

Linguosemantic Typological Analysis of Literary Works of Uzbek and English Writers Utkir Hashimov and John Galsworthy Based on “Humanism” Concept

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Abstract:

This article analyzes the concept of “humanism” in English and Uzbek cultures, beginning with a comparison of its literary meanings. The English definition from the "Oxford Advanced American Dictionary" emphasizes reason and the inherent goodness of humans, whereas the Uzbek definition focuses on humanistic traits such as love for one's country. This aligns with Wilhelm von Humboldt's observation of the individuality and conditional uniformity within languages.

Keywords: Linguosemantics, lexical meaning, theoretical and methodological foundations, humanism, respectful communication, culture, cognitive science.

Linguoculturology has been attracting the attention of linguists for a long time. Therefore, there are significant research works of Russian scientists in this field. The first mentions of linguocultural science as a scientific discipline were made by M.M. Pokrovsky, G.V. Stepanova, D.S. Likhachev and Yu.M. We can see it in Lotman's works. For example, S.G. Vorkachev, The concept of happiness in the consciousness of the Russian language: an experience of linguistic and cultural analysis., Krasnodar, 2002.; S.G. Vorkachev, Happiness as a linguistic and cultural concept., M., 2004.; S.A. Malakhova, personal-emotional concepts of "pride" and "shame" in Russian and English-language cultures;

In Uzbek linguistics, a number of works are being carried out in the field of linguistic and cultural studies. For example, articles by A.Nurmonov "Direction of linguistic and cultural studies in the

Uzbek language", "In search of perfect ways of language learning" by N. Mahmudov, "Some comments on the scientific foundations of linguistic and cultural studies", "Components of linguistic and cultural studies" by Sayidrahimova. , D. Khudoyberganova, we can note the "anthropocentric study of the text" of articles and monographs as a fact of research conducted in this regard. In these works, the essence, subject and objects of linguistic and cultural studies are studied. But despite this, it cannot be said that work has been carried out on all fronts in this field.

Linguosemantics, also known as lexical semantics or lexical meaning, is a branch of linguistics that focuses on the study of word-level meaning and how words contribute to the meaning of larger units such as phrases and sentences. The theoretical and methodological foundations of linguosemantics include a combination of linguistic theories, cognitive science, and various research methods. We think that it will be appropriate if we consider its main theoretical and methodological foundations.

One theoretical framework is structural semantics, an approach that focuses on the internal structure of words and how their constituent parts contribute to the meaning. Morphology and syntax play a crucial role in understanding how the meaning of a word is derived from its form. **Another framework is the semantic field theory which is focused on words that are often related in meaning and form semantic fields or networks. Understanding the relationships between words in the semantic field helps us understand meaning. This article is devoted to the analysis of the concept of “humanism” in two diverse cultures.**

In order to run analysis, we first of all would like to compare the literary meaning of the word “Humanism” in English and Uzbek languages. “Oxford Advanced American Dictionary” provides the following definition: “a system of thought that considers that solving human problems with the help of reason is more important than religious beliefs. It emphasizes the fact that the basic nature of humans is good.” In the Uzbek language dictionary, humanism is defined as: “Insonparvar shaxsga xos xususiyat, hatti-harakat. Yurtiga, vataniga muhabbat, insonparvarlik tuyg’ulari xalqimizning qon-qoniga singib ketgan azaliy xususiyatdir. Gazetadan. Ilg’or fikrli kishilar Qadim zamonlardan beri insonparvarlikni kuylab keldilar. Gazetadan” which means: "character and behavior related to humane person. Love for one's country, the feeling of humanism is an age-old trait that is ingrained in the blood of our people. From the newspaper. Since ancient times, progressive people have sung about humanism. From the newspaper". These two definitions give us the clear understanding of semantic meaning of the word “Humanism” in compared languages. In Uzbek content it emphasizes the love to the country while in English it considers solving human problems with the help of reasoning. This proves the view of W. von Humboldt who noted that "Individuality in every language is a unity of differences. First of all, individuality consists in the fact that each language differs from others, and at the same time it exhibits a conditional uniformity".

