

Article

The Role of Linguocultural Research in Uzbek Linguistics

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Abstract: Linguocultural studies bridge linguistic patterns with cultural meaning to analyze specific units within language communication systems. This investigation studies the development and essential concepts of linguocultural Uzbek studies together with their research methodologies. Global linguistics has intensively studied linguistic and cultural interactions yet the development of Uzbek linguocultural studies continues to remain underdevelopment. This research evaluates previous studies to demonstrate why the anthropocentric approach defines the fundamental paradigm of Uzbek linguistic culture. Research follows an analytical approach together with comparative method to analyze linguistic and cultural structures and steep etiquette as well as national conceptual frameworks. Research on linguistic and cultural studies in Uzbek linguistics shows progressive development because several scholars contribute to national-cultural stereotype definitions along with studies about phraseological units and the worldwide linguistic setting. Linguocultural studies serve an essential role in protecting Uzbek cultural identity because they analyze this heritage through linguistic research. The research provides vital knowledge about Uzbek linguistic culture and its historical development process to the larger linguistics discipline. The research results indicate a requirement to conduct additional studies about cultural semantics while considering integration of linguocultural studies in education systems.

Keywords: Linguocultural Studies, Uzbek Linguistics, Language and Culture, Speech Etiquette, National Conceptual System, Linguistic Landscape

1. Introduction

Multiple academic disciplines investigate how language relates to culture as a multifaceted academic concept. Linguoculturology serves as a modern field of research that focuses on interpretations of cultural semantics through linguistic signs and seeks identification of language units which are culturally significant [1]. This discipline brings together linguistic research with both anthropological and psychological as well as philosophical concepts to study how language interacts with culture and society [2]. Through linguistic signs and codes cultural memory performs an essential function in this process so language serves as the transmission and storage system for cultural data [3]. The assessment of code cultures reveals essential information about societal values at universal and national and cultural levels. Educators increasingly recognize that linguocultural information represents an important element of communicative competence which should find its place in modern educational curricula [4]. This multifaceted approach to language and culture studies contributes to a deeper understanding of human communication and cultural representation within the anthropocentric paradigm of linguistics [5]. Therefore, these fields are considered close to linguistic and cultural studies. The primary objective of linguocultural science is to identify linguistic units that embody the national-cultural mentality of language speakers, cultural archetypes linked to ancient human imaginations, national socio-cultural stereotypes

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prevalent in verbal communication, fundamental linguistic and cultural units such as symbols, mythologemes, standards, metaphors, paremiological units, lacunae, stereotypes, precedent units, the study of speech etiquette, and the linguistic landscape of the world, as well as the principal concepts for describing the intricate conceptsphere.

Literature Review

Linguistic analysis is actively used in the study of language reflection of the level of social life. For example, in the Uzbek nation, having a large house, having many children, and attending weddings are an integral part of nationality, while in the representatives of the German nation, not much attention is paid to this situation. Concepts about social life and situations change their essence over the years and over time [6]. The cognitive approach to linguistics (semantics) primarily focuses on the utilization of certain forms of structural information inside the human mind.

During the 20th century, the methodology of creative texts emerged as a crucial concern within the field of linguistics. Initially, the artistic text was analyzed based on stylistic characteristics; subsequently, the linguopoetic, linguocultural, and linguoconceptual approaches to the artistic text gained prominence. The dissertation study has led to the advancement of the disciplines of linguopoetics, linguoculturology, linguopragmatics, and linguocognitology within Uzbek linguistics [7], [8].

In the stylistic approach to the literary text, attention was paid to the ideological content of the author's work or the literature created in a certain period, the means of artistic representation, and the writer's style. Also, methods of using national language wealth and writing skills are also studied in the literary work of the creator. However, stylistic style focused more on the skillful application of the writer's skill than existing styles. The researcher of the literary text is as busy looking for figurative devices as he is looking for language units in grammar. This limited the possibility of sufficiently linguistic and poetic research of the artistic text.

Linguist Z.K. Sabitova's textbook "Lingvokulturology" covers the issue of linguoculturology on a wide scale. The book examines linguoculturology as a novel branch of linguistics, encompassing language and culture; it addresses linguo-cultural units, cultural connotation, culture code, linguokulturema, the linguistic landscape of the world, the conceptual landscape of the world, principal ideas of Russian linguistic culture, metaphor, image, standard, symbol, stereotype, the concept of linguo-cultural concepts, the wolf concept in Russian and Kazakh languages, phraseological elements, and issues such as the cultural connotation of paremiological units and anthropocentrism, the relationship between language and culture in the era of globalization are at the center of the author's analysis. In the explanation of the terms related to linguoculturology, the theoretical fundamental views and opinions of linguists such as V.N. Teliya, V.V. Vorobyov, V.A. Maslova, V.V. Krasnih are referred to. It is recognized that the subject of linguistic and cultural studies is language units that serve to convey national and cultural information. Particular attention is paid to the distinguishing aspects of linguo-cultural studies from other areas of linguistics.

