



THE DEVELOPMENT OF LINGUOCULTUROLOGICAL RESEARCH IN UZBEK LINGUISTICS

Askarova Manzura Bakhtiyor kizi

PhD, Namangan state university Uzbekistan

asqarovam53@gmail.com

Resume:

This article discusses the emergence and development of linguoculturology as a scientific field. It examines the interrelation of language, culture, and human cognition, focusing on how national mentality and cultural values are expressed through language. Key research trends in global and Uzbek linguistics are analyzed, with particular attention given to the lack of linguoculturological studies on historical-literary texts and the potential research directions in this area.

Key words: linguoculturology, language and culture, anthropocentrism, national mentality, Uzbek linguistics, historical texts.

By the end of the 20th century, the field of linguistics began to adopt the hypothesis that “language is not only connected to culture, but actually grows out of it and serves as its means of expression.”¹ The issue of the interrelation between language, culture, and ethnicity is not a new one. As early as the beginning of the 19th century, German scholars—the Grimm brothers—attempted to develop ideas regarding this “triad.” In the 1860s–70s, Russian linguists such as F.I. Buslayev, A.N. Afanasyev, A.A. Potebnya, and others presented their theoretical views in their works, reflecting similar ideas.² During this period, language was recognized as not only a means for the creation, development, and preservation of culture (in the form of texts) but also as an integral component of culture. It is through language that both the material and spiritual products of culture are created. Based on this idea, a new, specialized

¹ Xamraxonova S.J. Dunyoning lingvomadaniy manzarasi va uning tilda aks etilishi // ACADEMIC RESEARCH IN EDUCATIONAL SCIENCES. VOLUME 1 | ISSUE 3 | 2020. ISSN: 2181-1385

² Маслова В.А. Лингвокультурология. Учебное пособие. 4-е изд. – Москва: Академия, 2010. 208 с. – С. 9.



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branch of science—linguoculturology—emerged in the 1990s as a field within linguistics. Linguoculturology is the product of the anthropocentric paradigm in linguistics and has continued to develop over recent decades. By the beginning of the 21st century, linguoculturology had become one of the leading directions in global linguistics. It studies the national culture reflected and embedded in language and discourse. Primarily, it explores specific elements of a culture such as myths, legends, customs, traditions, rituals, and symbols. In global linguistics, the foundations of linguoculturology trace back to Wilhelm Fon Humboldt³. He emphasized that a nation's spirit, identity, and worldview are reflected in its language. The idea of understanding language as a direct manifestation of culture was further developed by American relativists such as F. Boas, E. Sapir, and B. Whorf. According to them, “language possesses an absolute and all-encompassing power. It sets the norms of thinking and behavior, guides the formation of logical categories and holistic concepts, penetrates all aspects of a person's social and individual life, defines the forms of human culture, and accompanies a person at every step.”

The term “linguoculturology” emerged in connection with the research conducted under the leadership of V.N. Telia at the Moscow phraseological school, with contributions from scholars such as Y.S. Stepanov, A.D. Arutyunov, V.V. Vorobyov, V. Shakleina, and V.A. Maslova. Linguoculturology is the product of interdisciplinary integration, arising at the intersection of two fields—linguistics and cultural studies—which ontologically belong to different groups. Linguoculturology operates on the basis of three components: human, language, and culture. Without the human factor, neither language nor culture would exist. This is because language and culture function through humans; they are the product of cognitive activity that manifests in reality through human agency. Unlike other beings, only humans possess the ability to express their thoughts through language and convey them to others—this communicative capacity is uniquely human. Moreover, using culture as a medium for communication and presenting one's identity in a dignified manner is a privilege granted solely to humans. These factors together serve as the foundation,

³ Гумбольдт В. фон. Избранные труды по языкознанию: Пер. с нем. – М.: Прогресс, 1984. – 398 с



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driving force, and impetus for the emergence, development, and progress of linguoculturology.

Among the earliest works in this field is the Large Phraseological Dictionary of the Russian Language, created under the leadership of Veronika Telia by M.L. Kovshova, V.V. Krasnykh, I.V. Zikova, D.B. Gudkov, I.V. Zakharenko, and S.V. Kabakova. This dictionary has no equivalent in global lexicography. The phraseological units included in the dictionary are for the first time described through linguocultural features such as symbols, standards, stereotypes, and others. These are presented in relation to natural language and in interconnection, reflecting the distinctive features of Russian mentality and elements of Russian culture, which grants the work special significance.

To date, more than 4,457 linguoculturological studies have been published in the leading scientific centers and universities around the world. Of these, 1,514 are dedicated to the linguoculturological study of specific literary works, and 10 focus on the analysis of historical and historical-fiction texts. This highlights the necessity for a more in-depth investigation of concepts related to linguoculturology. In Uzbek linguistics, linguocultural research is steadily increasing year by year. The initial scholarly approach to the relationship between language and culture is evident in the work "Language and Culture" by M. Mirtojiyev and N. Mahmudov. In his article "Language Policy and the Language of Politics," Nizomiddin Mahmudov continues to explore this topic consistently, emphasizing the significance of state policy in the development of language, and highlighting the emergence of a new direction known as "political linguistics." In his monograph titled "Language," the author presents facts asserting that language is a part of human culture and spirituality, and that representatives of different nations use different brain centers in the process of receiving information. This, he argues, forms one of the foundational bases of current anthropocentric research. He also notes that learning foreign languages leads to a new worldview, but warns that this should not result in a condescending attitude toward one's native language. While describing the Uzbek language as an immortal monument, the scholar points out that family upbringing, speech development, and samples of oral folk art are inexhaustible sources of language. In his work "The Golden Chest of Our Language," the author states: "The uniqueness of the mode of



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thinking realized through language is a specific way of perceiving and understanding reality.”

