. 19 scientific works were published on the topic of the dissertation. Among them, 8 articles were published in scientific publications, including 3 abroad, in which it was recommended to publish the main results of doctoral dissertations of the Higher Attestation Commission of Uzbekistan.

The structure and scope of the dissertation. The dissertation consists of an introduction, 3 chapters, a conclusion, a list of used literature and an appendix. The total volume consists of 142 pages.

MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the topic are substantiated, and the objectives, tasks, object, and subject of the research are described. The conformity of the research to the priority directions of scientific and technological development in the Republic of Uzbekistan is indicated. The scientific novelty and practical results of the study are presented, its scientific and practical significance is revealed, and information is provided on the implementation of the results in practice, published works, and the structure of the dissertation.

The first chapter of the dissertation, titled “**Theoretical Issues of the Concept of ‘Emotion’ in Linguistics,**” consists of three sections.

In the first section, entitled “*The Concept of Emotion and the Linguistics of Emotion*” the theoretical basis of the concept of “emotion” and the field of emotiolinguistics is examined.

The significant scholarly views of prominent foreign linguists including A.A.Shakhmatov, V.I.Shakhovskiy, I.I.Chesnokov, N.A.Krasavsky, E.Y.Myagkova, N.A.Bagdasarova⁹, E.S.Fomina, L.B.Babenko, L.M.Kolsova, S.Y.Tokmakova¹⁰,

⁹ Шахматов А.А. Синтаксис русского языка. – Л.: Российская государственная академическая типография. Вып.2: Учение о частях речи: дополнения. – издательство Академии Наук СССР, 1969; Шаховский В.И. Язык и эмоции в аспекте лингвокультурологии. – Волгоград: Издательство ВГПУ Перемена, 2009; Чесноков И.И. Месть как эмоциональный поведенческий концепт (опыт когнитивно-коммуникативного описания в контексте русской лингвокультуры). – Волгоград: Изд-во ВГПУ Перемена, 2008; Красавский Н.А.

A.Potebnya, E.Sepir, N.Khomsky, N.Basnier, B.Volek, A.Vejbitskaya, V.No¹¹ as well as Uzbek linguists such as A.Nurmonov, N.Mahmudov, Sh.Safarov, S.Muminov, M.Hakimov, Z.Akbarov¹², A.Abdullayev, R.Madjidova¹³, Sh.Alpanova, G.Nosirova, D.Buzrukova, G.Xasanova, E.Kenanbayev¹⁴ demonstrate the establishment of the theory of emotion in linguistics and shed light on how the field has developed. Emotions have a distinct place within the linguistic worldview. It is well known that speech arises as a result of certain emotions and emotional situations. To understand emotions is the key to understanding human personality.

In the Explanatory Dictionary of the Uzbek Language, the terms *his*, *hissiyot*, and *tuyg'u* are defined separately. According to the dictionary, *his* is borrowed from Arabic and means [sensation, feeling, perception]: 1. The ability to perceive external stimuli and the state that arises from such effects; it conveys the meanings of sensation and feeling¹⁵. The word *hissiyot*, also of Arabic origin, [a. emotional feelings and attachment to them, emotional states], refers to the emotional condition that occurs in a person's psyche, the experiences resulting from their attitude toward events, people, and themselves¹⁶. *Tuyg'u* – 1. [physiological] The ability to sense,

Эмоциональный концепт “отвращение” в романе Роберта Музиля “Душевные смуты воспитанника тёрлеса” // Филологические науки. Вопросы теории и практики, 2015. – С.114-118; Красавский Н.А. Эмоциональные концепты в немецкой и русской лингвокультурах. – Волгоград: Перемена, 2001; Мягкова Э.Ю. Язык – эмоции – сознание – культура в теории А. Дамасио. – Тверь: Россия, 2022; Багдасарова Н.А. Эмоциональный опыт в контексте разных культур // Человек, 2005. – №5. – С.105-111.

¹⁰ Морозов В.П. Занимательная биоакустика: Рассказы о языке эмоций в мире животных и человека. – М.: Знание, 1983; Фомина Е.З. Эмоциональные концепты в русской, немецкой, австрийской и швейцарской художественных картинах мира // Лингвоконцептология: перспективные направления. – Луганск: Изд-во ГУ ЛНУ имени Тараса Шевченко, 2013; Бабенко Л.Г. Обозначение эмоций в языке и речи – Свердловск: Изд-во Уральского университета, 1986; Кольцова Л.М., Токмакова С.Е. Оценка и эмоции в языке русской литературной сказки XVIII-XXI веков. – Воронеж: Наука-Юнипресс, 2015.

¹¹ Потебня А.А. Слово и миф. – М., 1989; Сепир Э. Избранные труды по языкознанию и культурологии. – М., 1993; Хомская Е.Д., Батова Н.Я. Мозг и эмоции. – М., 1998; Basnier N. Language and emotion. // Linguistic Society of America, 2011. – №2. – P.433-435 (ISSN- 1535-0665); Volek B. Emotive Signs in Language and Semantic Functioning of Derived Nouns in Russian. Amsterdam / Philadelphia, 1987. Vol.24; Wierbizcka A. Semantics, culture and cognitions. New York: New York university Press, 1992; Nöth W. Symmetries and Asymmetries between Positive and Negative Emotion Words // Proceed-tags... – Tübingen: Niemeier, 1992. – P.83.

¹² Нурмонов А. Имманентликдан когнитивликка // Ўзбек тили ва адабиёти. – Тошкент, 2009. – №6. – Б.104-107; Махмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – №3. – Б.19-24; Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006; Сафаров Ш. Прагмалингвистика. – Тошкент: ЎМЭ давлат илмий нашриёти, 2008; Мўминов С.М. Ўзбек мулоқот ҳулкининг ижтимоий-лисоний хусусиятлари: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 2000; Ҳакимов М.Х. Ўзбек тилида матннинг прагматик талкини: Филол. фан. д-ри. ... дисс. – Тошкент, 2001; Акбарова З.А. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол.фан. номз...дисс. – Тошкент, 2007. – 122 б.

¹³ Абдуллаев А. Ўзбек тилида экспрессивлик ифодалашнинг синтактик усули. – Тошкент, 1987; Маджидова Р.У. Аксиологическое исследование антропоцентрических пословиц (на материале узбекского и русского языков): Дисс... канд.филол.наук. – Ташкент: ЎЗР ФА ФГУ, 2020.

¹⁴ Алпанова Ш. Ўзбек тилида рухий ҳолатнинг акс этиши. – Тошкент: Akademnashr, 2019. – Б.160; Nosirova G.M. Olamning lisoniy manzarasida emotsional konseptlar: Filol. fan.b.fals. dok. ...diss. avtoref. – Toshkent, 2021; Buzrukova D.M. Olamning hissiy-lisoniy manzarasida “Muhabbat” konseptining lingvokulturologik va gender tahlili: Filol. fan.b.fals. dok. ...diss. avtoref. – Farg’ona, 2024; Xasanova G. Dialogik nutqda nonverbal vositalarning o’rni va ularning pragmatik xususiyatlari: Filol.fan.b.fals. dok. ...diss. avtoref. – Farg’ona, 2022. Кенанбаев Э. Эволюционные изменения невербальных средств коммуникации (на материале русскоязычных версий социальных сетей): Автореф. дисс. ...канд. филол. наук. – Наманган, 2022.

¹⁵ O‘zbek tilining izohli lug‘ati. 6 jildli. 2- jild E-K – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.394.

¹⁶ O‘zbek tilining izohli lug‘ati. 6 jildli. 2- jild E-K – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.403.

feel, and perceive external stimuli; sensation. Through tuyg‘u (feeling), we can sense heat or cold. [Zoology] 2. A set of emotional or physical experiences; emotion, feeling¹⁷. *Emotion* – [fr. *émotion* < Lat. *emovere* – to excite, to stir up] is a psychological experience that occurs in humans and animals as a result of internal and external stimuli; feeling, emotion; emotional state; arousal¹⁸. The word emotion comes from the Latin verb *emovere*, meaning to grieve or to excite. Emotions are “a special class of mental processes and states in humans and animals that are linked to instincts, needs, and motives, and that reflect the significance of events and situations affecting one’s life through direct experience (such as satisfaction, joy, fear, and others)”¹⁹. Due to the similarity between the terms emotion and feeling, as well as the fact that both encompass the core aspects of the concepts under study, these two terms have been used interchangeably as primary terms throughout the course of this research.

In the second section of this chapter, titled “*Emotions as an Interdisciplinary Object of Study*” attention is given to the introduction of the term “emotiology” into science by Russian linguist V.I.Shakhovsky in the late 20th century, the role of emotions in human activity, and the identification of other fields that treat emotions as an object of research.

According to V.I.Shakhovsky, emotiology is the science that studies the expression of emotions during communication and the reality associated with this process. Initially, along with emotiologiya, a few alternative terms were used – such as emotologiya (V.G.Gak²⁰) and emotionsology (O.E.Filimonova²¹). However, the first variant – emotiology – has become the dominant term. In our research, we also adopt this variant.

Emotions, situated at the intersection of cognitive psychology and linguistics, have revealed new issues and points of debate in the study of emotional phenomena. Emotions are an interdisciplinary object of research, and therefore, many aspects in this field remain the subject of scholarly discussion.

