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THE INFLUENCE OF LEXICAL AND STYLISTIC MEANS IN LITERARY DISCOURSE OF ENGLISH AND UZBEK LITERATURE ON THE STUDENT'S PERSONALITY

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Abstract: This study investigates the intersection of comparative linguistics, stylistics, and educational psychology, focusing on how literary discourse in English and Uzbek traditions shapes the cognitive and moral development of students. By examining the lexical richness and stylistic sophistication of canonical works—ranging from William Shakespeare to Alisher Navoi—the research identifies specific mechanisms through which language affects the reader's personality. The methodology employs comparative-typological and discourse-analytical approaches to evaluate how metaphors, cultural archetypes, and emotive vocabulary facilitate empathy, critical thinking, and ethical maturation. Findings suggest that while English literary discourse often emphasizes individualistic introspection and irony, Uzbek discourse leans towards didacticism and collective harmony. The integration of these diverse stylistic systems in educational curricula is shown to foster a more nuanced world-view in students, bridging the gap between national identity and global citizenship.

Keywords: Literary discourse, stylistics, student personality, lexical means, comparative linguistics, cognitive development, moral education.

Introduction

The modern educational paradigm is increasingly shifting from a purely informative model to a transformative one, where the development of a student's personality is as crucial as their professional competence. At the heart of this transformation lies literary discourse—a complex communicative phenomenon that transcends the boundaries of the printed page to influence the psychological and ethical structures of the reader. The relevance of this study is grounded in the necessity to understand how the specific linguistic fabric of English and Uzbek literature operates as a tool for personality formation in an era of globalization.

Despite the wealth of research in general stylistics, a significant **research gap** exists in the comparative analysis of how distinct linguistic systems—specifically the Germanic structure of English and the Turkic structure of Uzbek—differentially impact the student's inner world. Most existing studies focus either on the formal properties of text or on pedagogical outcomes in isolation. This article aims to bridge that gap by synthesizing stylistic analysis with psychological impact.

The **purpose** of this research is to identify the lexical and stylistic constants in English and Uzbek literature that contribute to the emotional, cognitive, and moral development of students. To achieve this, the study objectives include:

1. Analyzing the lexical strata of English and Uzbek literary texts.
2. Evaluating the functional role of stylistic devices (metaphor, irony, epithets) in both traditions.
3. Conducting a comparative analysis of how these linguistic features shape social and individual values.

Literature review. The study of literary discourse as a tool for personality influence finds its roots in the works of M.A.K. Halliday, who argued that "language is the primary channel through which the patterns of living are transmitted to him" [4, 182]. This functional approach is complemented by the Russian scholar M. Bakhtin, whose theory of "dialogism" suggests that the student's personality is formed through an active dialogue with the voices present in the text [2, 45].

In the context of English literature, researchers like R. Carter and P. Simpson have extensively explored the relationship between stylistic choices and reader response. Simpson posits that the "evaluative" nature of English adjectives and the nuanced use of irony require a high level of cognitive flexibility from the student [12, 89].

Uzbek scholars have traditionally viewed literature through the prism of *ma'naviyat* (spirituality). A. Qayumov and B. To'xliyev emphasize that the lexical richness of classical Uzbek poetry, particularly the works of Alisher Navoi, serves as a "moral compass" for the younger generation [8, 112]. Modern researchers such as N. Jumaboyeva have investigated the linguo-didactic potential of 20th-century Uzbek prose, noting that the transition from traditional to modern stylistic means reflects the evolving identity of the Uzbek student [5, 204].

Comparing these viewpoints reveals a dichotomy: Western scholarship tends to focus on the individual's cognitive processing of text, while Uzbek scholarship emphasizes the transmission of collective ethical values. This article seeks to synthesize these perspectives.

Methodology. This research utilizes a **comparative-typological approach** to identify universal and language-specific stylistic features. **Discourse analysis** is applied to examine texts not as static objects, but as interactive processes between author and student. We also employ **stylistic decoding**, a method pioneered by I.V. Arnold, to reveal the hidden "suggestive" layers of the text that influence the subconscious personality traits. The corpus includes excerpts from William Shakespeare, Charles Dickens, and George Orwell for English literature, and Alisher Navoi, Abdulla Qodiriy, and Chingiz Aitmatov for Uzbek literature.

