

SCIENCE
PROBLEMS.UZ

ISSN 2181-1342

Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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SCIENCEPROBLEMS.UZ

ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ

№ 2(4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холиқулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Ҳожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулув Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудир;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Қаюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохидат Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психология кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

Содиқова Шоҳида Мархабобевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сейтов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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Боғланиш учун телефонлар:
(99) 602-09-84 (telegram).

МУНДАРИЖА**07.00.00 – ТАРИХ ФАНЛАРИ***Файзуллаева Мавлюда Хамзаевна*ЎЗБЕК ВА ТОЖИК АНЪАНАВИЙ ТАОМЛАРИДА ЭТНОМАДАНИЙ АЛОҚАЛАРНИНГ АКС
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DEMOGRAFIK O'ZGARISHLAR 16-20**08.00.00 – ИҚТИСОДИЁТ ФАНЛАРИ***Shadiyeva Gulnora Mardiyevna*O'ZBEKISTONDA EKSPORTNING OSHISHINING IQTISODIY O'SISHGA TA'SIR ETISH
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ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ИҚТИСОДИЙ ХАВФСИЗЛИГИГА ТАЪСИРИНИ БАҲОЛАШ
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THE DIALOGIC NATURE OF PERSONIFICATION IN THE POETICS OF WILLIAM BLAKE

Abstract. This research aims to find out whether the life of William Blake was reflected in his poems. The reason the author wants to analyze the poems and the biography of William Blake because the author found an interesting fact that Blake was said to be unschooled but he could make so many literary works.

Key words: personification, metaphor, communication, dialogue.

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ДИАЛОГИЧЕСКАЯ ПРИРОДА ПЕРСНИФИКАЦИИ В ПОЭТИКЕ УИЛЬЯМА БЛЕЙКА

Аннотация. Целью данного исследования является выяснение того, нашла ли отражение жизнь Уильяма Блейка в его стихах. Причина, по которой автор хочет проанализировать стихи и биографию Уильяма Блейка, заключается в том, что автор обнаружил интересный факт: Блейк, как говорят, не имел образования, но мог создать так много литературных произведений.

Ключевые слова: персонификация, метафора, общение, диалог.

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UILYAM BLEYK SHE'RLARIDA SHAXSIYLASHTIRISHNING DIALOGIK MOHIYATI

Annotatsiya. Ushbu tadqiqot Uilyam Bleykning hayotiga ta'sir ko'rsatgan she'riyatini tahlil qilishga qaratilgan. Muallif Uilyam Bleykning she'rlari va tarjimai holini tahlil qilganining sababi shundaki, Bleyk maktabda o'qimagan bo'lsa ham juda ko'p adabiy asarlar yarata olgan shoir hisoblanadi.

Kalit so'zlar: personifikatsiya, metafora, muloqot, dialog.

DOI: <https://doi.org/10.47390/SPR1342V4I2Y2024N27>

Introduction. The use of stylistic devices both in oral and written forms of speech is always considered as a virtuoso management and organization of author's words. Many works have been devoted to the functions of literary devices but they can be generalized around their features such as the richness of speech and the ability to convey rather abstract ideas and notions. However, it has been long observed that the writer or the speaker should not employ any figures of speech until becoming a master of it [3;102]. Naturally, a question may arise: how is it possible to master the use of any stylistic device? No less natural answer is to grasp the essence of the intended device; to put into simpler words: one must understand its nature fully.

One of the means to reveal the truthful picture of the studied object is the comparative and contrastive analysis which can be a pathway to the deeper understanding of an item. It is more than acceptable way to use this kind of analysis regarding the personification, or prosopopoeia in Greek.

Methods and literature reviews. Before moving further, a definition should be provided first. According to J.A.Cuddon personification is the impersonation or embodiment of some quality or abstraction; the attribution of human qualities to inanimate objects [2;32].

Even though personification has long been used during the early development of literature in the form of oratory speech, it was defined as a type of metaphor; moreover, many scholars still support this view. This tendency occurred due to the fact that metaphor was acknowledged by ancient rhetoricians and major works have been written dedicated with the regard to the theory of metaphor, among which is "Rhetoric" by Aristotle [3;124]. The definitions of majority of stylistic devices have roots based on this theory because it was completely developed, every aspect was closely studied. That is why scholars like Lakoff and Johnson, Abrams and Harpham find it efficient to classify personification into the category of metaphorical representation of world [1;42].

