



LINGUOAXIOLOGICAL FEATURES OF PSYCHOLOGICAL TERMS IN ENGLISH AND UZBEK LITERARY TEXTS

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Abstract

This article explores the linguoaxiological characteristics of psychological terminology as reflected in English and Uzbek literary texts. The research highlights the interrelation between language, cognition, and value systems, demonstrating that psychological terminology in literary discourse not only functions as a tool for describing emotional and mental states but also as a reflection of national mentality and worldview. By employing comparative and descriptive linguistic methods, the study identifies similarities and differences in the use of psychological terms across English and Uzbek literary texts.

Keywords: Linguoaxiology; psychological terminology; literary discourse; emotional semantics; cultural values; English literature; Uzbek literature.

Introduction

In recent decades, the intersection of linguistics, psychology, and axiology has become an increasingly relevant area of research. The study of psychological terminology within literary discourse allows scholars to observe not only the evolution of language but also the reflection of human consciousness, emotional experience, and cultural identity in linguistic forms. Language serves as a mirror of mental life; therefore, analyzing the linguistic representation of psychological phenomena provides valuable insight into how different nations conceptualize inner experiences. The term linguoaxiology refers to the study of linguistic means that express values and evaluative meanings. In the context of literature, linguoaxiological analysis focuses on how words, phrases, and stylistic devices convey emotional, moral, and cultural evaluations. When applied to



psychological terminology, such analysis helps uncover how emotions, mental states, and behavioral traits are verbalized and valued differently across languages.

English and Uzbek literary traditions, despite sharing certain universal humanistic features, represent distinct cultural and psychological worldviews. English literature, rooted in rational and analytical traditions, often presents psychological states through introspection and individualism. In contrast, Uzbek literature, influenced by Eastern philosophy, Sufi humanism, and collective cultural consciousness, emphasizes harmony, morality, and interpersonal relationships in the depiction of psychological experiences. This study seeks to examine the linguoaxiological features of psychological terms in selected English and Uzbek literary texts. It aims to:

1. Identify psychological terms and expressions used to describe emotions, mental states, and personality traits;
2. Analyze their semantic, stylistic, and axiological characteristics;
3. Compare how English and Uzbek authors encode psychological meanings through culturally shaped language structures.

The novelty of this research lies in its focus on the axiological aspect of psychological terminology, which integrates linguistic analysis with value-oriented interpretation. Such an approach provides a broader understanding of how language conveys not only cognitive content but also emotional and cultural evaluation, forming a bridge between psychology, linguistics, and literature. The relationship between language and human psychology has long been a central concern of linguistics and literary studies. Language is not merely a communicative tool; it is a cognitive and cultural phenomenon that embodies human thought, emotions, and values. The concept of linguoaxiology, which integrates linguistic and axiological (value-based) perspectives, provides an analytical framework for understanding how value systems and emotional meanings are encoded in language.

Linguoaxiology emerged at the intersection of linguistics, philosophy, and cultural studies. The term derives from the Latin *lingua* (language) and the Greek *axios* (value), emphasizing the study of language as a carrier of values. According to E.V. Yakovleva, linguoaxiology examines how linguistic units—words,



idioms, metaphors — reflect evaluative judgments, cultural priorities, and emotional attitudes within a given society. It extends beyond semantics by exploring connotations, stylistic coloring, and emotional resonance that contribute to the value dimension of meaning. In literary discourse, linguoaxiological analysis is particularly relevant because literary language is inherently evaluative. Writers use linguistic creativity to express admiration, condemnation, irony, or empathy, thereby shaping readers' emotional and moral perception. The axiological potential of a word or expression depends on its context, cultural background, and the speaker's or author's worldview. Thus, linguistic evaluation is both subjective and collective, reflecting the values of an individual and the broader linguistic community.

Psycholinguistics and cognitive linguistics have demonstrated that language is deeply intertwined with psychological processes. Words related to emotions, behavior, and mental states are central to human communication because they encode internal experiences that cannot be observed directly. Scholars such as George Lakoff and Mark Johnson argue that metaphorical expressions often reveal underlying psychological and cultural models—for instance, the metaphor “*anger is heat*” in English or “*yuragi yonmoqda*” (his heart is burning) in Uzbek, both reflecting a universal conceptualization of emotion through physical experience. In this sense, psychological terminology is not confined to scientific or clinical contexts. In literature, it becomes an artistic instrument through which authors depict the inner world of characters, emotional conflicts, and mental transformations. The use of such terms allows the reader to empathize with the characters and to perceive the author's philosophical and emotional stance.

