

# Lingvocultural Studies Schools And Lingvocultural Research In Uzbek Linguistics

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## Annotation

This article examines the development of linguocultural studies within the framework of the anthropocentric paradigm, emphasizing its application in Uzbek linguistics. The anthropocentric paradigm views language as an open system deeply intertwined with society, culture, and human psychology. While globally recognized disciplines such as sociolinguistics, ethnolinguistics, and cognitive linguistics have extensively explored these interconnections, their implementation in Uzbek linguistics remains underdeveloped.

**Keywords.** anthropocentric paradigm, linguocultural studies, Uzbek linguistics, linguistic identity, national culture, ethnolinguistics, sociolinguistics, cognitive linguistics, pragmatics, cultural concepts

## Аннотация

В данной статье рассматривается развитие лингвокультурологических исследований в рамках антропоцентрической парадигмы, особое внимание уделяется ее применению в узбекской лингвистике. Антропоцентрическая парадигма рассматривает язык как открытую систему, тесно переплетенную с обществом, культурой и человеческой психологией. В то время как всемирно признанные дисциплины, такие как социолингвистика, этнолингвистика и когнитивная лингвистика, широко изучили эти взаимосвязи, их внедрение в узбекскую лингвистику остается недостаточно развитым.

**Ключевые слова.** антропоцентрическая парадигма, лингвокультурология, узбекское языкознание, языковая идентичность, национальная культура, этнолингвистика, социолингвистика, когнитивная лингвистика, прагматика, культурные концепции

## Introduction

Linguocultural studies have emerged as an essential field of research in contemporary linguistics, bridging the gap between language and culture. This interdisciplinary approach draws on theories from sociology, anthropology, psychology, and cultural studies to explore the deep connections between language and the cultural context in which it is used. In the context of Uzbek linguistics, linguocultural studies hold particular significance, as they offer a fresh perspective on understanding the language as a vital component of national identity, cultural heritage, and social dynamics.

The development of this field in Uzbekistan has been influenced by scholars from various linguistic traditions, yet it is still in its early stages. Despite notable progress, Uzbek linguistics has not yet fully explored the intricacies of linguocultural analysis. This article aims to highlight the importance of linguocultural studies within Uzbek linguistics and examine the contributions made by Uzbek scholars in the field. It will also discuss how linguocultural studies can provide a deeper understanding of the Uzbek language and its relationship with national culture, values, and societal identity.

Linguocultural studies has emerged as a vital interdisciplinary field, integrating linguistics, anthropology, sociology, psychology, and cultural studies. This domain explores the relationship between language and culture, examining how language reflects cultural norms, values, and

mentalities. Different schools of linguocultural studies have developed, contributing to a deeper understanding of this relationship and shaping the linguistic landscape globally.

In Uzbek linguistics, linguocultural research has gained attention in recent years, although the field is still in its formative stages. The focus of linguocultural studies in Uzbekistan is on identifying and analyzing the cultural, social, and cognitive elements within the language system, particularly through the study of linguistic concepts, mental representations, and cultural-specific expressions. The development of linguocultural research in Uzbekistan has been greatly influenced by scholars from various linguistic traditions, who have emphasized the importance of understanding language not only as a system of signs but also as a medium that embodies cultural and national identity. Uzbek linguists have begun to explore topics such as the relationship between language and mentality, the role of language in preserving cultural heritage, and the impact of national and regional differences on linguistic expression.

However, despite significant progress, Uzbek linguistics has yet to fully explore the complexities of linguocultural studies. More systematic and in-depth research is needed to address the challenges and opportunities this interdisciplinary approach presents. Linguocultural research in Uzbekistan has the potential to contribute significantly to the global understanding of the relationship between language and culture, shedding light on how language shapes and is shaped by cultural identity.