One of the questions long debated in science concerns the number and types of emotional reactions. R.Descartes²² identified six basic emotions: *surprise, love, hatred, desire, joy, and sorrow*. In 2001, V.Parrott introduced the concept of a tree-structured model of emotions, in which he distinguished between primary, secondary, and tertiary emotions. He pointed out six primary emotions: *love, joy, surprise, anger, sadness, and fear*²³. In the model analyzed by the scholar, more than one hundred different emotions are recorded.

¹⁷ O‘zbek tilining izohli lug‘ati. 6 jildli. 5- jild T-V – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.469.

¹⁸ O‘zbek tilining izohli lug‘ati. 6 jildli. 2- jild. E-K. – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.38.

¹⁹ Мещеряков Б.Г., Зинченко В.П. Большой психологический словарь. – М.: Прайм-Еврознак, 2003. – С.56.

²⁰ Gak G.V. Phraseology in the context of culture (Russian Edition). – M., 2018. – P.45.

²¹ Филимонова Е.О. Язык эмоций в английском тексте. – М.: РГПУ им. А.И. Герцена, 2001. – С.78.

²² Декарт Р. Первоначалах философии. – М.: Мысль, 1989. – С.32.

²³ Parrott W. Emotions in Social Psychology / W. Parrott. – Philadelphia: Psychology Press, 2001. – P.378.

N.A.Bagdasarova, while studying the lexical system of emotions in the context of different cultures, identifies the following categories: *interest, happiness, surprise, sadness/suffering, disgust, hatred, fear, shame, and guilt*²⁴. In differentiating emotions, Zuyeva²⁵ proposes the following criteria: 1) intellectual evaluation (based on this criterion, complex and simple emotions are distinguished); 2) the “sign” of the emotion (emotions are classified as positive/stenic or negative/asthenic); 3) orientation (emotions may be directed toward oneself or toward others, resulting in personal or external emotions); 4) influence on activity (active emotions stimulate action, while low-intensity emotions inhibit it); 5) intensity (emotions may occur at high or low levels of intensity). In the course of our research, we classified the “signs” of emotions based on E.Zuyeva’s views.

The third section of this chapter, titled “*Main Directions in the Study of Emotions in Linguistics*” is devoted to the analysis of the main research areas in linguistics related to the study of emotions and the examination of concepts such as emotivity, emotionality, and expressivity.

Emotions, in our view, are divided into basic (universal or primary) and variable ones. When discussing emotions, along with the concepts of “emotivity” and “emotionality,” the term “expressivity” is also frequently used in scholarly works in which a person’s feelings and experiences in language and speech are reflected. The category of “expressivity” is applied in various fields such as linguistics, stylistics, literary studies, art studies, aesthetics, psychology, logic, genetics, and other scientific disciplines. As noted by B.Toshovich, a well-known specialist in Slavic grammar, stylistics, and internet communication, the category of expressivity “forms a complex system of relationships with categories such as emotionality, stylistic coloring, figurativeness, connotation, and aesthetic value,”²⁶ and therefore, it is necessary to distinguish among them. In the works of M.Galkina-Fedoruk, the relationship between expressivity and emotivity is viewed within the framework of a “whole–part” relationship. In her view, emotivity is necessary for the expression of feelings and emotions, while expressivity functions to enhance vividness and imagery. According to E.M.Galkina-Fedoruk, expressivity can exist without emotionality, but emotionality cannot exist without expressivity: “The emotional means of a language are always expressive, but the expressive means of a language are not always emotional”²⁷. In the course of our research, when discussing the relationship between the categories of “emotivity” and “expressivity,” we relied on the theoretical ideas and analyses of V.I.Shakhovsky. According to him, emotivity is the expression of the speaker’s emotions, while expressivity is directly linked to the communicative act and serves the purpose of influencing the addressee or persuading

²⁴ Багдасарова Н.А. Эмоциональный опыт в контексте разных культур / Н.А. Багдасарова // Человек. – 2005. – №5. – С.105-111.

²⁵ Зуева Е.А. Эмоции как объект лингвистических исследований / Е.А. Зуева // Иностранные языки в профессиональном образовании: лингвометодический контекст : материалы межвуз. науч.– практ. конф., Белгород, 17– 18 мая 2006 г. – Белгород, 2006. – С.148–154.

²⁶ Тошович Б. Экспрессивный синтаксис глагола русского и сербского/хорватского языков. – М.: Языки славянской культуры, 2006. – С.9.

²⁷ Галкина-Федорук Е.М. Об экспрессивности и эмоциональности в языке // Сб. статей по языкознанию. – М.: Изд-во МГУ, 1958. – С.103–124

them of something. Expressivity is a means of reinforcing meaning and achieving communicative goals, and unlike emotivity, it can also be used in non-emotional contexts. For this reason, we have treated emotivity as a functional-semantic category of language, and expressivity as a communicative category.

The study and analysis of emotions is of great importance for the development of linguistic and psychological research, as well as for cross-cultural interaction. Emotions are studied within the scope of several modern linguistic fields - including psycholinguistics, linguoculturology, ethnolinguistics, sociolinguistics, pragmalinguistics, emotiology, cognitive linguistics, and text linguistics.

The second chapter, titled **“The linguoculturological aspect of the emotional-linguistic worldview”** consists of three sections.

The first section, **“Verbalization of the emotional-linguistic worldview,”** focuses on the study of how the linguistic worldview is verbalized.

Every linguocultural community creates its own worldview, which is “a specific ordered system of knowledge formed in the social consciousness about being”²⁸, based on its traditions, customs, lifestyle, level of civilization, and material-cultural experience.

In emotiology, the linguistic units that objectify emotions are classified through the following methods: a) designation or naming; b) various methods of depiction; c) expression in speech. In emotiology, the expression of emotions refers to their direct speech formation. This is carried out through special units called **emotives**. The object of emotiology is the categorization of emotions through language and the multi-faceted presentation of the cognitive-discursive category of emotivity. *“Emotions are always connected with both the speech and psychological situation, while at the same time they are also cognitive.”*²⁹ Therefore, the choice of linguistic means is always related to the speech situation, as there are at least two systems for expressing emotions: the language of the body and the language of words. The realization of emotional speech activity is the result of the interaction of four main indicators in communication. These are: 1) the speaker’s emotive intention; 2) the modality of the speaker’s emotion; 3) the degree of emotionality; 4) the directionality of the emotion.

One of the indicators of emotional deixis, the act of evaluation, consists of the combination of illocutionary intention and perlocutionary effect in pragmalinguistics.³⁰ In the realization of the illocutionary intention, the emotional state of the speaker is expressed, while in the perlocutionary purpose, an influence on the listener – the addressee – is required.³¹ A person understands emotions only through their own worldview, emotional-cognitive knowledge, and emotional-linguistic world. This leads to misunderstandings between two parties. In the following literary excerpt, we can observe the expression of a “mixed,” “unclear” emotional state caused by an unpleasant image. In the subsequent sentences, the emotional state of “anger” is described.

²⁸ Попова З.Д., Стернин И.А. Язык и национальное сознание. – Воронеж: Из-во ВГУ, 2007. – С.61.

²⁹ Wierbizcka A. Semantics, culture and cognitions. – New York: New York university Press, 1992. – P.487.

³⁰ Пиотровский Л.А. Теоретические и прикладные проблемы языкознания на рубеже XX в. // Лингвистика на исходе XX в.: Итоги и перспективы. Тезисы международной конференции, ч.2. – М.: Филология, 1985. – С.417-419.

³¹ Ko'chiboyev A. Matn pragmatikasi. – Samarqand, 2015. – B.103.

Temuriylarni bunchalik ulug‘lagan Behzod Shayboniyxonni jo‘n bir odam qilib tasvirlaganga o‘xshardi. Xon sur‘atni ko‘rganda ko‘nglida qo‘zg‘algan murakkab tuyg‘ularni aytishga munosib so‘z topolmadiyu, Behzodga qarab:

– Mo‘yqalamni menga bering! – dedi.

Xonning avzoyi yomonligini hamma sezdi. (P.Qodirov, Yulduzli tunlar, 203-b.)

For example, analysis of Russian literary texts also reveals how “complex” emotions can be:

– Славно! – сказал Стравинский, возвращая кому-то лист, и обратился к Ивану:

– Вы – поэт?

– Поэт, – мрачно ответил Иван и впервые вдруг почувствовал какое-то необъяснимое отвращение к поэзии, и вспомнившиеся ему тут же собственные его стихи показались почему-то неприятными. (М.Булгаков, Мастер и Маргарита, С.103.) – “Splendid!” said Stravinsky, handing a sheet of paper back to someone, then turned to Ivan:

“Are you a poet?”