The axiological dimension of psychological terminology manifests in its capacity to express value judgments about emotional and mental states. For instance, terms like “*pride*”, “*envy*”, and “*compassion*” carry inherent evaluative implications. In English, “*pride*” may signify both self-respect (positive) and arrogance (negative), depending on the context. Similarly, in Uzbek, the term “*g‘urur*” (pride, dignity) is associated with moral strength and national honor, representing a highly positive value. This demonstrates that the same psychological concepts can have different axiological orientations across cultures. The value-laden nature of psychological vocabulary is also evident in idioms and phraseological units.



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Expressions such as “to lose one’s mind”, “to break someone’s heart”, or “ko ‘ngli sinmoq” (to feel heartbroken) convey emotional evaluations rather than literal psychological states. These units serve as cultural codes that encapsulate collective experiences, moral attitudes, and emotional norms.

Literature serves as a rich repository of psychological and axiological meanings. It not only documents individual emotional experiences but also articulates collective values and ideals. Through narrative, metaphor, and character development, authors transform psychological terminology into an expressive and symbolic system. English literature, with its emphasis on introspection and moral individualism, tends to explore psychological terms as tools for self-analysis and ethical reflection. In contrast, Uzbek literature often situates psychological experiences within a communal or moral framework, emphasizing empathy, patience, and harmony. For instance, in English literary texts, characters’ emotions are often analyzed through self-dialogue and reflection, as seen in the works of Virginia Woolf or James Joyce, where psychological vocabulary mirrors internal consciousness. In Uzbek literature, such as the works of Abdulla Kodiriy or Utkir Hoshimov, psychological terms are used to describe collective emotions, moral struggles, and the tension between personal feelings and social duty. Thus, the linguoaxiological study of psychological terminology in literature reveals the interplay between language, emotion, and value, offering a deeper understanding of how linguistic structures embody human experience.

The representation of psychological terminology in English literature reflects the evolution of both language and thought. From the moral introspection of the Renaissance to the psychological realism of the nineteenth and twentieth centuries, English writers have employed emotionally charged vocabulary to describe inner conflicts, mental disorders, and complex states of consciousness. These terms serve not only as linguistic tools but also as vehicles for expressing value judgments and cultural perceptions of the human psyche.

The earliest forms of psychological expression in English literature can be traced to the works of William Shakespeare, whose plays exhibit an exceptional awareness of mental and emotional processes. Terms such as “madness”, “melancholy”, “passion”, and “jealousy” are frequent in his texts, yet they rarely carry purely medical or rational meanings. Instead, they reflect moral,



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philosophical, and social evaluations. For instance, Hamlet's "*madness*" oscillates between genuine psychological disturbance and a strategic guise of intellect; it represents the conflict between moral duty and emotional despair. The linguistic form of these psychological terms thus acquires an axiological dimension—linking moral values with mental states. In the eighteenth and nineteenth centuries, the development of psychology as a scientific discipline influenced literary style and vocabulary. The rise of sentimentalism and romanticism brought emotional expression to the foreground. Authors like Jane Austen and Charlotte Bronte depicted the inner lives of characters with remarkable psychological precision. Words such as "*emotion*", "*feeling*", "*sensibility*", and "*temper*" became key lexical items that reflected the moral and social expectations of the era. In Austen's *Pride and Prejudice*, for example, the protagonist Elizabeth Bennet's "*pride*" and "*prejudice*" are not mere emotions but value-laden attitudes shaped by class, gender, and ethics.

The Victorian period and early modernist literature witnessed an expansion of psychological terminology and its metaphorical functions. Charles Dickens, George Eliot, and Thomas Hardy used psychological terms to explore moral conscience, guilt, and social alienation. Dickens's portrayal of characters like Ebenezer Scrooge (*A Christmas Carol*) or Miss Havisham (*Great Expectations*) demonstrates how psychological states such as greed, remorse, or bitterness become moral categories, revealing a direct link between inner emotion and ethical evaluation. The modernist movement, represented by authors such as Virginia Woolf, James Joyce, and D. H. Lawrence, introduced a more introspective and stream-of-consciousness approach to psychological language. The term "consciousness" itself became central to literary discourse. Woolf's novels, particularly *Mrs. Dalloway* and *To the Lighthouse*, employ a dense network of psychological terms—*anxiety*, *fear*, *depression*, *ecstasy*—to articulate the fragility of identity and the passage of time. These terms are linguoaxiological in nature: they not only denote emotions but also reveal the author's philosophical stance toward life, society, and the individual's inner world.