In other articles included in the treatise “The Mystery of Language Research,” the relationships between language – society – politics – personality – perception – norm – and nationality are widely and thoroughly covered. Similarly, in the monograph “Anthropocentric Research of Text” by scholar D. Khudoyberganova, the cognitive-semantic, psycholinguistic, and linguocultural features of texts in the Uzbek language are studied. The chapter titled “Linguocultural Features of Texts in Uzbek” focuses specifically on linguocultural issues. The “Short Explanatory Dictionary of Linguocultural Terms” compiled by Durдона Khudoyberganova serves as a theoretical foundation for terminology in Uzbek linguoculturology. The book “Study of Concepts Related to Linguoculturology” by Z. Kholmonova, O. Saidrahimova, and O. Nurullaeva examines general concepts of the field, provides an overview of related research, and analyzes realities, non-equivalent units, and their expressions through proverbs and phraseological units, including a comparative study of lacunae between Uzbek and English. One of the issues highlighted in this book is the interpretation of Alisher Navoi as an early researcher of linguocultural concepts. In the second chapter, the author presents examples proving that Alisher Navoi conducted certain sociolinguistic and linguocultural observations while comparing differences between languages.

In Z. Teshaboyeva's research titled “Phraseological Units in English Translations of the “Baburname” and Their National-Cultural Characteristics,” phraseological units in English translations of the “Baburname” are analyzed through semantic, componential, and cognitive-conceptual lenses. The study compares similarities and differences in the translation of proverbs, idioms, and sayings in the “Baburname,” conducting semantic, componential, and cognitive-conceptual comparative analyses of the English versions. It classifies the concepts of phraseological units, proves that adequate transmission of national-cultural meaning is not always achieved in the translations, reveals the dominance of quantitative use of phraseological units in the translations, and provides statistical findings. Furthermore, the study examines the differences in rendering national-cultural concepts in the translations, highlighting



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the challenges of conveying these features based on specific examples and comparative analysis.

As a continuation of the aforementioned works, from 2015 to the present day, numerous PhD and DSc dissertations devoted to the issue of linguoculturology have been successfully defended in Uzbek linguistics. Among them are: Kdirbayeva G. "Linguocultural and cognitive features of the concept sphere units 'MAN'-'ADAM' (on the example of English and Karakalpak languages, 2017), Tosheva D. "Linguocultural features of proverbs with zoonym components" (2017), Sultonova Sh. "Linguocultural characteristics of the category of time in sacred texts" (2018), Rustamova D. "The linguocultural aspect of the sememe of lexemes with national-cultural characteristics" (2018), Mo'minov A. "Linguocultural features of consonant-expressing language units in French, Uzbek and Russian" (2018), Rahmatullayeva Sh. "Linguocultural and sociopragmatic characteristics of manner-of-action forms (based on Uzbek language materials)," Qalandarov Sh. "Euphemization of folk proverbs in the Uzbek linguocultural environment" (2019), Nasrullayeva G. "Linguistic, cognitive and linguocultural aspects of anthropocentric metaphor" (2019), Kadirova B. "Linguocultural features of quality-expressing lexemes" (2019), Fayzullayev O. "Rendering of linguoculturemes in Uzbek folklore into English (based on children's folklore and fairy tales, 2019)," Usmanov F. "Linguocultural study of similes in the Uzbek language" (2020), Yusupov O. "Functional-semantic and linguocultural study of lexical doublets in English and Uzbek" (2020), Ashurov D. "Linguocultural features of the epic Alpomish" (2021), Sheraliyeva Sh. "Linguocultural aspects of religious phraseological units in English and Uzbek" (2023), Yusupova S. "Linguocultural study of the category of respect" (2024), among others. The first chapter of researcher Yusupova S.'s dissertation titled "Linguocultural study of the category of respect" (2024) is named "The category of respect in linguistics and its linguocultural foundations." This chapter focuses on the expression, interpretation, and study of respect through language units, and explores the paradigm of sociolinguistic and linguocultural concepts comprising the category of respect.



Most of these studies are aimed at comparing two languages, identifying linguocultural features in translations, and analyzing similes and metaphors from a linguocultural perspective.

In Uzbek linguistics, more than 20 studies have also been conducted on the linguistic, comparative, literary, and textual analysis of historical works. However, both in world linguistics and in Uzbek linguistics, the linguocultural analysis of historical-literary texts remains one of the relatively underdeveloped areas of research. This is because national identity is reflected in history, and the essence of a nation can be understood through its history.

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