4. Main Analysis

4.1. Lexical Means in English Literary Discourse

The lexical landscape of English literature is characterized by a high degree of synonymy and a blend of Anglo-Saxon and Latinate roots, which allows for subtle gradations of meaning. In the works of Charles Dickens, for instance, the use of idiosyncratic vocabulary and sociolects provides students with a toolkit for social empathy.

Example: In *Great Expectations*, Dickens uses a specific lexical stratum to describe the legal system—words like "writ," "prothonotary," and "subpoena" are juxtaposed with the emotive, raw language of Magwitch [3, 142].

This lexical variety forces the student to navigate different social strata, developing "cognitive empathy"—the ability to understand the world-view of someone from a different background.

4.2. Lexical Means in Uzbek Literary Discourse

Uzbek literary discourse is deeply rooted in the richness of the Turkic vocabulary, often supplemented by Persian and Arabic borrowings that carry high stylistic weight. The works of Abdulla Qodiriy, particularly *O'tkan Kunlar* (Days Gone By), utilize a specialized lexicon of honor, beauty, and tradition.

Example: The use of terms like *andisha* (modesty/thoughtfulness) or *nomus* (honor) in Qodiriy's prose isn't merely descriptive; these words function as "cultural schemata" [7, 56].

For an Uzbek student, encountering these words reinforces a sense of national identity and historical continuity, which is a vital component of personality stability.

4.3. Stylistic Devices: Metaphor, Irony, and Symbolism

Stylistic devices serve as the "emotional bridges" between the text and the student.

➤ **Metaphor in Shakespeare:** Shakespearean metaphors often function as "conceptual frames." In *Macbeth*, the metaphor of "life is but a walking shadow" [11, 210] challenges the student to contemplate the existential nature of ambition, fostering philosophical depth.

➤ **Symbolism in Navoi:** Alisher Navoi uses highly coded symbolism. The "rose and the nightingale" (*gul va bulbul*) is not just a romantic trope but a symbol of the soul's quest for divine truth [1, 98]. This symbolic depth encourages students to look beyond the literal, developing abstract reasoning skills.

4.4. Comparative Analysis (English vs. Uzbek)

A key difference lies in the function of **irony**. In English literature (e.g., Jane Austen or George Orwell), irony is a primary tool for social critique, requiring the student to maintain a critical

distance from the narrator. In contrast, classical Uzbek literature often employs **allegory** (*majoz*) to deliver moral lessons more directly, though modern Uzbek writers like Isajon Sulton have begun to integrate Western-style irony into their discourse.

Feature	English Literary Discourse	Uzbek Literary Discourse
Dominant Device	Irony, Paradox	Metaphor, Allegory
Lexical Focus	Analytical precision	Emotive and ethical depth
Student Impact	Critical skepticism	Moral synthesis

4.5. Impact on Student's Personality

The cumulative effect of these means can be categorized into three domains:

1. **Cognitive:** Lexical variety expands the student's "mental lexicon," improving verbal intelligence and the ability to articulate complex emotions.

2. **Emotional:** Stylistic devices like hyperbole and litotes calibrate the student's emotional response, teaching them to recognize and regulate feelings.

3. **Moral:** Through the "vicarious experience" of literary characters, students internalize ethical codes. The "unreliable narrator" in English literature teaches healthy skepticism, while the "heroic archetype" in Uzbek literature fosters resilience.

Discussion. The results indicate that literary discourse is not a passive medium. When a student engages with the sophisticated syntax of Henry James or the rhythmic prose of Oybek, their neural pathways for language processing and empathy are simultaneously activated.

The educational implication is clear: literature should not be taught as a set of facts, but as a "stylistic laboratory" for the self. In the Uzbek educational context, there is a profound opportunity to use English literature to develop the "independent, critical thinker" while using Uzbek literature to ground the student in "ethical stability."

