

LINGUOPRAGMATIC FEATURES OF THE CONCEPTS OF “LONELINESS” “(YOLG’IZLIK)” AND «PARTING» (HIJRON) IN UZBEK AND ENGLISH LITERARY TEXTS

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ЛИНГВОПРАГМАТИЧЕСКИЕ ОСОБЕННОСТИ КОНЦЕПТОВ “LONELINESS” (ОДИНОЧЕСТВО) И “PARTING” (РАССТАВАНИЕ) В УЗБЕКСКИХ И АНГЛИЙСКИХ ХУДОЖЕСТВЕННЫХ ТЕКСТАХ

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O‘ZBEK VA INGLIZ ADABIY MATNLARIDAGI “LONELINESS” “(YOLG’IZLIK)” VA «PARTING» (HIJRON) TUSHUNCHALARINING LINGVOPRAGMATIK XUSUSIYATLARI

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Abstract: Considering the problem of experiencing loneliness, it is worth noting the following: with regard to the emotional component of the experience of loneliness, the mechanism of its realization is the reflection, understanding and subsequent embodiment of this experience in conceptual units. This article is dedicated to the linguopragmatic features of the concepts of “loneliness” and “parting” in uzbek and english literary texts.

Key words: loneliness, linguopragmatics, concept, supersystems, subsystems or parallel systems, “negative feedback”, “positive feedback”.

Аннотация: Рассматривая проблему переживания одиночества, стоит отметить следующее: что касается эмоциональной составляющей переживания одиночества, то механизмом ее реализации является отражение, понимание и последующее воплощение этого переживания в концептуальных единицах. Данная статья посвящена лингвопрагматическим особенностям концептов «одиночество» и «расставание» в узбекских и английских художественных текстах.

Ключевые слова: одиночество, лингвопрагматика, концепт, суперсистемы, подсистемы или параллельные системы, «отрицательная обратная связь», «положительная обратная связь».

Annotatsiya: Yolg’izlik muammosini ko’rib chiqsak, quyidagilarni ta’kidlash kerak: yolg’izlikning hissiy tarkibiga kelsak, uni amalga oshirish mexanizmi ushbu tajribani konseptual birliklarda aks ettirish, tushunish va amalga oshirishni nazarda tutadi. Ushbu maqola o’zbek va ingliz adabiy matnlarida “yolg’izlik” va “hijron” tushunchalarining lingvopragmatik xususiyatlariga bag’ishlangan.

Kalit so’zlar: yolg’izlik, lingvopragmatika, konseptsiya, supertizimlar, quyi tizimlar yoki parallel tizimlar, «salbiy fikr», «ijobiy fikr».

INTRODUCTION

(ВВЕДЕНИЕ/KIRISH). Loneliness is a human feeling, the causes of which depend on both the individual and the situation. The main cause of loneliness is the signs of the situation, which are the events that a person encounters. Loneliness is considered not as a disease, but as a condition that inevitably accompanies a person. However, despite the fact that R. S. Weiss considers loneliness not a pathology, but a state of reaction to life's difficulties, it is still a sign of social failure. This is distinguished by Weiss's orientation towards «social success» as an attribute of the American way of life. B. Mijuskovich, explaining that loneliness is not a pathology, criticizes Weiss's concept and shows the deep existential nature of this phenomenon. It is inherent in the essence of a person, an expression of his self-awareness.

MATERIALS AND METHODS

(ЛИТЕРАТУРА И МЕТОД/ADABIYOTLAR TAHLILI VA METOD). This statement is important, since a person's ability to overcome loneliness depends on his consciousness. Weiss's study of loneliness has a clinical character. He conducted seminars for divorced and widowed women. This explains many theoretical provisions. The whole system model Based on Miller's systems theory, I. P. Flanders [3], a representative of this model, tried to create a so-called whole system approach. The work of I. G. Miller [4] creates a general conceptual framework that can be used in the study of living systems. This allows you to see the interdependence of different systems, for example, supersystems, subsystems or parallel systems. Stability, as a factor, is a necessary condition for the normal functioning of the body.

The feedback mechanism helps in this. Positive feedback, as well as negative feedback, are components of this mechanism. Positive feedback works to restore a previously given balance. Negative feedback, on the contrary, tends to increase the deviation so that a new balance arises. This interaction is included in the feedback mechanism. I. G. Miller writes that the behavior of organisms occurs within multi-level systems: cell, organ, organism, group [4].

