

SCIENCE
PROBLEMS.UZ

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

**Ijtimoiy-gumanitar
fanlarning dolzarb
muammolari**

3-son (6-jild)

2026

SCIENCEPROBLEMS.UZ

**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ 3 (6) – 2026

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2026

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor;

Xazratkulov Abror – tarix fanlari doktori, dotsent;

Tursunov Ravshan Normuratovich – tarix fanlari doktori;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent;

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor;

Nasirxodjayeva Dilafuz Sabitxanovna – iqtisodiyot fanlari doktori, professor;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b.;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent.;

Jabborova Charos Aminovna - iqtisodiyot fanlari bo'yicha falsafa doktori (PhD).

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent;

Nosirxodjayeva Gulnora Abdulkaxxarovna – falsafa fanlari nomzodi, dotsent;

Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent;

Qodirova Muqaddas Tog'ayevna - filologiya fanlari nomzodi, dotsent.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b.,;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

Taylanova Shoxida Zayniyevna – pedagogika fanlari

doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD);

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD).

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

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MUNDARIJA

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LINGUOCULTUROLOGICAL APPROACH TO THE STUDY OF EMPATHIC COMMUNICATION

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Abstract. This article examines the linguoculturological approach to the study of empathic communication as an essential component of interpersonal interaction. Empathic communication is analyzed in the context of the interrelation between language, culture, and cognition, as well as a means of expressing national-cultural values and communicative norms. Particular attention is paid to verbal and non-verbal means of expressing empathy, their cultural determination, and their pragmatic functions in the process of communication. It is argued that linguoculturological analysis makes it possible to identify both universal and culture-specific features of empathic communication and to determine the role of empathy in ensuring effective interaction in a multicultural environment.

Keywords: empathic communication, linguoculturology, language and culture, communicative behavior, intercultural communication, pragmatics, national-cultural specificity, values.

EMPATIK KOMMUNIKATSIYANI O'RGANISHGA LINGVOKULTUROLOGIK YONDASHUV

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mustaqil tadqiqotchi

O'zbekiston davlat jahon tillari universiteti

Annotatsiya. Mazkur maqolada empatik kommunikatsiyani o'rganishda lingvokulturologik yondashuvning nazariy va amaliy jihatlari tahlil qilinadi. Empatik muloqot til, madaniyat va tafakkur o'rtasidagi uzviy bog'liqlik asosida, milliy-madaniy qadriyatlar hamda kommunikativ me'yorlarning ifodasi sifatida talqin etiladi. Tadqiqotda empatiyaning verbal va noverbal ifoda vositalari, ularning madaniy shartlanganligi hamda muloqot jarayonidagi pragmatik funksiyalari yoritiladi. Lingvokulturologik tahlil empatik kommunikatsiyaning universal va milliy xususiyatlarini aniqlash, shuningdek, ko'p madaniyatli muhitda samarali muloqotni ta'minlashdagi o'rnini belgilash imkonini berishi asoslab beriladi.

Kalit so'zlar: empatik kommunikatsiya, lingvokulturologiya, til va madaniyat, kommunikativ xulq, madaniyatlararo muloqot, pragmatika, milliy-madaniy xususiyat, qadriyatlar.

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Introduction. In contemporary linguistics, the anthropocentric paradigm has significantly expanded the scope of language studies by placing the human factor at the center of research. Within this framework, communication is no longer viewed merely as a process of information exchange but as a complex interaction shaped by cultural values, cognitive mechanisms, and social norms. One of the essential components of effective interpersonal communication is empathy, which ensures mutual understanding, emotional resonance, and the establishment of cooperative relationships between communicants. Therefore, the study of

empathic communication from a linguoculturological perspective becomes particularly relevant in the context of globalization and increasing intercultural contacts.

The linguoculturological approach allows language to be analyzed as a reflection of national mentality, cultural codes, and value systems. In this regard, empathic communication is interpreted not only as a psychological or pragmatic phenomenon but also as a culturally determined communicative behavior that is realized through specific linguistic and paralinguistic means. Expressions of sympathy, support, politeness strategies, evaluative units, and discourse markers serve as indicators of culturally shaped models of empathy. Their usage varies depending on the communicative situation, social status of the interlocutors, and national-cultural traditions.

Literature review. In modern intercultural communication, the ability to express and interpret empathy adequately is considered a key factor in achieving communicative effectiveness and preventing misunderstandings. Differences in cultural norms and communicative styles often influence the ways empathy is verbalized and perceived. Consequently, a linguoculturological analysis of empathic communication makes it possible to identify both universal features and culture-specific patterns that characterize different linguistic communities.

The relevance of this study is determined by the growing interest in the interaction between language, culture, and personality, as well as by the need to develop communicative competence in multilingual and multicultural environments. Despite the increasing number of studies devoted to empathy in psychology and pragmatics, its linguoculturological aspect remains insufficiently explored, especially in the context of comparative and discourse-based research.