The above-mentioned linguists conducted research on the analysis of issues ranging from general problems of linguo-cultural studies to narrow concepts. In particular, V.A. Maslova, "Linguoculturology reflects not only the ancient traditions and customs of the people, examples of oral creativity formed over the centuries, but also the people's life and lifestyle, culture and customs, in general, the mental aspects of a particular people and nation. he stated his views on "researching modern speech phenomena". Until now, a certain part of the work in world linguistics, especially in English and Russian linguistics, consists of dissertations in which the linguocultural concept and the concepts of the linguistic landscape of the world are explained and researched.

One of the rapidly developing and leading directions in contemporary linguistics is comparative linguistic culture, the main goal of which is the language and culture of both

related and neighboring languages. N. Umarova [9], who explained that it consists in studying the relationship between emphasizes that it is necessary to keep in mind the issues of "language - nation (national identity) - culture". This is the central tradition of comparative linguistics, which contains the most important questions and problems of this field of science. N.V. Vorobyova describes the interaction of language and culture as follows: "Language is the most important tool not only for communicating and expressing thoughts, but also for gathering cultural knowledge. Language, which is a complex system of signs, can be a means of information transfer, storage, use. Culture, like language, is a sign (semiotic) system capable of transmitting information, but unlike language, which is incapable of self-regulation, culture, primarily memory, is a complex semiotic system. lib, and its main characteristic is accumulation and striving for absolute universality" [7].

2. Materials and Methods

The methodology for this study adopts a comparative and analytical approach to examine the intersection of language and culture within Uzbek linguistics. This research primarily relies on a detailed review of linguistic units that encapsulate cultural semantics, emphasizing phraseological structures, national conceptual systems, and speech etiquette. Through a combination of linguistic analysis and cultural interpretation, the study identifies key elements that shape the linguocultural identity of Uzbek speakers. The data collection task includes the examination of monographs along with scholarly articles and linguistic dictionaries to document cultural expressions through language. The study places Uzbek linguistic expressions in anthropocentric contexts where researchers evaluate linguistic developments according to Uzbek speaker cultural practices and mental frameworks. This research evaluates language and culture developments throughout history by studying published linguistic scientific literature. The research adopts linguistic text examination techniques combined with linguoculturological methodologies and cognitive linguistic and semiotic methods to construct complete Uzbek linguistic cultural insights. The analysis uses comparison to separate features unique to Uzbek language and culture from common elements between languages. The evaluation covers existing research works to determine past shortcomings and suggest new investigation paths. The research findings receive interpretation through cultural semantics to explain the role language plays in preserving cultural elements along with making cultural changes. The researcher implements this analytical method to gain complete comprehension of language-culture connections in Uzbek linguistics alongside providing organized guidance for future study advancement in the discipline.

3. Results

In Uzbek linguistics, linguistic and cultural studies are important because they are devoted to a number of issues, such as the scientific foundation of linguistic culture and the reflection of culture in the language. In particular, as an example of the first scientific researches dedicated to the field of linguistic culture in Uzbek philology, A. Nurmonov's "Linguocultural direction in the Uzbek language", N. Mahmudov's "Looking for ways of perfect language research", N. Sayidrahimova's "Scientific linguistics some comments on the foundation", articles entitled "Components of Linguistic Culture" and D. Khudoyberganova's "Text monograph on "anthropocentric research", as well as "explanatory dictionary of similes of the Uzbek language" can be cited as an example. In these works, the essence of the science of linguo-cultural science, its specific features, the relationship with other sciences, the study of a number of issues, such as the subject and the object, have been studied.

Specifically, Professor N. Mahmudov's work "In Search of Methods for Optimal Language Research..." Reference [9] Linguoculturalology comprehensively addresses the substance of the anthropocentric paradigm and its associated issues, rendering this work distinctly Uzbek. This serves as the foundation for assessing it as the first book in

linguistics that offers substantial commentary on linguoculturology. The article delineates the causes contributing to the development of linguocultural theory, its principal principles, and the variations in their interpretation [10].