DISCUSSION

(ОБСУЖДЕНИЕ/MUHOKAMA). Undoubtedly,

the I. P. Flanders model is well suited to describe many functionally equivalent, but phenomenologically different forms of loneliness [3]. For example, the manifestation of various emotions at a time when a person is experiencing loneliness can be identified as attributes of loneliness. Thus, it becomes possible to analyze the desired and achieved level of social interaction or the failure to establish it. According to this concept, loneliness is considered as a warning system. It is aimed at restoring and stabilizing the existing equilibrium system. This function is carried out using the so-called «negative feedback». With the help of the phenomenon of loneliness, a person can improve the state of equilibrium, since loneliness manifests itself as a motivational force. This function is achieved through the so-called «positive feedback» [1].

For Flanders, loneliness is not a pathological phenomenon. He sees loneliness as a lack of existing balance. This deficiency can be expressed at any system level. This model shows that loneliness is a kind of feedback mechanism, which in principle cannot be corrected. In addition, it contributes to human well-being. Systems theory not only explains the motives of behavior, but also points to some ways to alleviate the feeling of loneliness. It should be said that the conclusions of I. P. Flanders do not have an empirical basis, since they are not based on clinical experience. They give a general idea of Miller's entire system theory. His research does not oppose other concepts, but tries to integrate them into itself. I. P. Flanders' theoretical position has a high heuristic and integrative potential. Cognitive model According to this model, loneliness is considered a subjective phenomenon or a discrepancy between the actual and desired level of social contacts of a person. D. Perlman and L. A. Peplo are its representatives. Researchers believe that perception is a factor that provides a link between lack of sociability and feelings of loneliness. Despite the fact that people experience loneliness painfully, its nature is not pathological. This phenomenon, unlike other concepts, is determined by the assessment of social connections. L. A. Peplo and his colleagues introduced the cognitive dissonance model. This allows us to obtain empirical data based on specific

theoretical concepts. Thus, researchers focused on intrapsychic components [5].

RESULTS (РЕЗУЛЬТАТЫ/НАТИЖАЛАР).

To date, several points of view can be distinguished in terms of identifying meaningful analogues of the term «loneliness». Building them in accordance with meaningful logic, we can say that the «softest option» is the concept of «loneliness». After this, loneliness should be considered as a two-sided state, then we talk about acute emotional experiences, and the final definition is to reduce the «state of loneliness» to the option of isolation. The concepts of emigration and loneliness are expressed in a multifaceted way in the poetic works of Babur and other creators. Especially in the work of Zahiriddin Muhammad Babur, due to his living far from his homeland, separation, loneliness, alienation are felt. Linguo-culturological research is based on the study of the role of language in different cultures, the form of realization of linguo-cultural units, ensuring compatibility in the translation process, the study of problems in the interaction and intersection of linguistics and cultural studies, and the development of new trends. A concept is a mental concept with a complex structure. In linguocultural research, a concept, as one of the main concepts, serves as a means of describing a holistic, comprehensive image of the world and its components in a linguistic structure [1].

In English, linguistic means of expression reflecting the concept of “loneliness” occupy a significant place in speech. In the phraseological, paremiological, and aphoristic fund of the language, poetic discourses on “parting” prevail. In Uzbek, this concept is used in a wide sense. Loneliness, migration are used in the context of poetic, prose, and folklore genres and have common features. The composition of nuclear lexemes and synonyms that explain the essence of the concepts of “alienation”, “separation”, “retreat” with the concept of “loneliness” in English and Uzbek languages was determined [2].

The study of linguocultural units in the world, their forms of occurrence in the linguistic landscape of the world were shown on the basis of common and different aspects in both languages. It was determined that stereotypes contain oppositions that are characteristic of two cultures and are completely opposite in content to each other. It was shown through analysis and examples. Linguistic models of

lexical units related to the concept of “loneliness” were developed. The linguistic patterns of lexical units included in the conceptosphere of forgiveness, which is actively used in the English language, were identified and substantiated with examples. The conceptosphere of “loneliness” includes the following major spheres: alienation, alienation, separation, and withdrawal, and the lexemes, phrasemes, and paremias included in the remaining conceptospheres originate from these three major spheres;

In the languages being compared, the concepts of “loneliness” and “parting” are psychological processes necessary for people to understand the meaning of life, recognize their identity, and conduct self-examination. Another concept close to the concept of loneliness is alienation, which is included by experts among the spiritual orientations of a person, such as the rejection of values and norms in society, and is considered as a limitation of freedom in the inner spiritual world of an individual. Researchers distinguish two tendencies in analyzing the phenomenon of loneliness: one is loneliness in a negative direction, the other is loneliness in a positive direction.

CONCLUSION (ЗАКЛЮЧЕНИЕ/XULOSA).

Clarifying the issue of the impact of loneliness on a person’s lifestyle allows us to analyze loneliness in an antinomic way, on the one hand, as a destructive stage of the personality, and on the other, as a stage of self-awareness as creativity. The diversity of views indicates that the phenomenology and psychological mechanisms of loneliness are currently not sufficiently studied.

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