“A poet,” Ivan replied gloomily, and for the first time suddenly felt an inexplicable aversion to poetry. The poems of his own that came to mind at that moment suddenly seemed somehow unpleasant.” Through examples, we can observe just how complex a human being is, and how it is not always possible to find suitable words for the storm of emotions being experienced. That is why authors who represent different languages and cultures often describe such emotional states with phrases like “a complex feeling,” “no suitable word could be found”, or “необъяснимое отвращение” (an inexplicable aversion). Yet, in subsequent lines, the shift toward a negative emotional evaluation becomes more apparent – for instance, when the khan is described as being in a bad mood, or Ivan feels that his own poems are somehow unpleasant to him: “собственные его стихи показались почему-то неприятными”. The emotive markers (emotives) belonging to the speaker are thus conveyed in verbal form:

*-through **vocal** expression:*

Behzod sog‘ tishi sug‘urib olinayotgan odamday:

*– **Ih!** — dedi.*

Ammo Muhammad Solih Behzodning bilagini ma‘nodor qilib qisdi-yu:

*– **O! O!** Hazratim mo‘yqalam tekkizishlari bilan suratga yana fayz kirdi! – dedi.*

U Behzodni falokatdan faqat xonni maqtab qutqarish mumkin ekanligini sezib shunday demoqda edi, buni Behzodga ham sezdirgisi kelib:

– Mavlono, tarixiy bir hodisa yuz berdi! – dedi. – Siz chizgan suratga imomi zamon, Iskandari soniy o‘z muborak qo‘llarini tekkizdilar! (P.Qodirov, Yulduzli tunlar, 204-b.) In the given sentences, the units “Ih!” and “Oh! Oh!” convey admiration, while the phrase “meaningfully squeezed his wrist” suggests the expression of anger in the form of “be quiet”;

*-through **words**:*

*– Shunaqami? – dedi Tohir hayron bo‘lib. Uning ko‘nglida boya tog‘asini ko‘rganda yongan **quvonch** endi tashvishli o‘ylar bilan almashindi. (P.Qodirov, Yulduzli tunlar,*

76-b.) In this example, the word “*quvonch*” (joy) is used to express an emotional state.

-through phrases:

Qazisan, qartasan, axir, aslingga tortasan! – dedi kampir omborni qulflayotib. – Endi jir bitdi-da. Bitta ko‘ylak ikkita bo‘ldi! Uvada, isliqi to‘n, chilvir belbog‘ning xumorisi tutgandir!... (A.Qahhor, Qo‘shchinor chiroqlari, 34-b.) This phrase conveys a mixed tone of irony and disappointment, reflecting emotional evaluation through idiomatic expressions.

-through sentences:

– *Tohir, nega ag‘rayib turibsan? Yuklarni tushirishgin!* – said his mother. – *Mullo tog‘oying yomg‘irda ko‘p azob tortganga o‘xshaydir. – E, azob ham gapmi, opa! Arava loylarga tiqilaverib jonimizdan to‘ydirdi. Yo‘llar tirband. Qochoqlar behisob.* (P.Qodirov, Yulduzli tunlar, 5-b.) In the example, exclamatory sentences can be identified by the exclamation mark at the end. The first sentence expresses anger, the second expresses dejection.

-through general textual content:

– *Bizning ayollarimiz Farg‘ona atlasidan savg‘o keltiring, deb tayin qilgan. Biz shuncha joydan ovora bo‘lib kelib, endi besavg‘o qaytaylukmi? Insof shumi?! Ponsod so‘nggi so‘zni alam bilan aytganiga qaraganda, urushning g‘alabasiz tugaganidan juda norozi edi. Bu odamlar, urushdan katta o‘ljalar olish umidida oylab-yillab qon kechib, hamma azob-uqubatlarga bardosh berib yurar edilar. Agar Andijon va Axsi kabi boy shaharlar bosib olinsa, jangchilarning har biri o‘ljador bo‘lishi shubhasiz edi.* (P.Qodirov, Yulduzli tunlar, 40-b.) The general meaning inferred from the passage conveys the emotion of “dissatisfaction”.

-nonverbal (intonation, body movements, facial expressions, gestures, posture):

– *Saodat, – dedim. Qaradi. O‘choqda yongan olov issig‘idanmi yoki uyatdanmi uning yuzi qip-qizil olma edi. Qo‘lidagi sochig‘i bilan oldimga yaqin kelib to‘xtadi.*
– *Eshitdingmi, – dedim. Yerga qaradi. Uni ortiqcha uyaltirmas uchun eshikka qarab yuriy boshladim-da, – Maylimi? – deb so‘radim. Javob o‘rniga*
– *Osh yemay ketasizmi? – dedi. Bu uning ikkinchi turlik qilib aytilgan “mayli” javobi edi.* (A.Qahhor, Sinchalak, 13-b.) Based on the markers noted in the literary text (a face “like a bright red apple” (metaphor), the “all right” uttered indirectly), the listener (addressee) fully understands the situation.

According to the communicative-pragmatic aspects of verbal and nonverbal means that express emotions, the following types of emotions are distinguished:

1)open (explicit) expression; (In artistic texts, emotions are predominantly conveyed openly through verbal tools in the author's speech.) *Bugun Hirotdan, Alisher Navoiydan kelgan xat ham nasta‘liq bilan yozilgani esiga tushdi-yu, qalbidagi quvonch va faxr tuyg‘usi yangi bir kuch bilan mavjlana boshladi.* (P.Qodirov, Yulduzli tunlar, 130-b.)

2)hidden (implicit) expression is revealed mainly in the process of communication. Since feelings are among the most concealed aspects of a person, this notion may not always be recognized during interaction:

Bugun Hirotdan, Alisher Navoiydan kelgan xat ham nasta'liq bilan yozilgani esiga tushdi-yu, qalbidagi quvonch va faxr tuyg'usi yangi bir kuch bilan mavjlana boshladi. (P. Qodirov, Yulduzlar tunlar, 132-133-b.) In the given example, the pauses are skillfully depicted by punctuation. The ellipsis after the word “now” (*Endi...*) and the phrase “unable to ask directly” indicate, through nonverbal cues, that the listener discerns the hidden emotion in the text.

The emotional information in the semantics of a phraseological unit is manifested in a specific communicative situation during speech or in a text. It is conveyed through linguistic and extralinguistic, historical-cultural, sociocultural, and etymological information. As a result, the pragmatic aims and attitudes of the participants in communication (author, reader, speaker, listener) become apparent. In such interaction, the addresser performs the function of the subjective evaluator of emotional meaning, i.e., the one who expresses an attitude. The subject's evaluation of the object is reflected toward nature, people, objects, and events in positive, negative, or ambivalent forms. This is manifested through linguistic units that reflect national, cultural, social status, and ethnographic features in the linguistic perception of the world. Many examples can be cited from fiction:

“Xayriyat”, – dedi mulla. Endi dimog'i biroz chog' bo'lgandi. (S.Ayniy, *Qullar*, 45-b.)

Emma was in a stew over her friyend's predicament, feyeling the wyeight of her concyerns pressing heavily on her mind. (J.Ostin, *Emma*, 57-p.) – Emma do'stining mushkul ahvolidan tashvishda edi, uning xavotirlari uni go'yo igna ustida turganday his qilishga o'xshardi.

To understand the meaning in emotional information, the following macrostrategic coordinates within the phraseological unit must also be identified: a) the purpose of using the phraseological unit; b) which speech acts are performed; c) what kinds of emotional relations arise between communicants through these speech acts; d) the emotional potential of the text in which the phraseological unit is used (its impact on the reader or listener) and the communicative intention of the author or speaker.

Voy xotintaloq hokim, oltinni ko'rsa, og'zi qulog'iga yetadi-ya! (M.Ismoiliy, *Farg'ona tong otguncha*, 32-b.)

Umbridge was a cold fish, indifferent to the suffering of others, treating everyone with a chilling detachment. (J.K.Rowling, *Harry Potter and the Sorcerer's stone*, 79-p.)

The second paragraph of the second chapter is devoted to the study of “*Linguocultural features of means of expressing positive emotions in the emotional-linguistic worldview*”.

V.I.Shakhovsky divides emotional vocabulary into four main groups: positive, negative, ambivalent, and neutral³². In our view, there are three groups: positive, negative, and ambivalent (the word “ambivalent” refers to a state in which two opposing feelings or thoughts are experienced simultaneously). In the course of our research, we determined that among the basic emotions, joy and love belong to the

³² Шаховский В.И. Лингвистическая теория эмоций. – Волгоград: Перемена, 2008. – С.57.

positive type, while surprise belongs to the ambivalent type. Positive emotions involve “inclusion” (we borrow this term from F. Fleming)³³ – the drive to take pleasure, to communicate more with others, to improve things, and to unite with the surrounding world. Positive emotions include excitement, happiness, love, delight, interest, joy, friendship, admiration, respect, affection, bliss, and others. Joy manifests itself in various forms and degrees: stimulating joy, calm and peaceful joy, or an impassioned, hopeful, and exhilarating joy. Surprise is a state of deep impression arising from unexpected, extraordinary, or unusual events³⁴. For example: *The man looked at her curiously. “Jamaica Inn?” he said. “What would you be doing at Jamaica Inn? That’s no place for a girl. You must have made a mistake, surely. “He stared at her hard, not believing her. (D.Dyu, Jamaica Inn, 92-p.)* – “*Aravakash hayrat va shubha ichida qizga qaradi: “Yamayka mehmonxonasi”?* – *deb hayrat bilan qayta so‘radi. – U yerda nima qilib yuribsiz? Bu qiz bolalar uchun mos joy emas. Siz nimanidir adashtirdingiz, albatta. Shundan so‘ng u Merini shubha aralash diqqat bilan tikilib ko‘zdan kechira boshladi”.*

In this example, the coachman is strongly affected by what he has heard and cannot understand how a well-bred girl could have come to “Jamaica Inn.” The use of the question mark plays an important role in expressing surprise here, intensifying not only the character’s doubt but also his disapproval. Grammatically, the repeated question is used to convey a stronger degree of surprise and to display the characters’ heightened emotion. In English, the lexeme *curiously* conveys meanings such as “*with curiosity*,” “*with surprise*,” “*in amazement*,” and sometimes “*in an unusual manner*”.

In the second chapter, the third section titled “*Linguocultural features of means expressing negative emotions in the emotional-linguistic landscape*” reveals the linguocultural nature of negative emotions.

