



MODERN LINGUOCULTUROLOGICAL APPROACHES TO THE STUDY OF PHRASEOLOGICAL UNITS

Kubaeva Nafisa Alisher qizi,
researcher of Samarkand State institute of foreign languages, Uzbekistan
nafisaxon77777@gmail.com

Abstract

In recent years, phraseological units have become a focal point in interdisciplinary linguistic studies due to their role in reflecting national worldviews, cultural values, and historical memory. The field of linguoculturology—situated at the intersection of language and culture—offers rich, modern approaches to understanding how idiomatic expressions function not only as language tools but also as cultural texts. This article examines contemporary linguoculturological methodologies in the study of phraseological units, highlighting their role in conceptualizing cultural codes, national identity, and cognitive models of different linguistic communities.

Keywords: phraseological units, linguoculturology, cultural code, national mentality, conceptual worldview, idioms, cognitive linguistics, ethnolinguistics, functional equivalence, intercultural communication.

Introduction

Phraseological units, often termed idioms, set expressions, or stable word combinations, have long been regarded as key components of the lexicon that contribute expressiveness, emotionality, and stylistic variety to speech. However, modern linguistics—particularly through the lens of linguoculturology—views them as more than just decorative elements of language. They are seen as repositories of cultural knowledge, reflections of historical experience, and markers of national identity. Given this dual linguistic and cultural nature, the study of phraseological units now involves multidimensional approaches, combining traditional linguistic methods with ethnolinguistic, cognitive, and cultural analyses.



International Conference on Educational Discoveries and Humanities

Hosted online from Moscow, Russia

Website: econfseries.com

16th August, 2025

The Linguoculturological Foundation of Phraseological Research

Linguoculturology as a field emerged to explore how language functions as a medium through which culture is transmitted, preserved, and reconstructed. Phraseological units are among the most culture-bound elements of language, as they encapsulate collective knowledge, beliefs, taboos, traditions, and national mentalities [1].

According to Begimxon Isoyeva (2023), phraseological units must be studied not only from the perspective of their semantic and syntactic properties but also as cultural phenomena. For instance, in Uzbek culture, idioms such as **"ko'ngli tog'dek"** (a heart like a mountain) express not just emotional strength but embody broader cultural ideals such as dignity and resilience. These expressions have deep roots in the socio-cultural consciousness of the Uzbek people and convey collective perceptions of behavior, morality, and social interaction [2].

In linguoculturological analysis, phraseological units are seen as **"cultural signs"** or **"mini-texts"** which embody encoded information about a particular community's worldview. They serve as cultural markers through which researchers can trace values like honor, family loyalty, wisdom, or humility.

Modern Methodologies in Phraseological Studies

Modern linguoculturological approaches apply several interdisciplinary methodologies to phraseological analysis. These include:

1. **Conceptual analysis** – This involves identifying the key cultural concepts represented in phraseological units and understanding how they shape the worldview of speakers. For example, the concept of **"bread"** in Uzbek and many other cultures symbolizes not only food but also life, sustenance, and hospitality, as seen in expressions like **"nonning hurmati bor"** (bread has sacred value) [3].
2. **Comparative and contrastive studies** – Comparing idioms across languages uncovers both universal and culturally specific imagery. For example, while many cultures use metaphors related to animals or nature, the particular associations vary: an English speaker might say **"busy as a bee"**, while in Uzbek, **"ariqning suvidek"** (like water in a canal) may be used to describe smoothness or ease. Such comparisons help linguists and translators navigate the cultural underpinnings of idiomatic meaning [4].



International Conference on Educational Discoveries and Humanities

Hosted online from Moscow, Russia

Website: econfseries.com

16th August, 2025

3. **Cognitive-linguistic approach** – This method focuses on how phraseological units reflect mental models and metaphorical thinking. Idioms often reveal how abstract ideas (e.g., time, fate, emotion) are understood through concrete imagery (e.g., journey, weather, physical state).

4. **Ethnolinguistic profiling** – This approach identifies how phraseological expressions are embedded in the customs, daily life, and historical narratives of a culture. In Uzbek phraseology, many expressions stem from agrarian life, such as "**yerga qarab yurmoq**" (walk with humility, literally "look to the ground"), symbolizing modesty [5].