In English literature, psychological terminology often performs an evaluative function. Emotional and mental states are interpreted through moral or existential categories. For instance, "*madness*" in Shakespeare's time implied both divine



inspiration and moral corruption; by the modernist period, it had come to signify alienation and the search for meaning. This shift illustrates how linguistic evaluation evolves with cultural values. Moreover, English literary tradition tends to emphasize individualism — a central cultural value that shapes the linguoaxiological character of psychological terms. Words like “*self*”, “*mind*”, “*soul*”, and “*identity*” appear not merely as neutral designations but as symbols of self-awareness and autonomy. The psychological lexicon thus carries a dual function: it describes mental phenomena and simultaneously encodes moral and philosophical judgments about the human condition. For example, in Woolf’s narrative, the term “fear” conveys not only a psychological reaction but also an existential awareness of life’s instability. Similarly, in D. H. Lawrence’s *Sons and Lovers*, terms such as “*desire*”, “*frustration*”, and “*passion*” express emotional energy but also critique the constraints of industrial society and repressed morality. Each term is charged with axiological significance, marking the tension between instinct and social norms.

A distinct feature of English literary language is the frequent metaphorical extension of psychological vocabulary. For instance, the phrase “*broken heart*” conveys a state of emotional suffering rather than a physical condition, while “*dark thoughts*” or “*heavy mind*” represent depression or guilt. These metaphorical patterns reflect the cognitive mechanisms through which emotions are conceptualized — commonly associating negative emotions with darkness, heaviness, or downward movement, and positive emotions with lightness or upward movement. Such metaphors embody culturally shared evaluations. To describe joy as “*light*” and sorrow as “*dark*” is not purely linguistic but value-based. These metaphors serve as linguistic markers of emotional polarity and moral orientation. As Lakoff and Johnson argue, metaphors are not merely decorative but foundational to thought: they reveal how language structures emotional experience. The study of psychological terminology in English literary texts shows that:

1. Emotions and mental states are central to character development and thematic structure.
2. Axiological meanings (moral, philosophical, emotional evaluations) are inseparable from psychological descriptions.



3. Metaphorical and symbolic usage enhances the value dimension of psychological vocabulary.

4. Individualistic perspective dominates, highlighting personal experience and introspection.

Thus, English literary language represents psychological terminology as both a cognitive and moral phenomenon—where the lexicon of mind and emotion simultaneously encodes cultural values, ethical dilemmas, and existential reflections.

The comparative study of psychological terminology in English and Uzbek literary texts reveals the profound interconnection between language, psychology, and cultural values. Both literary traditions demonstrate that words describing emotions, mental states, and behavioral traits serve not only as linguistic signs but also as powerful carriers of national worldview, moral orientation, and aesthetic ideals. Through the prism of linguoaxiology, psychological vocabulary emerges as a dynamic reflection of how societies perceive and evaluate human inner life.

English literature, historically shaped by individualism, introspection, and philosophical rationalism, employs psychological terms to explore the complexities of selfhood and consciousness. Emotional and mental experiences are portrayed as personal, often existential struggles, in which language becomes a tool of self-expression and self-analysis. The axiological dimension of such terminology lies in its connection to moral autonomy, freedom, and authenticity — values central to Western humanistic thought. Thus, in English literary discourse, psychological terms frequently express the tension between the individual and society, the rational and the emotional, the moral and the instinctive.

Uzbek literature, in contrast, embodies a collective and humanistic approach to psychological representation. Rooted in Eastern philosophy, moral ethics, and Sufi traditions, it portrays emotions and mental states within a communal and spiritual framework. Terms describing feelings such as *ko'ngil*, *g'urur*, *sabr*, and *mehr* reflect not only internal conditions but also social harmony, moral responsibility, and cultural unity. The axiological meaning of Uzbek psychological terminology is closely linked to concepts of empathy, patience,



respect, and moral balance. Literature thus serves as a moral compass, emphasizing harmony between the individual's emotions and the collective's ethical code.

Despite their cultural differences, both English and Uzbek literatures share a universal linguoaxiological foundation: they use language to transform psychological experience into aesthetic and moral value. Metaphors, idioms, and emotional vocabulary in both traditions reveal a deep understanding of the human psyche and its relationship to moral evaluation. However, while English texts tend to emphasize inner conflict and personal identity, Uzbek texts focus on moral restoration, compassion, and social integrity. The linguoaxiological analysis of psychological terminology also highlights the evolving nature of cultural values. As societies modernize, new emotional and psychological concepts enter literary discourse, reshaping the moral landscape of language. Contemporary English and Uzbek writers increasingly employ psychological terms in ways that merge traditional values with global human concerns — mental health, trauma, empathy, and self-awareness — proving that language remains a living medium of both cultural memory and innovation.

In conclusion, psychological terminology in literary discourse performs a dual function: it reflects the internal world of the individual and simultaneously articulates the collective system of values within a culture. The study of its linguoaxiological features allows scholars to see how language not only describes but also evaluates human experience, turning emotion into meaning and meaning into value. English and Uzbek literatures, viewed through this lens, reveal the richness of the human spirit and the infinite potential of language to express it.

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