Fear, anger, and sorrow constitute the primary emotional states expressing negative attitudes. In the Uzbek language, anger is expressed through phraseological units such as “*g‘azabi qaynamoq*” (to boil with anger), “*qoni qaynamoq*” (to feel blood boiling), “*g‘azabga kelmoq*” (to become furious), “*joni chiqmoq*” (to lose one’s temper), “*g‘azabini keltirmoq*” (to provoke anger), and “*g‘azabidan tushmoq*” (to cool down from anger).

Nigoraning beparvogina qaytargan javobi... Xo‘jabekovning g‘azabini qaynatdi. (S.Anorboyev, Oqsoy, 32-b.)

One important feature in expressing emotions during communication is the use of paralinguistic means, particularly pauses; in written discourse, ellipses reflect the speaker’s psychological state. In the example above, the pause is used to convey the speaker’s indifference; this negative attitude then triggers an even stronger psychological state and speech in the interlocutor, as indicated by the subsequent phrase “made his anger boil over.” Corresponding equivalents include English *his anger boiled over, he was fuming*; and Russian *ego/eë гнев вскипел, ego/eë*

³³ Флеминг Ф. Преобразующие диалоги: Учебник по практическим техникам для содействия личностным изменениям/ Пер. с англ. – Киев: Д.А.Ивахненко, 1997. – С.82.

³⁴ O‘zbek tilining izohli lug‘ati. 6 jildli. 2- jild E-K – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.467.

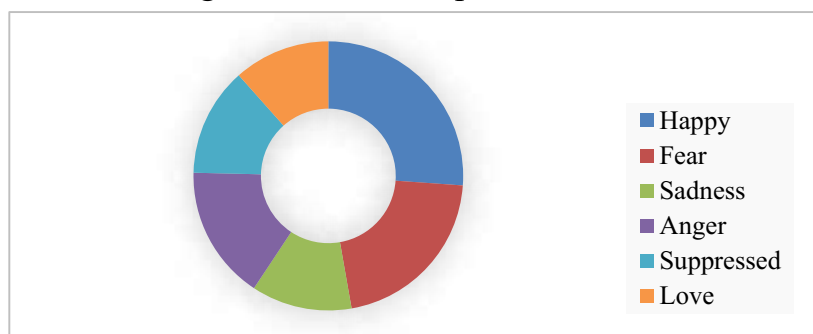
расцепдило. Verbalizers of the emotion *fear* include words such as *qo'rquv* (fear), *dahshat(li)* (terror/terrifying), *vahima(li)* (panic/panicky), *qo'rqqoqlik* (cowardice), *qo'rqinch(li)* (fright/frightening), *vahm* (apprehension), *qo'rqish* (fear):

Otam bu hikoyasini boshlagan vaqtda mening vujudimni **qo'rquv** o'rab olar edi-da, ichimdan: "Meni ham shunday jinlarga yo'liqtirma", deb tangriga yolborib qo'yar edim. (A.Qodiriy, Jinlar bazmi, 1-b.)

Expressions such as *quti uchdi*, *quti o'chdi* are used to describe emotional states:

Onaxon! – dedi Anzirat **quti o'chib**. – Qayting, bolam. (A.Muxtor, Opa-singillar, 55-b.)

In analyzing emotions, it is also necessary to consider modality, attitude, and emotional concepts. Although attitude and emotion are related notions, they denote different meanings. Attitude is a person's stance, evaluation, or approach toward an event, phenomenon, person, or object. It is based on social, cultural, ethical, or personal factors³⁵. Modal words in discourse are used to give either a logical or an emotional evaluation of the speaker's opinion. Analyzing studies on this topic, R.Komiljonova includes in the class of modal words those that express emotional modal attitude: *zora* (if only), *yaxshiki* (fortunately), *koshki* (I wish), *xayriyat* (thank goodness), *haytovur* (at least), *afs uski* (unfortunately), *attang* (alas), *bo'lmasamchi* (what if not), *ajabo* (how strange)³⁶. Emotional evaluation expresses a subjective attitude toward communicative information. *Subjective modality* encompasses not only the speaker's logical evaluation but also their emotional evaluation. It should be noted, however, that an emotional evaluation can be introduced into a proposition by means of interjections, which in the sentence function as a distinctive type of parenthetical element. For example, in the sentences *Afsuski, kecha stadionga bora olmadim* ("Unfortunately, I couldn't go to the stadium yesterday") and *Eh, kecha stadionga bora olmadim* ("Eh, I couldn't go to the stadium yesterday"), a modal word and an interjection can replace each other, with almost no loss of meaning. As noted above, emotion-expressing modals can convey meanings similar to certain affective interjections during speech, becoming near-synonyms and sometimes performing equivalent functions in the sentence. Interjections often express a person's momentary feeling. Their manifestation, and thus their phonetic structure, differs from those of modal units. In the course of our research, after analyzing the basic emotions, we constructed a diagram of their frequencies of use.



³⁵ Клобуков П.Е. Метафора как концептуальная модель формирования языка эмоций // Язык, сознание, коммуникация. – М., 1997. – С.12.

³⁶ Камилъджанова Р. Модальные слова в современном узбекском языке. Автореф. дис. канд. филол. наук. – Тошкент, 1975. – С.14.

2.3.1. diagram. Frequency of usage of basic emotions

Based on this diagram, it can be said that the most frequently used emotion is *joy*, followed by *love*. Among negative emotions, *fear* predominates. Next in order are *sadness*, *anger*, and *surprise*. Thus, it became clear that people often express emotions covertly. People tend to hide their feelings from those around them and from society, wishing instead to present themselves as happy and cheerful.

The third chapter is titled “**Psycholinguistic Foundations of Emotion Expression**” and consists of three sections.

In the first section, “*The Study of Problems in the Linguopsychology of Emotions within Modern Theories*” the psycholinguistic features of emotions are revealed.

The increasingly visualized content of the modern information space requires rapid new developments in the domain of emotional creolization and the interaction of different semiotic codes to achieve emotional impact. Based on the criteria proposed by V.Z.Demyankov, we can say that today the linguistics of emotions represents a coherent “set of disciplines,” including emotional phonetics, emotional semantics, emotional syntax, emotional onomastics, and emotional communication³⁷. Some researchers argue that there is no “living emotion” in verbal expressions. In their view, such expressions describe a “felt experience” that reflects not only the speaker’s emotional reaction but also the listener’s³⁸.

Through experimental studies, D.Leathers demonstrated that “in the metacommunicative function, when verbal and nonverbal means are used together, the addressee primarily pays attention to nonverbal means”³⁹. The elements of nonverbal communication are among the most effective means of expressing gestures. In modern approaches, paralinguistic means include prosodic elements related to phonation (e.g., intonation and stress), kinetic means (bodily movement and gestures), and graphic elements.

Among nonverbal units, eye contact-based on the optic-kinetic system – also plays an important role. E.Erikson notes the distinctive expressiveness present in Russians’ eyes, stating that Russian eyes function as an “emotional receptor” and an “organ of mutual psychological surrender”⁴⁰. From a cultural perspective, Russian culture differs significantly from Anglo-Saxon culture. According to E.Hall, Americans make eye contact primarily to ensure that their communication partner – the addressee – understands them correctly⁴¹. In Uzbek culture, however, eye contact is interpreted differently depending on gender. For example, when a man speaks with a woman, looking directly into her eyes is often judged a sign of impropriety or immodesty. This can be seen in an example from Utkir Hoshimov’s *The Ways of the World*, where an exchange between a male and a female character is depicted, and the

³⁷ Демьянков В.З. Когнитивная лингвистика как разновидность интерпретирующего подхода // *Вопр. языкознания*. – М., 1994. – № 4. – С.17–33.

³⁸ Шингаров Г.Х. Эмоции и чувства как формы отражения действительности // *АН СССР. Ин-т философии*. – М.: Наука, 1971. – С.91.

³⁹ Leathers D. *Successful Nonverbal Communication: principles and applications*. – Macmillan, 1986. – P.300.

⁴⁰ Эриксон Э.Г. *Детство и общество* / пер. [с англ.] и науч. ред. А. А. Алексеев. – СПб.: Летний сад, 2000. – С.74.

⁴¹ Холл Э. *Как понять иностранца без слов* // Фаст Дж. *Язык тела*. – М.: Вече, Персей, АСТ, 1995. – С.35.

woman's downcast eyes and embarrassed state are portrayed. The interpretation of eye contact depends on each culture's social and moral norms, revealing intercultural differences.

Ayol bir zum yerga qarab turdi-da, iltimos qildi.

– *Islom akam bilan bir gaplashib ko'rsangiz...* (O'tkir Hoshimov, Dunyoning ishlari, 63-b.)

For the British, making eye contact is customary: they should look into the interlocutor's eyes, and to show that they are listening, they will involuntarily blink. Slight nods (as a sign of agreement) during eye contact and occasional blinking are viewed positively as signs of attentive listening.

In the second section of this chapter, titled *“The Role of Paralinguistic Means in Expressing Emotions in Online Written Communication”* the features of paralinguistic means in Uzbek, English, and Russian online written discourse are analyzed in relation to emotion expression.

Technological progress has brought new possibilities to means of information transmission and has given rise to new forms of communication that support them. We are all familiar with the “smiling yellow faces” we use almost every day. The English term **“emoticon”** is a blend of two words: **“emotion”** and **“icon”**⁴².