Conclusion. This study has demonstrated that the lexical and stylistic means of English and Uzbek literature are potent instruments of personality development. While English literature provides tools for analytical and critical engagement with the world, Uzbek literature offers a profound framework for moral and spiritual orientation. For the student, the mastery of these diverse discourses leads to a more balanced, multi-dimensional personality capable of navigating both local traditions and global challenges.

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АҒЫЛШЫН ЖӘНЕ ӨЗБЕК ӘДЕБИЕТІНІҢ ӘДЕБИ ДИСКУРСЫНДАҒЫ ЛЕКСИКАЛЫҚ ЖӘНЕ СТИЛИСТИКАЛЫҚ ҚҰРАЛДАРДЫҢ СТУДЕНТТІҢ ТҮЛҒАСЫНА ӘСЕРІ

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Аңдатпа. Бұл зерттеу салыстырмалы лингвистика, стилистика және білім беру психологиясының тоғысуын зерттейді, ағылшын және өзбек дәстүрлеріндегі әдеби дискурс студенттердің когнитивтік және адамгершілік дамуын қалай қалыптастыратынына назар аударады. Уильям Шекспирден бастап Әлишер Науаиге дейінгі канондық шығармалардың лексикалық байлығы мен стилистикалық талғампаздығын зерттеу арқылы зерттеу тілдің оқырманның жеке басына әсер ететін нақты механизмдерін анықтайды. Әдістеме метафоралардың, мәдени архетиптердің және эмоционалды лексиканың эмпатияны, сыни ойлауды және этикалық жетілуді қалай жеңілдететінін бағалау үшін салыстырмалы-типологиялық және дискурстық-аналитикалық тәсілдерді қолданады. Зерттеу нәтижелері ағылшын әдеби дискурсы көбінесе индивидуалистік интроспекция мен иронияға баса назар аударса, өзбек дискурсы дидактизм мен ұжымдық үйлесімділікке бейім екенін көрсетеді. Білім беру бағдарламаларына осы әртүрлі стилистикалық жүйелердің интеграциясы студенттерде неғұрлым нәзік дүниетанымды қалыптастыратыны, ұлттық бірегейлік пен жаһандық азаматтық арасындағы алшақтықты жоятыны көрсетілген.

Түйін сөздер: Әдеби дискурс, стилистика, студенттің жеке басы, лексикалық құралдар, салыстырмалы лингвистика, когнитивті даму, адамгершілік тәрбиесі.

ВЛИЯНИЕ ЛЕКСИЧЕСКИХ И СТИЛИСТИЧЕСКИХ ПРИЕМОВ В АНГЛИЙСКОЙ И УЗБЕКСКОЙ ЛИТЕРАТУРЕ НА ЛИЧНОСТЬ СТУДЕНТА

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Аннотация. В данном исследовании изучается взаимосвязь сравнительной лингвистики, стилистики и педагогической психологии, с акцентом на том, как литературный дискурс в английской и узбекской традициях формирует когнитивное и нравственное развитие учащихся. Изучая лексическое богатство и стилистическую сложность канонических произведений — от Уильяма Шекспира до Алишера Навои — исследование выявляет конкретные механизмы, посредством которых язык влияет на личность читателя. Методология использует сравнительно-типологический и дискурсивно-аналитический подходы для оценки того, как метафоры, культурные архетипы и эмоциональная лексика способствуют эмпатии, критическому мышлению и этическому созреванию. Результаты показывают, что в то время как английский литературный дискурс часто подчеркивает индивидуалистическую интроспекцию и иронию, узбекский дискурс тяготеет к дидактизму и коллективной гармонии. Показано, что интеграция этих разнообразных стилистических систем в образовательные программы способствует формированию более тонкого

мировоззрения у учащихся, преодолевая разрыв между национальной идентичностью и глобальным гражданством.

Ключевые слова: литературный дискурс, стилистика, личность студента, лексические средства, сравнительная лингвистика, когнитивное развитие, нравственное воспитание.