The anthropocentric paradigm is a collection of ideas, theories, and viewpoints that study language not as a static structure but as an open system based on dynamic communication and interaction. It analyzes language in its inseparable connection with other systems - such as society, humanity, culture, and spirituality—and focuses on understanding human nature through language or vice versa. As T. Mardiyev emphasizes, "Anthropocentrism is not merely a concept or paradigm related to language research; it is an intrinsic phenomenon directly related to the essence of language... In the anthropocentric paradigm, humans are placed at the center, and language is considered the primary component of human personality formation." According to linguistic scholars, the anthropocentric paradigm is recognized as the third paradigm following the comparative-historical and system-structural paradigms" [4, 37].

Cognitive linguistics, sociolinguistics, ethnolinguistics, psycholinguistics, neurolinguistics, pragmatics, and linguocultural studies are the key fields based on the anthropocentric paradigm. One of the leading areas of anthropocentric linguistics is linguocultural studies, which emerged from the collaboration of linguistics, cultural studies, ethnography, and psycholinguistics. This field examines the mutual relationship and influence between language, culture, ethnicity, and national mentality through the principles of the anthropocentric paradigm.

Researchers note that this field emerged in the last quarter of the 20th century, with the term "linguocultural studies" associated with research conducted by the Moscow Phraseological School under the leadership of V. N. Telia. When discussing the emergence of linguocultural studies, almost all researchers emphasize that the roots of this theory trace back to Wilhelm von Humboldt. The views of linguists such as A. A. Potebnya, L. Vaysgerber, H. Glins, H. Halls, U. D. Whitney, D. U. Powell, F. Boas, E. Sapir, B. L. Whorf, G. Brutyan, A. Vejbitskaya, and D. Hymes have played a crucial role in the formation of this field in linguistics.

Currently, linguocultural studies is one of the most developed areas in world linguistics. Despite the extensive research, numerous academic publications, books, and textbooks produced in this field, it remains underexplored in Uzbek linguistics. In Uzbekistan today, researchers have focused significant attention on issues such as the linguistic landscape of the world, linguocultural concepts, precedent units, intertextuality, linguistic consciousness, and the linguocultural features of stable units. In these studies, the interpretation and analysis of all levels of language, especially words and texts, are prioritized. Here, linguistic units are not only studied from the perspective of language laws but also in relation to social, human, cultural, spiritual, and national mentality factors. This has led to the emergence of new ideas, scholarly views, and principles in linguistics.

### **Main Part**

Linguocultural studies emerged as a significant branch of linguistics in the late 20th century, incorporating ideas from different disciplines such as anthropology, sociolinguistics, and cognitive linguistics. The core of linguocultural studies lies in its ability to understand how language reflects

the mental and cultural constructs of a society. In particular, linguistic units, such as concepts, metaphors, and phrases, serve as essential tools for uncovering the cultural frameworks and worldviews of language speakers.

In the context of Uzbek linguistics, research in linguocultural studies has focused on the national characteristics of the Uzbek language, including its unique idiomatic expressions, proverbs, and cultural symbols. Scholars like S. M. Muminov, T. Mardiyev, and Yo. Odilov have highlighted how language, through its structure and use, conveys not only grammatical rules but also the deeper values, traditions, and mentalities embedded within the society. For example, Muminov's work on Uzbek communication behavior addresses the link between national character and language use, emphasizing how linguistic patterns reflect social and cultural norms.

Linguistic pragmatics, as part of the broader framework of linguocultural studies, has been particularly influential in understanding how language functions within specific cultural and social contexts. In his work, M. Kh. Khakimov explored the historical roots of linguistic pragmatics, emphasizing its role in understanding the national specificity of the Uzbek language. Although the term "linguocultural studies" has not always been explicitly used in the research, the integration of cultural aspects into linguistic analysis has been a recurring theme in Uzbek scholarly works.

The application of anthropocentric approaches to Uzbek linguistics is also gaining momentum. Scholars like Sh. Safarov and E. Begmatov have emphasized the importance of understanding language as a product of human culture and mental constructs. These studies suggest that linguistic features are deeply influenced by cultural and societal contexts, and understanding these connections can offer valuable insights into the cognitive processes of language users.