However, there are also linguists who succeeded to prove that personification has sufficient number of distinctive characteristics. While S. Voskresenskaya believes that personification differs from metaphor as it is not necessarily based on the resemblance of compared items unlike metaphor, S.Konstantinova outlines another feature, namely – the dialogic nature of personification; whenever we try to personify an inanimate object, a person unintentionally make contact with it. Even though the dialogue may not be expressed explicitly, it is present within the structure of personification. In addition, a personified object can become both a speaker or a listener [5;13].

Result and discussion. There are two equally existing theories – a historical and psychological one – explaining such a phenomenon. From the historical point of view personification was used by our ancestors to create different myths as a basis of early pagan religions. Religious rites and texts contained the descriptions of weather conditions like thunder, rainfall, storms and flooding which were addressed as gods and people tried to communicate with them to fulfill two tasks: 1) to understand how the environment and weather patterns function; 2) try to influence and control them. Additionally, personification is inscribed in religious writings and serve as evidence of practical use of it. However, psychologists argue that a person involuntarily relates to non-human things because of the structure of the brain. This view was first theorized by Scottish philosopher David Hume. According to him: "There is a universal tendency among mankind to consider all beings like themselves, and to transfer to every object, those qualities, with which they are familiarly acquaintance, and of which they are

intimately conscious." This way a person manages to create a bond with a potentially hostile object and relate to them; the human consciousness succeeds to tackle the outcomes of unexpected situation by adapting to them. In his book "The Natural History of Religion" written in 1757, Hume adds: "We find human faces in the moon, armies in the clouds; and by a natural propensity, if not corrected by experience and reflection, ascribe malice and good will to everything that hurts or pleases us". [6;29]

Since a human is a social being, communication plays a significant role in our life. As the brain is predisposed to understand people and their motives, we try to see a person even if there is nobody. Especially, this process can be triggered when we feel a threat or need help – we seek to comprehend and embody human intentions in frightening situations whether it be a thunderstorm or complex concept like death. It is a form of dealing with fear and control it.

So, the dialogic nature of personification is one of the most important distinctive features which shapes this stylistic device in general under the influence of brain's structure and human's psychology and differs from metaphor singling it out from the commonly accepted definition developed according to the theory of metaphor.

This article employs the method of text analysis involving examining broader patterns and structures with an emphasis to the textual pattern to identify the use of personification in the specific syntactic structures.

The examined extracts of some William Blake's poems illustrate the personification which is used to communicate with inanimate objects, animals or insects. The dialogue is constructed due to the variation of types of sentences and references made with certain pronouns.

Commonly we are used to see a general type of personification which is expressed by predicates and attributes describing human activity:

When the green woods *laugh* with the voice of joy,
And the dimpling stream *runs laughing* by;
When the air *does laugh* with our merry wit,
And the green hill *laughs* with the noise of it; ...

(*'Laughing Song'*)

The wild winds *weep*
And the night is a-cold;
Come hither, Sleep,
And my griefs infold:
But lo! the morning *peeps*
Over the eastern steeps,
And the rustling birds of dawn
The earth *do scorn*.

(*'Mad Song'*)

Earth *raised up her head*
From the darkness *dread and dear*,

...

'Does spring *hide its joy*,
When buds and blossoms grow?

*Does the sower?
Sow by night?
Or the plowman in darkness plow?*

(‘Earth’s Answer’)

The concept of personification, as previously mentioned, manifests itself in both explicit and implicit forms. The explicit realization of personification primarily involves linguistic elements, allowing for a direct analysis of language structures and patterns. This explicit nature is observable through the intentional attribution of human-like characteristics to non-human entities, where language serves as a tangible tool for conveying such personified traits.

On the other hand, the implicit realization of personification delves into the realms of modern linguistics, specifically neurolinguistics and psycholinguistics. These branches explore the cognitive and psychological aspects of language processing in the human brain. Neurolinguistics examines how the brain comprehends and produces language, shedding light on the neural mechanisms involved in perceiving personification implicitly. Psycholinguistics, meanwhile, delves into the psychological processes underlying language acquisition, comprehension, and production, providing insights into how individuals unconsciously engage with personification in their linguistic experiences.