Thus, the linguoculturological approach to empathic communication contributes to a deeper understanding of the relationship between language and culture, highlights the role of empathy as a value-oriented communicative category, and opens new perspectives for research in intercultural pragmatics and cognitive linguistics.

The study of empathic communication at the intersection of language and culture has been shaped by several influential theoretical traditions, including linguistic anthropology, pragmatics, intercultural communication, and cognitive linguistics. Scholars widely agree that empathy is not only a psychological capacity but also a culturally mediated communicative phenomenon that is verbalized through language-specific and discourse-specific means.

As M. Bakhtin emphasizes, “understanding another’s utterance means orienting oneself toward it within a particular value-laden context” — thus highlighting that any act of communication is dialogic and culturally conditioned. This idea is particularly relevant for empathic communication, where the speaker must interpret not only the semantic content but also the emotional and cultural background of the interlocutor’s speech. In this sense, empathy becomes a form of dialogic responsiveness embedded in a specific linguocultural environment[1].

A similar position is expressed in the works of E. Sapir, who notes that “language is a guide to social reality.”[2] From this perspective, empathic expressions cannot be considered universal in their form, since each linguistic community develops its own culturally marked ways of expressing support, solidarity, and emotional involvement. B. Whorf’s linguistic relativity hypothesis further supports this view by suggesting that culturally shaped linguistic

structures influence how emotional states and interpersonal relations are conceptualized and communicated[3].

In the field of intercultural communication, A. Wierzbicka argues that emotional and empathic meanings are encoded in language through “culturally specific semantic scripts.” [4] According to her, speech acts expressing sympathy, compassion, or encouragement differ significantly across cultures because they are based on different value systems and communicative norms. For example, what is considered an appropriate verbal expression of empathy in one culture may be perceived as excessive emotionality or, conversely, as insufficient involvement in another.

From a pragmatic perspective, G. Leech [5] stresses that empathy is closely related to the politeness principle and interpersonal rhetoric. He writes that “communication is regulated by the need to maintain social harmony,” and empathic utterances function as strategies that reduce communicative distance and strengthen solidarity between interlocutors. Similarly, P. Brown and S. Levinson’s theory of politeness demonstrates that expressions of empathy serve as positive politeness strategies aimed at supporting the addressee’s “face” and creating an atmosphere of mutual understanding[6].

The cognitive dimension of empathic communication is reflected in the works of G. Lakoff and M. Johnson, who claim that human experience, including emotional experience, is structured through conceptual metaphors. Empathy, in this context, is verbalized through metaphorical models such as *sharing feelings*, *being close*, or *putting oneself in another’s place*, which are culturally conditioned and linguistically realized in different ways. This confirms that empathic communication is not only a pragmatic act but also a conceptual and cognitive process[7].

Within linguoculturology, V. V. Vorobyov defines language as “a repository of cultural values and communicative behavior patterns.” This allows empathic communication to be interpreted as a culturally significant discourse practice that reflects national models of interpersonal relations[8]. V. A. Maslova also notes that “linguoculturology studies the interaction of language, culture, and personality,” [9]which is especially important for analyzing how empathy is expressed through evaluative vocabulary, phraseological units, discourse markers, and speech etiquette formulas.

In modern discourse studies, T. van Dijk considers empathy to be a component of communicative competence and a mechanism for constructing social interaction. He argues that successful communication requires not only linguistic knowledge but also “the ability to understand the mental and emotional states of others,” which is realized through culturally determined discourse strategies[10]. This idea correlates with D. Hymes’s concept of communicative competence, where the sociocultural appropriateness of speech behavior plays a decisive role[11].

Research in intercultural pragmatics (J. House, H. Spencer-Oatey) shows that empathic communication is a key factor in achieving mutual understanding in multicultural contexts. As Spencer-Oatey points out, “rapport management involves the expression of empathy, respect, and involvement in culturally appropriate ways.” Therefore, the failure to recognize linguocultural norms of empathy often leads to pragmatic misunderstandings[12-13].

Thus, the analysis of scholarly approaches demonstrates that empathic communication is a multidimensional phenomenon that integrates linguistic, cultural, cognitive, and pragmatic

components. It is realized through culturally marked verbal and non-verbal means and functions as an indicator of communicative competence and value-oriented interaction. The linguoculturological perspective makes it possible to identify both universal mechanisms of empathy and their national-cultural specificity, thereby expanding the theoretical and methodological foundations of modern linguistic research.

Results and discussion. The linguoculturological approach to the study of empathic communication makes it possible to reveal its multidimensional nature as a phenomenon located at the intersection of language, culture, cognition, and social interaction. The analysis has shown that empathy in communication is not limited to a psychological reaction or an individual emotional state; rather, it is a culturally conditioned communicative category that is verbalized through specific linguistic means and discourse strategies. These means reflect national systems of values, culturally accepted norms of interpersonal behavior, and historically shaped models of interaction.