In recent years, instructional and methodological manuals have been developed to help guide further research in this field. Sh. Usmonova's *"Course of Lectures on Linguocultural Studies"* serves as a pioneering work in this regard, providing foundational knowledge on the principles, objectives, and key concepts of linguocultural studies. Such resources are crucial for advancing the study of language and culture in Uzbekistan and beyond.

It is certainly not accurate to say that Uzbek linguistics has not addressed the inseparability of language and culture up to this point. Scholars who laid the foundation of Uzbek linguistics and contributed to its development have discussed this issue in one way or another. However, it is important to emphasize that serious and systematic linguocultural research of language has only recently begun in Uzbek linguistics. In the early years of the 21st century, research in Uzbek linguistics has begun to reflect anthropocentric analytical approaches.

These studies were primarily conducted in the fields of sociolinguistics, cognitive linguistics, linguistic pragmatics, and psycholinguistics. Although these studies do not explicitly mention the anthropocentric paradigm, they are considered the initial works reflecting the principles of this paradigm. Furthermore, these studies contain some reflections on the national character, customs, values, and traditions of the Uzbek language, which can be viewed as early examples of linguocultural theories. For instance, in S. M. Muminov's doctoral dissertation on the "Social Linguistic Features of Uzbek Communication Behavior," the distinctive communication behavior of Uzbeks is analyzed from a social-linguistic perspective. The research discusses the aspects of communication behavior related to national character, as well as its connection with human psychology and physiology, which can be evaluated as an anthropocentric approach to the language system [7].

S. M. Muminov writes: "The problem of communication behavior (CB) cannot be studied without considering national character, specific customs, values, and traditions of the people. Communication behavior is an integral part of national character, and these aspects are closely interconnected." The scholar emphasizes that the interconnection of social sciences, which emerged in the second half of the 20th century, led to the formation of related fields such as sociolinguistics, ethnolinguistics, and psycholinguistics. He suggests the idea of "studying human speech at the intersection of these fields." Professor Sh. Safarov's 2006 monograph *Cognitive Linguistics* became an important step in bringing theoretical concepts into Uzbek linguistics. One of the key aspects of the book is that it highlights the relationship between language and thought, linking them to the concepts of national mentality and culture.

Sh. Safarov also shares the following views: "No one has denied the relationship between language and thought thus far (nor has there been an attempt to do so). However, we should view this relationship as one of 'equal cooperation.' In reality, culture influences both language and thought." In his 2013 monograph *Semantics*, Professor Safarov provides a more comprehensive interpretation of linguocultural theory, particularly regarding the linguocultural concept. This monograph is dedicated to the study of problems in the field of semantics in linguistics. The research focuses on contemporary linguistic analysis methods, discussing theoretical ideas on the mechanisms that create the meaning structure of linguistic units. Theories of generative and cognitive semantics, as well as analytical operations, are presented to Uzbek readers for the first time. This research represents an initial attempt to develop a general theory of meaning phenomena [12].

The monograph is intended for all scholars interested in the essence, nature, and scientific description of the phenomenon of meaning, as well as for those preparing master's and doctoral dissertations on this subject.

In Chapter 8, titled "Concept and Meaning," the author deeply analyzes various perspectives on the concept, offering their own views. The scholar concludes that "the reflection of the worldview of language speakers and other national-cultural traits in the concept's content is inevitable," a conclusion that aligns with the prevailing views in contemporary linguoconceptual studies.