Globally, the majority of emojis used carry positive meanings. The five most popular emoji categories worldwide are as follows:

№	Emoji Category	Description	Sample emojis
1	Happy faces	It expresses smiling, laughter, love, and positive emotions.	😊 😄 😊 😌 😁
2	Sad faces	It reflects sadness, sorrow, depression, or anger.	😞 😓 😭 😡 😠
3	Hearts	Various colored hearts expressing love, sincerity, or feelings.	❤️ 💜 💙 💚 💛 💖
4	Hand gestures	It signifies gestures of support, greetings, or expressions through hand movements.	👍 🙌 🙏 🙇 🙄
5	Romantic emojis	It symbolizes love, kissing, and romantic relationships.	💋 💌 💑 💞 💕

However, cultural differences play a significant role in how emojis are interpreted. For example, the 🍀 sign means “everything is fine” in Western cultures, but it may carry an inappropriate meaning in some Eastern cultures and is used to represent money in Japan. 🏆 represents “peace” or “victory” in developed Western countries, but it is considered offensive in Brazil. 🆘 is interpreted by many as a signal for “help, I'm in danger”. 😡 is seen as a sign of anger or frustration in Europe and America, but in Japan, it symbolizes victory.

The third section of this chapter, titled *“A Psychophysiological Analysis of the Congruence between Verbal and Nonverbal Means Expressing Emotions”* discusses the degree of alignment between verbal and nonverbal means in emotion expression.

⁴² Dico smileys (фп.). – alleur (belgique); [paris]: marabout, 2002. – ISBN 9782501037532. .(murojaat sanasi: 03.04.2023)

During the research, we identified how the emotion of “fear” is expressed verbally and nonverbally in literary texts, including bodily movements triggered by sudden, momentary fear, facial states, and the words used. Accordingly:

- **trembling of the body and physiological reactions:** *Trembling with excitement and fear. She could not stop this chattering of her teeth and the shivering of her body* (D.Dyu More, Jamaica Inn, 23-p.) – She could not stop the chattering of her teeth and the trembling of her body.

- **accelerated heartbeat:** *At first she could hear nothing but the loud beating of her heart* (D.Dyu More, Jamaica Inn, 33-p.) – At first, she could only hear the loud pounding of her heart.

- **fear of danger and death:** *Her hands and her forehead were wet now with perspiration* (D.Dyu More, Jamaica Inn, 21-p.) – Her hands and forehead were covered with cold sweat.

- **state of shock and horror:** *Sinking heart* – a phrase denoting an emotional state triggered by sudden fear. *Outside in the passage Mary felt her neck and her forehead go clammy with sweat, and her arms and legs were weighted suddenly, as though with lead* (D.Dyu More, Jamaica Inn, 13-p.) – Standing in the hallway, Mary felt her neck and forehead turn clammy with sweat, and her arms and legs suddenly weighed down as if filled with lead.

- **changes in facial expressions and movements:** *Blinking nervously and working her mouth* – nervously blinking and moving her lips. *She turned pale* – her face turned pale. *She held her hands in her lap so that he should not see them tremble* – she hid her hands in her lap so that he wouldn't see them trembling.

One of the founders of paralinguistics, R.Birdwhistell⁴³, argues that only about 30–35 percent of the social content of communication is conveyed through words. A.Mehrabian, in his studies, posits that 93 percent of the overall impact of a message on the addressee depends on nonverbal communication components⁴⁴.

The specific cultural traits of the Uzbek people and the psychophysiological features of individuals have scarcely been analyzed in terms of how they are expressed in communicative situations. The Uzbek people possess emotions rare elsewhere, such as *andisha* (consideration), *istihola* (bashfulness), and *hayo* (modesty). *Andisha* – borrowed from Arabic, means *thought* or *consideration*. It refers to a reflection made with concern for consequences or out of respect and regard for others. **Example:** “*Andishaning oti – qo‘rqoq*” (proverb), which roughly translates to “Caution is the horse of the coward,” implying that excessive overthinking or hesitation may stem from fear. *Andisha* – generally refers to thought or consideration. For example: “*Qandaydir andisha tutdi tilini*”. (A.Muxtor, Opa-singillar, 28-b.)

It also represents a sense of shame, modesty, and respect for honor and dignity⁴⁵. For example: “*Tog‘a ko‘zlarini bir nuqtaga tikkanicha o‘y o‘ylab qolgan Akbaraliga ich-ichidan kuyinib qarab turardi. Bu yigit hech kimga so‘z bermagan yaydoq*

⁴³ Birdwhistell R. L. Communication. International Encyclopedia of the Social Sciences. – New York, 1968, – P.24-29.

⁴⁴ Mehrabian A. Nonverbal Communication. – Chicago: Aldine-Atherton, 1972. – ISBN 0-202-30966-5.

⁴⁵ O‘zbek tilining izohli lug‘ati. 6 jildli. 1- jild A-D – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.123.

yigitlardan edi. Endi zabun, ko'zlar andishadan yerga boqqan." (Said Ahmad, Ufq, 30-b.) In this case, Akbarali is depicted as reflecting deeply, his eyes downcast with shame. The emotional expression of *andisha* in language occurs through various grammatical means in both spoken and written discourse. This includes phonetic, lexical, phraseological, paremical units, and paralinguistic tools. Lexically, *andisha* can be expressed through the word itself, while phraseologically, it can be conveyed with expressions such as: "*andishaning otini qo'rqqoq qo'ymoq*" (*to act out of fear*), "*og'zi bormadi*" (*couldn't speak*), "*tili bormadi*" (*lost for words*).

To strengthen the applied aspect of our research, we conducted a survey. The survey consisted of 16 questions and focused mainly on types of emotions, the order in which they are expressed, their cultural specificities, the psychological state of individuals when experiencing positive and negative emotions, and the words and symbols used in expression. In analyzing the surveys, 76.4% of the main participants were women and 23.6% were men; more than 50% of respondents were in the 17–25 age category. There is diversity in dividing emotions into positive and negative from an axiological perspective.

CONCLUSION

1. Emotions in all languages are intrinsically connected to the national traditions, values, ethnographic characteristics, and communicative behavior of the people who speak that language. Therefore, the expression of emotions possesses both linguocultural and psycholinguistic significance. The means of expressing emotions vary in terms of quality depending on the structure of different language systems.

2. Taking into account the functional-semantic characteristics of emotion-expressing means as language units and the differences in their representation within the linguistic worldview, the application of a linguocultural and psycholinguistic approach based on the anthropocentric paradigm in analyzing the material of each language has been found to be scientifically justified.

3. The synthesis of linguistic and emotional phenomena has led to the formation of a new kind of worldview – the emotional-linguistic picture of the world. This picture should be analyzed in conjunction with its core structural and semantic components, namely psychological and linguistic categories.

4. Emotions are culturally determined mental constructs that reflect universal and culturally specific aspects of human emotional experience in linguistic consciousness. They are expressed through both verbal and nonverbal means.

5. The emotional-linguistic worldview encompasses positive, negative, and ambivalent emotions, which reflect an individual's attitude toward the environment, events, and communicative processes. Positive emotions such as joy and love indicate uplifting psychological states, while negative emotions like anger, sadness, and hatred signify unpleasant ones. Ambivalent emotions, such as surprise, represent the simultaneous manifestation of conflicting emotional states. These are linguistically realized through emotionally loaded vocabulary, phraseological units, and metaphors, and are directly linked to a speaker's cultural-national consciousness.

6. The expression of all emotions can be conditionally divided into two groups:
a) those reflecting internal states (e.g., fear, joy, sadness);
b) those regulating interpersonal relationships (e.g., love, anger, surprise).

7. The emotional expressions analyzed influence the dynamics of communication. The meaning of emotion-expressing words, their role in the emotional-linguistic worldview, and their pragmatic function in everyday speech vary significantly across different linguocultures.

8. Among cultures that speak structurally diverse languages, the emotional-linguistic manifestations of sadness, love, surprise, fear, anger, and joy exhibit unique variations. A distinctive feature of these linguocultures is the syncretic and often implicit nature of emotional expressions in everyday discourse. The more concealed the emotion, the more it reflects mental characteristics. Strong emotions toward inanimate objects or animals are rarely expressed.

9. Gender and age differences in the expression of emotions are clearly observed in languages of different structural systems. Emotion-expressing means characteristic of women and men are conveyed in a psychologically proportional manner in various linguocultures – men's emotions tend to be expressed more openly, whereas women's are more concealed.

10 The culturally and mentally specific emotion of “andisha” (modesty or cautiousness), typical of the Uzbek people, carries significant pragmatic implications in social communication. It is often expressed verbally through indirect, cautious speech strategies, and nonverbally through avoiding eye contact, lowered tone of voice, and body language such as folded arms or a bowed head.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.Fil.05.02
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

УБАЙДУЛЛАЕВА ЗАРНИГОР ХАСАНБОЙ КИЗИ

**ЛИНГВОГВОКУЛЬТУРОЛОГИЧЕСКОЕ И
ПСИХОЛИНГВИСТИЧЕСКОЕ ИССЛЕДОВАНИЕ СРЕДСТВ
ВЫРАЖЕНИЯ ЭМОЦИЙ В РАЗНЫХ СИСТЕМНЫХ ЯЗЫКАХ**

10.00.11 – Теория языка. Прикладная и компьютерная лингвистика

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ
доктора философии (phd) по филологическим наукам**

Тема диссертации доктора философии (PhD) по филологическим наукам Высшей аттестационной комиссией Республики Узбекистан зарегистрирована за B2023.3.PhD/Fil3713.