The scientist specifically articulates the following on language and culture, which are the core principles of this discipline: "While language and culture are frequently associated, the issue of 'speech culture' is not accurately reflected in the precision of culture in these two domains." is not shown. Language and culture are typically understood as mechanisms for elucidating one another; specifically, in linguo-culturology, culture is defined not merely as the level of speech culture attained through intellectual, spiritual, or economic endeavors, but rather as the aggregate of accomplishments derived from the production, social, and spiritual-educational activities within human society, exemplified by cultural history and Uzbek culture. Consequently, the challenges associated with speech culture vary, and the focus of linguistic culture as a field of study is entirely distinct. Also, Professor S.Mo'minov, in his doctoral dissertation on the topic "Socio-linguistic features of Uzbek communication behavior", researched the nature of communication characteristic of the Uzbek people from a socio-linguistic point of view, and "The problem of communication behavior" it is absolutely impossible to study without taking into account the national character, specific customs, values and traditions of the people of the nation. Because the behavior of communication is an integral part of the character of the nation, and they are closely related to each other" [11]. At the same time, scientist Mahmudov N., in his article "Similes - a product of figurative thinking" [9], spoke about the importance of studying the linguistic and cultural characteristics of similes in the Uzbek language, stating that they express national figurative thinking. emphasizes. Later, he expresses his thoughts on this in more detail in the "Explanatory Dictionary of Uzbek Language Similes" [5].

In his monograph "Semantics" [8], Professor Sh. Safarov describes his views on linguo-culturalism, in particular, on the concept of linguo-culture [12]. In the chapter of the treatise called "Concept and Meaning", the author deeply analyzes various theories about the concept and expresses his attitude to them. As the linguist noted, any concept belonging to a specific people includes the worldview of the speakers of that language and the idea of the manifestation of national and cultural symbols characteristic of that nation. Also, in the works of linguists such as A. Abduazizov, D. Ashurova, O. Yusupov, and A. Mamatov in Uzbek linguistics, comments on the field of linguistic culture have been described, and according to professor D. Ashurova, "One of the most important tasks of linguistic culture is methodological clarification of conditions, conceptual laws of research and systematization of language units (lingucultures) isolated from the point of view of culture and is the development of classification problems.

4. Discussion

In the doctoral dissertation of professor M. Hakimov on the topic "Pragmatic interpretation of the text in Uzbek language" [8], the theoretical issues related to linguistic pragmatics were studied in a monographic aspect, and the theory of linguistic pragmatics is of great importance in the manifestation of the national identity of the language. : "As an original example of respect for the nation, the status of our language as the state language is given to the world to study the Uzbek language and its national characteristics. the interest of people's aspirations increases the need for the theory of pragmatics and its essence. The reason is that the theory of linguistic pragmatics, that is, the interpretation of events related to the practical use of speech, creates favorable opportunities for understanding the national identity specific to that language" [13].

In the emergence and development of the field of linguistic culture in Uzbek linguistics, the research work "Anthropocentric study of the text" by the linguist scientist D. Khudoyberganova is of particular importance. thoroughly and consistently researched.

Through this research, the scientist justified the importance of studying the linguistic and cultural features of Uzbek texts.

Researcher Y. Odilov [14], in his work on enantiosemic words in the Uzbek language, attaches importance to the national-cultural characteristics of phraseology, and any unit in the language shows national-cultural peculiarities to one degree or another. But there are such language units that are a unique symbol of national and cultural traditions [15]. In this sense, he claims that phraseology is a bubble expression of a nation's mentality, culture, lifestyle and long-term observations.

5. Conclusion

In conclusion, in the last 10 years of the 20th century in Uzbek linguistics, the research field of linguoculturalism (linguistics) appeared. In this new direction, language was considered as a cultural phenomenon, and language and culture were studied based on the principles of the anthropocentric paradigm. Interactions between language and culture, cultural priorities (universal norms and values) were studied using systematic methods in linguistic and cultural studies. We can observe the active use of the term "linguistic landscape of the world" in this approach to the literary text. The linguistic landscape of the world is understood as a dynamic system of common customs and concepts that have formed, molded, stabilized in the mind of a particular language community, and have remained stable for this community.

In Uzbek linguistics, a number of noteworthy dissertation researches in the field of linguo-cultural studies (linguistics) have appeared and created a foundation for the development of work in this field. In Uzbek linguistics, the direction of linguo-cultural studies has a special gradual development path, and many research scientists have been working in this direction until today, and as a result, effective monographic works have been published. In Uzbek linguistics, the role of linguistic and cultural studies is special and important in the study of the national cultural characteristics of the language.

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