In M. Kh. Khakimov's doctoral dissertation titled "*Pragmatic Interpretation of Texts in Uzbek*", theoretical issues related to linguistic pragmatics in Uzbek linguistics were first examined from a monographic perspective. This study discusses the historical roots of linguistic pragmatics, its general theoretical issues, and its relation to other branches of linguistics. The types of pragmatic meaning involved in the semantic structure of texts were examined using examples from Uzbek texts. Although the term "linguocultural studies" is not explicitly used in the dissertation, it emphasizes the important role of linguistic pragmatics theory in demonstrating the national specificity of the language: "The granting of the status of the state language to our language as a manifestation of respect for the nation increases the interest in studying the national characteristics of the Uzbek language, and the theory of pragmatics, which is related to the practical application of speech, provides valuable opportunities to understand the national uniqueness of that language" [2].

Additionally, Z. I. Salyeva's dissertation focuses on the national and cultural characteristics of sentences in Uzbek and English, particularly those of an ethical and educational nature [9]. R. S. Ibragimova's dissertation explores the ways in which the concept of woman is expressed in Uzbek and French. In recent years, leading linguists have published articles directly related to linguocultural studies, and initial instructional-methodological manuals in this field have been created.

The article by N. Turdiyeva, titled "Peculiarities of Human Inner World Concepts in English Linguoculture," is also distinguished for its valuable insights into the comparative study of Uzbek and English linguocultures. The author emphasizes that "the inner and outer life of a person, material and spiritual life values, relationships between people and their self-perception—these all reflect, in one way or another, in language, thereby shaping the society and individuals who speak a particular language. The linguistic specificity of interpreting the inner world of speakers of a given language serves as a valuable source of information for understanding the 'human factor' and forms a distinct basis for examining the object and subject of self-awareness" [1].

Professor N. Maxmudov's article, "*Similes—A Product of Figurative Thinking*," discusses the relationship between stable similes in the Uzbek language and their impact on language and speech. These similes are described as units reflecting the "national figurative thinking style." This work is significant as it raises the issue of studying the linguocultural features of such figurative units. Maxmudov further elaborates on his ideas in the foreword to the *Explanatory Dictionary of Uzbek Similes*. In his article "*Exploring the Ways of Perfect Linguistic Research...*", the scholar deeply and systematically elaborates on the essence of linguocultural studies and the anthropocentric paradigm, addressing related issues in detail [5].

In the article, Maxmudov provides well-founded reflections on the factors that led to the formation of linguocultural theory, the main concepts involved, and the various interpretations of these

concepts. Specifically, Maxmudov writes about the key concepts of language and culture: "When we speak of language and culture, we often associate it with the issue of 'speech culture,' but this does not accurately reflect the uniqueness of these two forms of culture. In the context of linguoculture, 'culture' does not refer to the level of intellectual, spiritual, or economic development (speech culture), but rather to the collective achievements in the production, social, and spiritual life of society (history of culture, Uzbek culture). Therefore, the study of speech culture is completely distinct from the study of linguoculture" [5].

In his 2013 article, Professor E. Begmatov focused on identifying the characteristics that provide material for the anthropocentric method in "anthroponymic units." According to the scholar, the connection of anthroponyms with human desires and activities, their reflection of human needs and creativity, and the cultural, spiritual, and ethnic views of ancient people expressed in names are all crucial. This connection, as well as the relationship of names to the social, economic, and cultural life of the people, provides a basis for studying them from the perspective of the anthropocentric paradigm [3].

In his article, Professor A. Nurmonov discusses the theories of linguistic relativity and linguistic determinism, while also expressing his views on the relationship between language and culture. The scholar acknowledges the ideas of B. Whorf and E. Sapir, the founders of linguistic relativity, who argued that language and thought are forms of culture. At the same time, he emphasizes that there are commonalities between languages, writing: "In each language, the spirit of the people, national culture, and the distinctive way of perceiving and experiencing the world are reflected. At the same time, there are similarities in how languages create images, and these reflect universal human thought."

According to Professor A. Nurmonov, scholars who study the relationship between language and culture can be divided into three groups. "The first group is associated with V. Humboldt, E. Sapir, and B. Whorf, who believed that language is the determining force in the relationship between language and thought, as well as language and culture." However, the scholar views this perspective as one-sided. He writes, "...one cannot ignore the common features that exist in different languages when perceiving the image that serves as the basis for nomination. This also shows that the conclusion of linguistic relativity, which claims the role of language as paramount in the perception of the world, is one-sided" [8].