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Автореферат диссертации на соискание ученой степени PhD размещён на трёх языках (узбекском, английском и русском (резюме)) на официальном сайте Научного совета (www.fdu.uz), а также на информационно-образовательном портале «ZiyoNet» (www.ziyo.net).

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С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (регистрационный номер 616). Адрес: улица Мураббийлар, 19, Фергана, 100151. Телефон: (99873) 244-71-28..

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(Реестр протокола рассылки № 57 от «4» 11 года).



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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования является лингвокультурологическое и психолингвистическое изучение языковой репрезентации присущих человеку эмоций и роли средств их выражения в эмоционально-языковой картине мира на примере разносистемных языков.

Объектом исследования выбраны средства выражения эмоций в узбекском, английском и русском языках.

Предметом исследования является лингвокультурологические и психолингвистические особенности средств выражения эмоций, определяющие их место в языковой системе.

Научная новизна исследования заключается в следующем:

обоснованы лингвокультурные и психолингвистические особенности единиц, выражающих эмоции в разнотипных языках, а также особенности их реализации в каждом языковом контексте обоснованы, обозначена универсальность основных эмоций для всех языков, их вербальные и невербальные формы выражения, а также сходство средств выражения эмоций – единиц с эмоциональной нагрузкой и фразеологических средств – при различии степени их употребления, семантических и стилистических подходов к передаче эмоций в межкультурном контексте, наряду с этим выявлены гендерные и возрастные различия в выражении эмоций;

понятие «эмоционально-языковая картина мира» охарактеризовано как единство лингвистических и психологических компонентов, определены способы отражения *положительных, отрицательных и амбивалентных* эмоций посредством языковых средств, а также формы их репрезентации в человеческом сознании;

проанализированы основных эмоций – *гнева, радости, печали, любви, страха и удивления* – в узбекском, английском и русском языках показал их лингвокультурные интерпретации в каждом языковом контексте и психолингвистические формы отражения в сознании человека, обоснованы механизмы выражения эмоций с позиций межкультурных различий и общих закономерностей;

доказана коммуникативно-прагматическая роль языковых средств в передаче эмоциональной информации в процессе общения, а также их взаимосвязь с паралингвистическими компонентами письменной интернет-коммуникации – *эмодзи, гифками, мемами, стикерами и графическими знаками*, выполняющими функцию выражения интонации речи.

Внедрение результатов исследований. На основе результатов диссертационного исследования:

обоснованы лингвокультурные и психолингвистические особенности единиц, выражающих эмоции в разнотипных языках, а также особенности их реализации в каждом языковом контексте обоснованы, обозначена универсальность основных эмоций для всех языков, их вербальные и невербальные формы выражения, а также сходство средств выражения эмоций – единиц с эмоциональной нагрузкой и фразеологических средств – при

различии степени их употребления, семантических и стилистических подходов к передаче эмоций в межкультурном контексте, наряду с этим выявлены гендерные и возрастные различия в выражении эмоций были использованы в фундаментальном проекте Государственной академии хореографии Узбекистана №F3-2019081663 на тему “Создание веб (электронных словарей), посвященных продвижению узбекского национального танцевального искусства” в 2022-2023 годах (Справка Государственной академии хореографии Узбекистана № 1/04-162 от 27 декабря 2025 года). В результате содержание материалов, подготовленных в рамках данного проекта, было улучшено;

понятие «эмоционально-языковая картина мира» охарактеризовано как единство лингвистических и психологических компонентов, определены способы отражения *положительных, отрицательных и амбивалентных* эмоций посредством языковых средств, а также формы их репрезентации в человеческом сознании были использованы при организации недельного семинара-тренинга, встреч и республиканского конкурса “Молодой читатель” определенного в протоколе заседания Республиканского межведомственного совета по делам молодежи №01-07/1-1714 от 8 ноября 2017 года, с целью повышения интеллектуального потенциала и духовного уровня молодежи (Справка Агентства по делам молодежи Республики Узбекистан №2-15-21-272 от 17 января 2025 года). В результате достигнуто дальнейшее повышение аксиологического (ценностного) отношения к значению чтения в жизни человека и общества;

проанализированы основных эмоций – гнева, радости, печали, любви, страха и удивления – в узбекском, английском и русском языках показал их лингвокультурные интерпретации в каждом языковом контексте и психолингвистические формы отражения в сознании человека, обоснованы механизмы выражения эмоций с позиций межкультурных различий и общих закономерностей были использованы в эфире Ферганской областной телерадиокомпании в 2023-2025 годах (справка Ферганской областной телерадиокомпании №01-02/10 от 19 января 2025 года). Результаты широко использовались при подготовке материалов в программах “Время молодежи”, “Источник духовности”, “Добрый день!”, “Литературная среда”, а также в программах “Духовность - зеркало души”, “Дневник молодежи”.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованных источников и приложения. Исследовательская часть диссертации составляет 142 страницы.

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

1. Ubaydullayeva Z. Hissiyot ifodalovchi noverbal vositalarning lingvokulturologik tahlili // «FarDU. Ilmiy xabarlar» ilmiy jurnali. – Farg'ona, 2023. 6-son. – B.467-471. [10.00.00; № 20]
2. Ubaydullayeva Z. Lingvokulturologiyada hissiyotlarning noverbal ifodalanishi // O'zMU xabarlari Ilmiy jurnal. ISSN: 2181-7324. – Toshkent, 2025. №1/11. – B.339-341. [10.00.00; № 15]
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5. Ubaydullayeva Z. The role of language in the formation of emotions // International Conference on Advance Research in Humanities, Applied Sciences and Education Hosted from New York. – USA, 2022. – P.174-177.
6. Ubaydullayeva Z. The study of emotions in linguistics // International Multidisciplinary Conference Hosted from Manchester. – England, 2022. – P.159-162.
7. Ubaydullayeva Z. Emotologiyada matn emotivligi // Zamonaviy tilshunoslik yo'nalishlari va neyropsixolingvistika muammolari respublika ilmiy-amaliy konferensiyasi materiallari. – Farg'ona, 2025. – B.440-444.
8. Ubaydullayeva Z. Hissiyot ifodalovchi vositalarning lingvokulturologik tadqiqi // Professor Hamid Sulaymon nomidagi respublika yosh matnshunoslarining III ilmiy-amaliy konferensiyasi materiallari. – Toshkent, 2025. – B.218-220.

II bo'lim (II часть; II part)

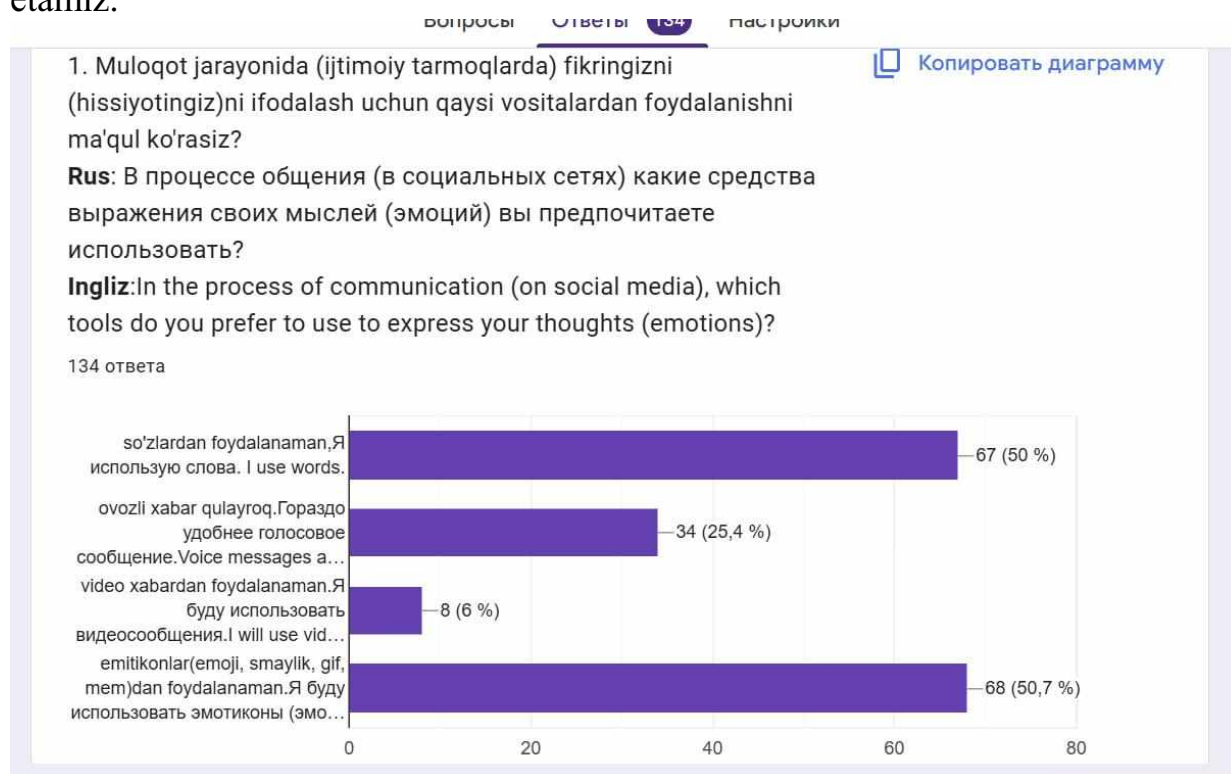
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10. Ubaydullayeva Z. The importance of artistic imagery at the lexical level // Мирзо Улуғбек номидаги Ўзбекистон миллий университети Интеллектуал салоҳият – тараққиёт мезони. Илмий мақолалар тўплами. 10-сон. – Тошкент, 2020. – P.39-42.
11. Ubaydullayeva Z. Hissiyot tushunchasi va hissiyotlar lingvistikasi // «Xorazm Ma'mun akademiyasi axborotnomasi» ilmiy jurnali. – Xiva, 2023. №1/3. – B.85-89. [10.00.00; № 21]
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13. Ubaydullayeva Z. Linguistic-cultural analysis of non-verbal emotion expressive power // IV International scientific and practical conference on the topic: “Current problems of modern linguistics and an innovative approach in teaching foreign languages”. – Fergana, 2023. – P.863-867.
14. Ubaydullayeva Z. Akbarova Z. Realization of emotions in the landscape of the emotional-linguistic world // Студенттер мен жас ғалымдардың «Gylym jáne bilim – 2023» XVIII Халықаралық ғылыми конференциясының баяндамалар жинағы. – Қазақстан, 2023. – P.2258-2260.
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16. Ubaydullayeva Z. Emotiology – emotations Linguistics // Conference on the role and importance of science in the modern world Volume 01, Issue 04. – 2024. – P.320-323.
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19. Убайдуллаева З. Русский лингвист В.И.Шаховский и лингвистика эмоций // NamDU ilmiy axborotnomasi. – Namangan, 2025. 2-son. – C.464-469. [10.00.00 № 26]