In humanism, there is a focus on the value and dignity of individuals, their well-being, and their potential for growth and fulfillment. Let's analyze the works in this context. One of major aspects of English and Uzbek culture is respectful interaction. The characters address each other with respect and courtesy, using polite language and gestures. For example, when Sherzod enters the room, he greets the director with deference "Мархамат, кираверинг" [p. 12] – (“Welcome, come in”), indicating a sense of respect for authority and consideration for others' feelings. Another example is when Sherzod meets old person who was replaced from corridor to the room during the breakfast in the hospital. Sherzod asks, "Тузукмисиз, ота?" (“Are you feeling better, father?”) [p.29], showing respect and empathy towards the other person.

Respectful communication can be observed in “The man of Property” by John Galsworthy through various interactions and expressions of politeness and consideration. For instance, June introduces her lover to her friend Irene with a polite request: "Please be good friends, you two!" This shows a

courteous and respectful attitude towards both individuals involved. Another form of respectful interaction we can observe when Soames Forsyte, Irene's husband, silently appears and requests to be introduced as well, he does so in a polite and non-intrusive manner: "Ah! introduce me too!" This demonstrates a respectful approach to social interactions, where he waits for an appropriate moment to join the conversation. James expresses his thoughts about his daughter's engagement to Aunt Ann. Despite his concerns, he addresses her respectfully and engages her in the conversation: "I wonder at Jolyon's allowing this engagement," he said to Aunt Ann. This indicates a considerate and thoughtful approach to discussing family matters. Aunt Ann, although she rarely speaks, responds to James' concerns with a meaningful look. This silent acknowledgment demonstrates a form of respectful communication, where words may not be necessary to convey understanding and agreement.

Overall, the respectful interactions in both cases exhibit a tone of respect and politeness among the characters, reflecting a considerate approach to social interactions and communication.

Concern for other's well-being is also one aspect of humanism. We see Sherzod showing concern for a sick person. He asks if they are feeling better and expresses gratitude when he learns that doctors have allowed them to go for a walk. This demonstrates a humanistic concern for the health and well-being of others. Sherzod expresses concern for the director's health when he mentions, "Жигари касал булса керак" (probably his liver hurts) [p. 12]. Or "Хозир йулакдаги чолнинг йуталиши унинг ёнидаги каравот буш ётганини яна бир бор эсига солди-ю, чидаб туrolмади", ("Now the coughs of old man made him remember once again that the bed next to him was empty, and he couldn't stand it") [p.9]. These expressions suggest a humanistic concern for the physical well-being of others. The protagonist is affected by the sound of coughing which triggers memory with empty bed. The protagonist's reaction to the old man's cough and the empty bed next to him underscores the depth of his sorrow and the enduring impact of absence. Here is an example from "The man of property" chapter VII "Afternoon at Timothy's": "Then Mrs. Small, twisting her fingers and gazing round with "pathetic calm", asked: "And how is dear June?"

A twinkle of humour shot through the sternness of old Jolyon's eyes. Extraordinary old woman, Juley! No one quite like her for saying the wrong thing!

"Bad!" he said; "London don't agree with her—too many people about, too much clatter and chatter by half." He laid emphasis on the words, and again looked James in the face." This question is mostly related to emotional well-being of June rather than physical and shows concern, but seems misplaced and awkward in this situation. The answer of Jolyon expresses in some extent his own feelings about the London. Through the interaction we can observe the dynamics of the family, with Jolyon's protective yet critical view of the city's impact on June.

Humanism prioritizes the value and dignity of individuals, their well-being, and their potential for growth. Respectful interaction, a significant aspect of both English and Uzbek cultures, is evident in their respective literatures. In Uzbek culture, Sherzod's interactions in a hospital setting display respect and empathy, as seen in his courteous greetings and concern for others' health. In John Galsworthy's "The Man of Property," respectful communication is shown through polite introductions and considerate family discussions.

Concern for others' well-being, a core element of humanism, is also highlighted. Sherzod's concern for a sick person's health and his empathetic response to the old man's cough and the empty bed reveal deep humanistic values. Similarly, in "The Man of Property," Mrs. Small's question about June's well-being, though awkward, shows concern, and Jolyon's response reflects his protective nature.

Overall, respectful interactions and concern for others' well-being in both cultures underscore the humanistic values that permeate their social interactions and communication. This comparative

analysis of "humanism" in English and Uzbek contexts provides insight into how linguistic semantics can reveal cultural nuances and shared human values.

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