In Professor A. Nurmonov's view, in the "second perspective" regarding the relationship between language and culture, this connection is entirely denied. According to him, the "third perspective" synthesizes the two opposing views discussed earlier. He states, "...language and culture are interrelated and, at the same time, different phenomena. The role of language in the relationship between language and culture is significant. Each nation's unique ethnoculture is expressed through its language. However, in objective reality, this ethnoculture exists and finds its expression in language. Therefore, in the relationship between language and culture, the relationship between objective reality, consciousness, and language is essential."

Additionally, the linguist D. Khudoyberganova contributed to this field with her monograph *"The Anthropocentric Study of Texts."* In this work, she explored the linguocultural characteristics of Uzbek texts, focusing on the role of precedent units and linguocultural units in text creation, the content of metaphorical texts, and the role of personification in the creation of texts. Special attention was given to the linguocultural characteristics of texts based on these elements [13].

In his research on enantiosemic words in the Uzbek language, young scholar Yo. Odilov focuses on the national-cultural features of phraseological units, stating: "Certainly, every linguistic unit reflects national-cultural peculiarities to some extent. However, some linguistic units are unique symbols of national-cultural unity. In this sense, phraseological units are a clear manifestation of national mentality, culture, lifestyle, and long-term observations."

It is important to note that in recent years, efforts have been made to create instructional and methodological manuals in the field of linguocultural studies. Sh. Usmonova's book *"Course of Lectures on Linguocultural Studies"* is considered the first instructional work created in this field in Uzbek. The book provides information on the goals and objectives of this field, the subject and object of study, related disciplines, and explains the key concepts of linguocultural studies. It

introduces the main scientific works related to the field. Undoubtedly, such manuals are of great practical significance today.

### Conclusion

In conclusion, the development of linguocultural studies in Uzbek linguistics has opened new avenues for understanding the intricate relationship between language, culture, and society. This interdisciplinary field, deeply rooted in anthropocentrism, provides invaluable insights into how language functions not only as a tool for communication but as a reflection of national identity, cultural values, and societal norms. As demonstrated through various studies and research, linguocultural analysis offers a unique approach to exploring the diverse elements that shape human thought, perception, and behavior within a specific linguistic and cultural context.

The findings in this article emphasize the importance of incorporating linguocultural perspectives into Uzbek linguistics, as this approach helps in uncovering the deep connections between language and culture. By studying language through the lens of culture, it becomes possible to gain a more nuanced understanding of the mental frameworks and worldview of speakers. This not only enriches the study of the Uzbek language but also contributes to the global discourse on linguistics and cultural studies.

Ultimately, expanding the application of linguocultural analysis in Uzbek linguistics will lead to a more holistic understanding of language as a cultural phenomenon. It will also serve as a bridge for intercultural dialogue and promote the preservation and transmission of national and cultural identities. As Uzbek linguistics continues to grow and evolve, embracing the principles of linguocultural studies will undoubtedly be a key factor in advancing the field and enhancing its relevance in the modern academic world.

In conclusion, it can be said that expanding the principles of linguocultural analysis and effectively utilizing them in creating a comprehensive interpretation of our mother tongue is one of the urgent issues of contemporary Uzbek linguistics. Language and culture are unique phenomena with social significance, as they preserve and transmit information across generations, foster intercultural communication, and contribute to its development.

Language serves as both a product of culture and a fundamental condition for the existence of culture, defining its form and ensuring its continuity. For this reason, Uzbek linguistics must be studied based on anthropocentrism, one of the leading paradigms in world linguistics. This approach will not only elevate the development of Uzbek linguistics but also demonstrate the inseparable connection between our language, society, culture, national mentality, and spirituality.

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