DISSERTATSIYA MAVZUSI DOIRASIDA “GOOGLE” PLATFORMADA FAOL BO‘LGANLARNING HISSIYOT IFODALASHDA FOYDALANADIGAN VERBAL VA NOVERBAL BIRLIKLARINI ANIQLASH MAQSADIDA O‘TKAZILGAN ASSOTSIATIV-IJTIMOIIY SO‘ROVNOMA NATIJALARINING STATISTIK TAHLILI

Faol bo‘lganlarning hissiyot ifodalashda foydalanadigan verbal va noverbal birliklarini aniqlash maqsadida o‘tkazilgan assotsiativ-ijtimoiy so‘rovnomaning o‘tkazish maydoni Google platforma bo‘lib, u onlayn-servis orqali 16 ta testdan iborat so‘rovnoma o‘tkazishni ko‘zda tutadi. Ushbu so‘rovnoma 17.11.2024-30.11.2024 muddat oralig‘ida o‘tkazildi va respondent sifatida O‘zbekiston respublikasining turli hududlarida yashovchi, turli millat va madaniyat vakillari, chet elda istiqomat qiluvchi o‘zbeklar, turk, qozoq, hindlar va boshqalar qatnashdi. So‘rovnomada jami 184 nafar respondent ishtirok etdilar.

Izoh: quyidagi jadval va diagrammalarda servisdan berilgan ma’lumotlarni aynan qayd etamiz.



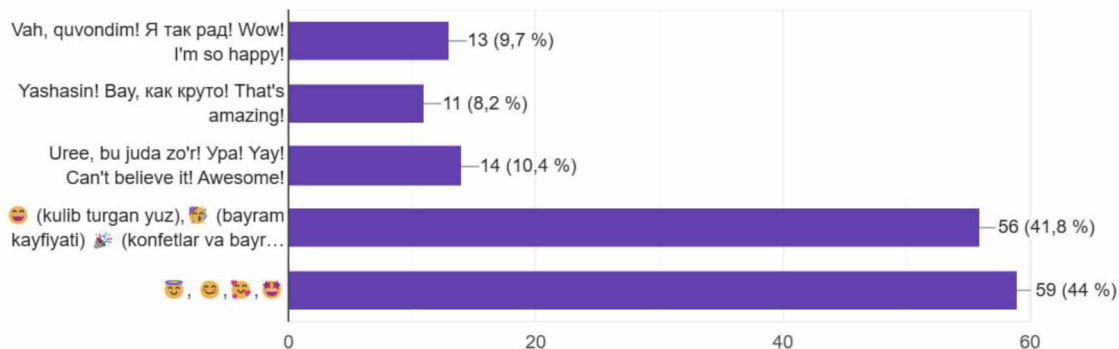
2. Quvonganingizda qaysi belgi(so'z, emoji, mem, stikerlar va boshqa) bilan belgilash siz uchun qulay? (o'z variantingizni yozing)

 Копировать диаграмму

Rus: Какую маркировку (слово, эмодзи, мем, стикеры и другие) вы обычно используете для обозначения своего «счастья»? (Напишите ваш вариант)

Ingliz: Which symbol (word, emoji, meme, stickers, etc.) do you usually use to represent your "joy"? (Write your option)

134 ответа



3. Sizningcha ijobiy hissiyotlar qaysilar?(Kamida to'rtta yozing)

Rus: По вашему мнению, какие эмоции являются положительными? (Напишите минимум четыре)

Ingliz: In your opinion, what are positive emotions? (Write at least four)

134 ответа

Радость, Счастье, Семья, Спокойствие в жизни.

mehr muhabbat sevgi ishonch

Baxt,sabr,kulgi,do'st

Happy

Меҳр ,муҳаббат ,қувонч, бахт

Quvonish. Kulish sog'lomlik tetiklik

Xotirjamlik, qoniqish, ishonchlilik, sevilish

Good

4. Sizningcha salbiy hissiyotlar qaysilar?(Kamida to'rtta yozing)

Rus: По вашему мнению, какие эмоции являются отрицательными? (Напишите минимум четыре)

Ingliz: In your opinion, what are negative emotions? (Write at least four)

134 ответа

Печаль, Грусть, Гнев, когда человек попадает в депрессию

g'azab e'tiborsizlik qayg'u g'am

Muvaffaqiyatsizlik,qiyinchilik ,stress,qo'rquv

Sad, depression

Ғазаб, қўрқув, ишончсизлик, гумон

Qovoq solish. ensa qotirish. Miyig'ida jilmayish va jahil qilish

8. Qaysi madaniyat vakilisiz?

 Копировать диаграмму

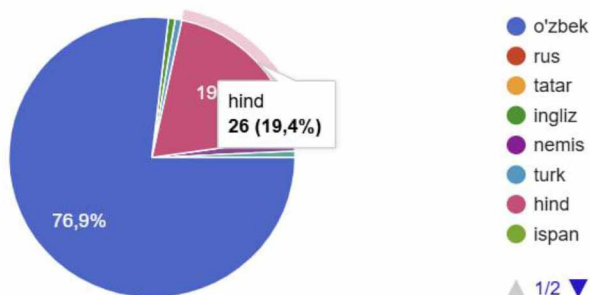
Rus:

Представитель какой культуры вы?

Ingliz:

Which culture do you belong to?

134 ответа



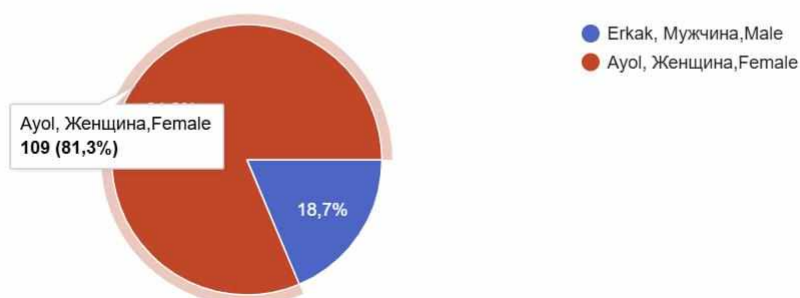
10. Jinsingiz

[Копировать диаграмму](#)

Rus: Ваш пол

Ingliz: Your gender

134 ответа



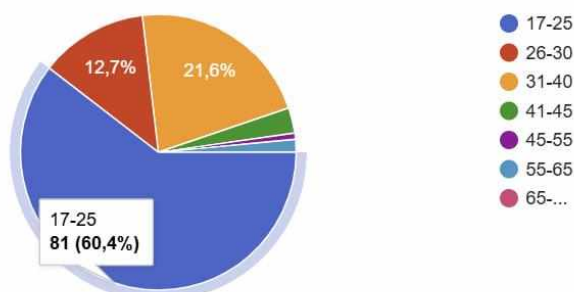
11. Yoshingiz

[Копировать диаграмму](#)

Rus: Ваш возраст

Ingliz: Your age

134 ответа



2-ilova

Olimlar tomonidan taqdim etilgan asosiy (universal) hissiyotlar jadvali
M. Arnold⁴⁶ talqinida:

Ingliz tili	Rus tili	O'zbek	Turk tili
Anger	Гнев	G'azab	Öfke
Aversion	Отвращение	Nafrat	Tiksinti
Courage	Смелость	Jasorat	Cesaret
Dejection	Уныние	Tushkunlik	Keder
Desire	Желание	Istak	Arzu
Despair	Отчаяние	Umidsizlik	Umutsuzluk
Fear	Страх	Qo'rquv	Korku

⁴⁶ Arnold M.B. Feelings and emotions. — New York, 1970. — P.321.