Cultural Codes and National Mentality in Phraseology

Every culture encodes its worldview in language, and phraseological units act as condensed cultural codes. These codes contain meanings that are often opaque to outsiders but carry profound significance within the community. For instance, in Uzbek culture, the idiom "**ota-onaning duosi bilan**" (with parents' blessing) encapsulates the cultural importance of familial respect and spiritual support, which has no direct equivalent in Western idioms but reflects a deeply rooted moral value [6].

From a linguoculturological standpoint, these idioms are not merely expressions—they are **instruments of cultural transmission**, reinforcing social norms and expectations. In educational, political, and literary discourse, such expressions are frequently used to maintain cultural continuity and identity.

Moreover, as pointed out in the Slib.uz article (2024), phraseological units are often linked to **emotionally loaded situations**, which makes them powerful tools for interpersonal communication. They help speakers express empathy, criticism, irony, and affection—elements that are often tied to the emotional and psychological traits of a nation [7].

Linguoculturological Challenges in Translation and Interpretation

One of the most significant challenges in working with phraseological units lies in their translation and cross-cultural interpretation. Phraseological expressions are deeply rooted in a particular culture's worldview, traditions, and symbolic systems. As a result, many idioms do not have direct equivalents in other languages, making their accurate translation both a linguistic and cultural task.



International Conference on Educational Discoveries and Humanities

Hosted online from Moscow, Russia

Website: econfseries.com

16th August, 2025

Unlike ordinary lexical items, phraseological units often possess **figurative meanings** that cannot be derived from the literal meanings of their individual components. For instance, the Uzbek idiom “**boshiga yetmoq**” (literally: "to reach someone's head") implies causing someone's downfall or harm. Translating such an expression literally would likely confuse non-native speakers or convey unintended meanings [8].

From a linguoculturological standpoint, the main challenge in translation is preserving the **semantic content**, **emotional coloring**, and **cultural connotation** of the original idiom. A simple word-for-word translation may strip the expression of its cultural depth or distort its communicative function. For this reason, translators must go beyond the surface form of language and consider **functional equivalents**, culturally adapted metaphors, or even reformulated expressions that carry a similar impact in the target language [9].

Phraseological units are indispensable components of language that reflect the cultural, emotional, and cognitive landscape of a speech community. Through modern linguoculturological approaches, researchers can decode these idioms not only as linguistic expressions but also as vessels of collective memory, social values, and national character [10].

The integration of conceptual, cognitive, comparative, and ethnolinguistic methods allows for a richer, multidimensional understanding of phraseology. In turn, this deepens our insight into the interdependence of language and culture and enhances intercultural communication.

As linguistic diversity and cultural exchange expand in the globalized world, the linguoculturological study of phraseological units remains essential—not only for academic exploration but also for fostering mutual respect, understanding, and meaningful dialogue among nations.

References:

1. Isoeva, B.A. (2023). Lingvokulturologik yondashuvlar asosida frazeologik birliklarni o‘rganish. Oriens Scientific Conference.
2. Abdullayeva, Z. (2024). Frazeologik birliklarning lingvokulturologik jihatlari. Slib.uz.



International Conference on Educational Discoveries and Humanities

Hosted online from Moscow, Russia

Website: econfseries.com

16th August, 2025

3. Hasanboyeva, N. (2023). Phraseological Units as an Object of Linguocultural Study. Interdisciplinary USA Conference.
4. Kunin, A.V. (1996). English-Russian Phraseological Dictionary. Moscow: Russian Language.
5. Komleva, N.V. (2010). Linguoculturology: Theory and Practice. Moscow: Flinta.
6. Wierzbicka, A. (1997). Understanding Cultures through Their Key Words. Oxford University Press.
7. Crystal, D. (2003). The Cambridge Encyclopedia of the English Language. Cambridge University Press.
8. Karasik, V.I. (2004). Language Circle: Personality, Concepts, Culture. Volgograd: Peremena.
9. Shomansurova, D. (2022). Til va madaniyat uyg'unligida frazeologizmlarning o'rni. Uzbek Language Studies.
10. Mieder, W. (2004). Proverbs: A Handbook. Greenwood Publishing Group.