Theoretical interpretations proposed by representatives of pragmatics, cognitive linguistics, intercultural communication, and linguoculturology confirm that empathic communication performs several important functions. It ensures mutual understanding between interlocutors, reduces social and emotional distance, supports the addressee's positive face, and contributes to the creation of a cooperative communicative environment. At the same time, the forms and intensity of empathic expression are determined by linguocultural traditions, which explains the existence of both universal and culture-specific patterns in empathic discourse.

From a linguoculturological perspective, empathic communication can be regarded as an indicator of communicative competence and as a mechanism for transmitting cultural meanings. The use of evaluative vocabulary, phraseological units, discourse markers, speech etiquette formulas, and metaphorical models demonstrates that empathy is embedded in the semantic and pragmatic structure of language. This confirms the thesis that language not only reflects emotional experience but also shapes culturally acceptable ways of expressing and interpreting it.

The analysis of empathic communication from a linguoculturological perspective demonstrates that empathy is linguistically realized through a system of culturally marked lexical, phraseological, grammatical, and discourse means. These units function not only as tools for expressing emotional involvement but also as indicators of nationally specific communicative behavior. In this regard, empathic communication should be interpreted as a value-oriented discursive practice in which language reflects culturally accepted models of interpersonal relations.

The study shows that one of the most productive ways of verbalizing empathy is the use of evaluative and emotive vocabulary. Such units perform an important pragmatic function: they signal emotional support, solidarity, and understanding. However, their semantic intensity and frequency vary across cultures. In high-context cultures, empathic meanings are often conveyed implicitly through indirect speech acts, modal constructions, and contextual cues, whereas in low-context cultures empathy tends to be expressed more explicitly through direct verbal formulas. This confirms the idea that empathic communication is regulated by culturally determined norms of emotional expression.

Phraseological units and speech etiquette formulas also play a significant role in the expression of empathy. They represent culturally fixed models of emotional response and function as ready-made communicative patterns. Their stability ensures communicative efficiency, while their cultural specificity reflects national value systems. For example, formulas expressing sympathy, encouragement, or emotional support are closely connected with traditional concepts of politeness, respect, and social distance.

From a pragmatic point of view, empathic communication is closely related to positive politeness strategies aimed at maintaining interpersonal harmony. The use of inclusive pronouns, mitigation devices, intensifiers, and supportive feedback signals reduces communicative distance and creates an atmosphere of trust. At the discourse level, empathy is manifested through active listening strategies, responsive remarks, and the speaker's orientation toward the emotional state of the interlocutor. These features confirm that empathy is not a separate speech act but a complex communicative process that unfolds within interaction.

The cognitive analysis of empathic expressions reveals that metaphorical models play an important role in conceptualizing emotional experience. Empathy is often verbalized through spatial, tactile, and experiential metaphors such as *closeness*, *warmth*, *sharing a burden*, or *seeing from another's perspective*. These metaphors are universal in their conceptual basis but culturally specific in their linguistic realization. This indicates that empathic communication is grounded in shared human experience while being shaped by national-cultural patterns of conceptualization.

The comparative interpretation of theoretical sources also allows us to conclude that empathic communication is an essential component of communicative competence. Its successful realization requires not only linguistic knowledge but also sociocultural awareness and the ability to interpret the emotional and pragmatic intentions of the interlocutor. In intercultural interaction, insufficient knowledge of linguocultural norms of empathy may lead to pragmatic failure, communicative tension, or misinterpretation of the speaker's intentions.

At the same time, the analysis confirms that empathic communication performs an important social function. It contributes to the formation of a cooperative communicative environment, strengthens interpersonal relations, and facilitates the transmission of cultural values. In educational and professional discourse, empathy serves as a tool for establishing effective interaction, developing emotional intelligence, and fostering intercultural understanding.

Conclusion. Thus, the results of the study indicate that empathic communication is a multidimensional linguocultural phenomenon characterized by the integration of semantic, pragmatic, cognitive, and cultural components. Its realization depends on the interaction between language structure, communicative norms, and cultural value systems. The discussion of these findings highlights the necessity of further comparative and discourse-based research aimed at identifying national models of empathic communication and their role in the development of intercultural communicative competence.

The study also highlights the importance of empathic communication in the context of globalization and intercultural dialogue. In multicultural communicative space, the ability to adequately express and interpret empathy becomes a key factor in preventing pragmatic failures and achieving effective interaction. Therefore, the development of empathic

communicative competence should be considered one of the priority tasks of modern linguodidactics and intercultural communication studies.

In general, the linguoculturological analysis of empathic communication expands the understanding of the relationship between language, culture, and personality, and demonstrates that empathy functions as a value-oriented communicative universal with culturally specific forms of realization. This opens new prospects for further research in the fields of discourse analysis, intercultural pragmatics, cognitive linguistics, and comparative linguoculturology, particularly in the study of national models of empathic behavior and their linguistic representation.

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