Implicit personification, therefore, extends beyond the surface of explicit linguistic expressions, delving into the intricate workings of the human mind. It involves the subtle nuances in cognition and perception that contribute to the subconscious understanding and application of personification in communication.

Back to the topic, the dialogue with an inanimate object or a non-human being takes places in a form of inquiry when an author may address it with a question:

*When wilt thou return again?
When wilt thou return and view
My loves, and them to life renew?
When wilt thou return and live?
When wilt thou pity as I forgive?'*

(‘My Spectre Around Me Night and Day’)

*Am not I
A fly like thee?
Or art not thou
A man like me?*

(‘The Fly’)

The notion that references, particularly of those anaphoric ones, formed through personal pronouns, serve as markers of personification is well-established in linguistics. This idea gains further support through the examination of extracts from William Blake's poems, where he adeptly employs personal pronouns such as "thee" and "thou" (derived from Old English equivalents of "you" or "your") to engage in meaningful communication with non-human entities.

Turn away no more;
 Why wilt *thou* turn away?
 The starry floor,
 The watery shore,
 Is given *thee* till the break of day.

(*'Hear the Voice'*)

Memory, hither come,
 And tune your merry notes;
 And, while upon the wind
Your music floats,

(*'Song: Memory, Hither Come'*)

The employment of second-person pronouns fosters an intimate and direct form of address. By referring to objects using pronouns traditionally reserved for human interaction, Blake establishes a closeness and personal connection, intensifying the sense of dialogue. Personal pronouns carry emotional weight, and their application in personification enhances the emotional resonance within the poetry. The use of "thee" and "thou" conveys a sense of familiarity, empathy, or even intimacy, imbuing the inanimate objects with human-like qualities.

Besides, the imperative sentence can be the basis of the dialogue where the author invites objects to take an action or a journey, or make a request, or express a direct command. Through imperative sentences, authors create interactive scenarios within the narrative. Objects become active participants, responding to the author's directives, thereby establishing a dialogue that goes beyond traditional human-to-human interactions. The construction of imperation can also begin with an exclamatory sentence, particularly with the emotional beginning (*O,...*)

He. *Come*, on wings of joy we'll fly
 To where my bower hangs on high;
Come, and *make* thy calm retreat
 Among green leaves and blossoms sweet.

(*'The Bird'*)

O Rose, thou art sick!
 The invisible worm,
 That flies in the night,
 In the howling storm,

(*'The Sick Rose'*)

O little Cloud! the virgin said,
I charge thee to tell me
Why thou complainest not when in one hour
Thou fade away: then we shall seek thee but not find thee.

(*'The Book of Thel'*)

In the first two cases author makes a contact with the bird and a rose by making direct calls and addresses: *Come*, on wings of joy we'll fly / *Come*, and *make* thy calm retreat. The author establishes immediate contact with the bird and the rose through direct calls and addresses. The use of imperatives like "Come" creates a sense of urgency, inviting these elements to actively participate in the narrative. The direct address, such as "on wings of joy we'll fly," implies a personal connection, fostering a dialogue-like interaction. Meanwhile, the third extract of poem presents a conversation between a person and the little cloud by combining various forms of sentence: starting with an exclamation and address *O little Cloud!* then using the imperative sentence and reference: *I charge thee to tell me* and turning it into a question *Why thou complainest not when in one hour*. Thus a more complex form of personification is introduced by presenting a conversation between a person and the little cloud. The use of exclamation in "O little Cloud!" adds an emotional tone to the interaction, signaling surprise or recognition. This sets the stage for a dynamic exchange.

Conclusions. To conclude, personification is a stylistic device with complex structure which contrasts from metaphor even though it has a well-based theoretical frame. Being one of the distinctive features, its dialogic nature can be realized with the help of different personal and possessive pronouns, interrogative, exclamatory and imperative sentences, and address. Yet, much research can be conducted with the relation to linguistics to reveal some implicit ways of communication between a person and an object.

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№ 2 (4) – 2024

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