Hate	Ненависть	Adovat	Nefret
Hope	Надежда	Umid	Umut
Love	Любовь	Sevgi	Aşk
Sadness	Печаль	Xafalik	Üzüntü

P. Ekman, V. Friesen, P. Ellsworth⁴⁷ talqinida:

Ingliz tili	Rus tili	O'zbek tili	Turk tili
Anger	Гнев	G'azab	Öfke
Disgust	Отвращение	Jirkanish	İğrenme
Fear	Страх	Qo'rquv	Korku
Joy	Радость	Quvonch	Neşe
Sadness	Печаль	Xafalik	Üzüntü
Surprise	Удивление	Hayrat	Sürpriz

N. Frijda⁴⁸ talqinida:

Ingliz tili	Rus tili	O'zbek tili	Turk tili
Desire	Желание	Istak	Arzu
Happiness	Счастье	Baxt	Mutluluk
Interest	Интерес	Qiziqish	İlgi
Surprise	Удивление	Hayrat	Sürpriz
Wonder	Изумление	Ajablanish	Merak
Sorrow	Скорбь	G'am	Kederli

J. Gray⁴⁹ talqinida:

Ingliz tili	Rus tili	O'zbek tili	Turk tili
Rage	Ярость	G'azabli	Hiddet
Terror	Ужас	Dahshat	Dehşet
Anxiety	Тревога	Xavotir	Kaygı
Joy	Радость	Quvonch	Neşe

K.Izard⁵⁰ talqinida:

Ingliz tili	Rus tili	O'zbek tili	Turk tili
Anger	Гнев	G'azab	Öfke
Contempt	Презрение	Kamsitish	Küçümseme
Disgust	Отвращение	Nafrat	Tiksinti
Distress	Дистресс	Bezovtalik	Sıkıntı
Fear	Страх	Qo'rquv	Korku
Guilt	Вина	Gunohkorlik	Suçluluk
Interest	Интерес	Qiziqish	İlgi
Joy	Радость	Quvonch	Neşe
Shame	Стыд	Uyat	Utanç

⁴⁷ Ekman P., Friesen W., Ellsworth P. The repertoire of nonverbal behavior: categories, origins, usage and coding. Semiotica. – New York, 1969. – v.1, – №1.

⁴⁸ Frijda N., Antony S.R., Agneta Fischer. Feelings and emotions. 2012. Elektron manbaa. <https://www.cambridge.org/core/books/abs/feelings-and-emotions/emotions/anaction/C110220022118243143A8F376B37A58B> (Murojaat sanasi: 12.07.2024).

⁴⁹ Gray J. Neoliberalism and Applied Linguistics. – London: Routledge, 2012. – P.176.

⁵⁰ Изард К.Э. Эмоции человека. – М., 1980. – С.954.

Surprise	Удивление	Hayrat	Sürpriz
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U.James⁵¹ talqinida:

Ingliz tili	Rus tili	O‘zbek tili	Turk tili
Fear	Страх	Qo‘rquv	Korku
Grief	Грусть	Alam	Acı
Love	Любовь	Sevgi	Aşk
Rage	Ярость	G‘azab	Hiddet

U.McDougall⁵² talqinida:

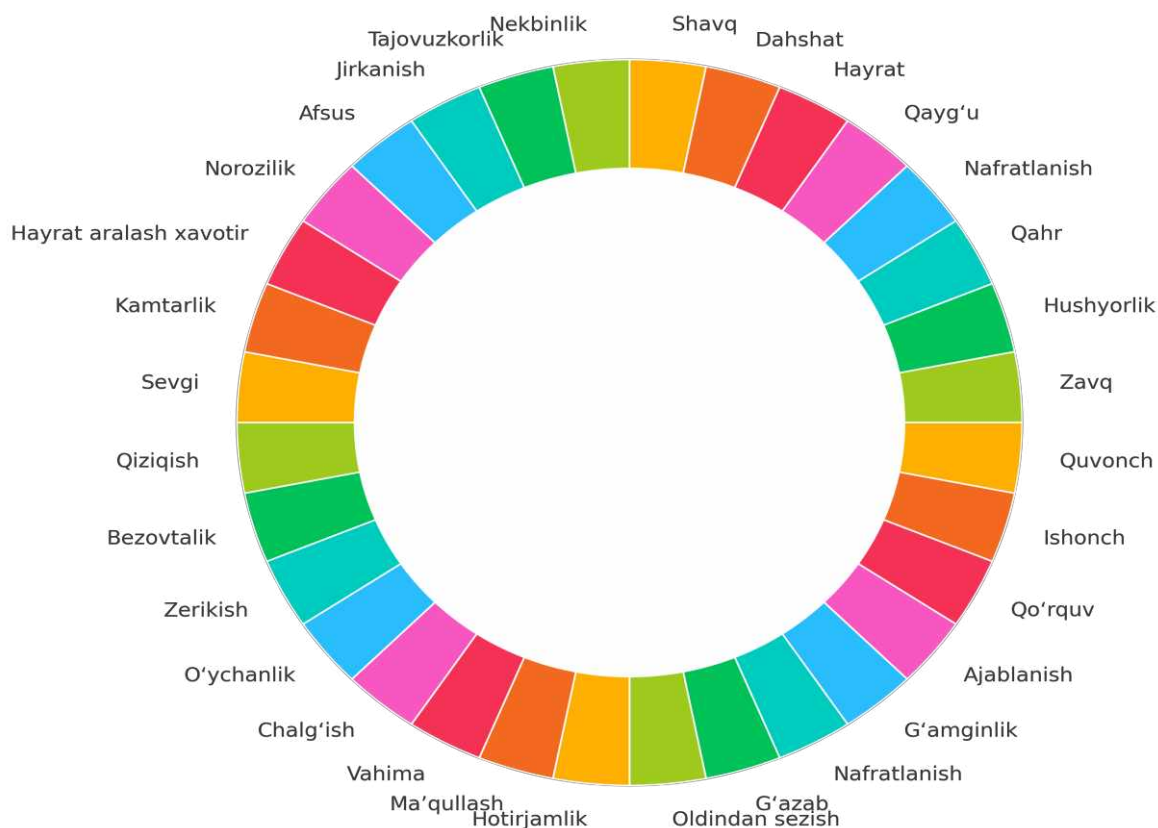
Ingliz tili	Rus tili	O‘zbek tili	Turk tili
Anger	Гнев	G‘azab	Öfke
Disgust	Отвращение	Nafrat	Tiksinti
Elation	Воодушевленность	Ruhlanish	Coşku
Fear	Страх	Qo‘rquv	Korku
Subjection	Покорность	Bo‘ysunish	Boyun eğme
Tender-Emotion	Нежность	Nafislik	Şefkat
Wonder	Изумление	Ajablanish	Hayranlık

R.Plutchik talqinida:

Ingliz tili	Rus tili	O‘zbek tili	Turk tili
Acceptance	Принятие	Qabul qilish	Kabul
Anticipation	Предвкушение	Kutish	Beklenti
Joy	Радость	Quvonch	Neşe
Fear	Страх	Qo‘rquv	Korku
Sadness	Печаль	Xafalik	Üzüntü
Surprise	Удивление	Hayrat	Sürpriz

⁵¹ James W. Opening Up by Writing It Down: How Expressive Writing Improves Health and Eases Emotional Pain. – New York: Guilford Press, 2016. – P.216.

⁵² McDougall W. Psychology: The Study of Behavior. – New York: Henry Holt and Company, 1912. – P.256.



Hissiyotlar doirasi (Plutchik talqinida)

№	Ingliz tilida nomlanishi	Rus tilida nomlanishi	O'zbek tilida nomlanishi	Turk tilida nomlanishi
1	Admiration	Восхищение	Shavq	Hayranlık
2	Terror	Ужас	Dahshat	Dehşet
3	Amazement	Изумление	Hayrat	Şaşkınlık
4	Grief	Горе	Qayg'u	Keder
5	Loathing	Глубокое отвращение	Nafratlanish	Tiksinti
6	Rage	Гнев	Qahr	Hiddet
7	Vigilance	Настороженность	Hushyorlik	Uyanıklık
8	Ecstasy	Восторг	Zavq	Coşku
9	Joy	Радость	Quvonch	Neşe
10	Trust	Доверие	Ishonch	Güven
11	Fear	Страх	Qo'rquv	Korku
12	Surprise	Удивление	Ajablanish	Sürpriz
13	Sadness	Грусть	G'amginlik	Üzüntü
14	Disgust	Отвращение	Nafratlanish	İğrenme
15	Anger	Злость	G'azab	Öfke
16	Anticipation	Ожидание	Oldindan sezish	Beklenti

17	Serenity	Безмятежность	Hotirjamlik	Sakinlik
18	Acceptance	Признание	Ma'qullash	Kabul
19	Apprehension	Опасение	Vahima	Endişe
20	Distraction	Рассеянность	Chalg'ish	Dalgınlık
21	Pensiveness	Задумчивость	O'ychanlik	Düşüncelilik
22	Boredom	Скука	Zerikish	Can sıkıntısı
23	Annoyance	Досада	Bezovtalik	Rahatsızlık
24	Interest	Интерес	Qiziqish	İlgi
25	Love	Любовь	Sevgi	Aşk
26	Submission	Покорность	Kamtarlik	Boyun eğme
27	Awe	Трепет	Hayrat aralash xavotir	Hayranlık
28	Disapproval	Неодобрение	Norozilik	Onaylamama
29	Remorse	Раскаяние	Afsus	Pişmanlık
30	Contempt	Презрение	Jirkanish	Aşağılama
31	Aggressiveness	Агрессия	Tajovuzkorlik	Saldırganlık
32	Optimism	Оптимизм	Nekbinlik	İyimserlik