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THE LINGUOCULTURAL SIGNIFICANCE OF PHRASEOLOGICAL UNITS IN THE ENGLISH AND UZBEK LANGUAGES

Abstract

This article examines the linguocultural significance of phraseological units in the English and Uzbek languages through a comparative analytical approach. Phraseological units are considered culturally marked linguistic formations that encode national mentality, historical experience, and socially shared values. The relevance of the study is determined by the increasing importance of linguocultural competence in modern linguistics, foreign language education, and intercultural communication under conditions of globalization.

The scientific novelty of the research lies in the application of an integrated linguocultural framework to the comparative analysis of English and Uzbek phraseological units, which makes it possible to identify both universal semantic features and culture-specific conceptual patterns. The findings demonstrate that English phraseological units tend to reflect pragmatic, individual-oriented cultural values, whereas Uzbek phraseological units emphasize collectivism, moral principles, and social harmony. The practical significance of the study is associated with its potential use in translation studies, foreign language teaching, and the development of culturally informed communicative competence.

Keywords: phraseological units, linguoculturology, cultural code, national mentality, English language, Uzbek language

Аннотация

В статье рассматривается лингвокультурологическое значение фразеологических единиц в английском и узбекском языках на основе сравнительного аналитического подхода. Фразеологические единицы

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анализируются как культурно маркированные языковые образования, отражающие национальный менталитет, исторический опыт и социально разделяемые ценности. Актуальность исследования обусловлена возрастающей значимостью лингвокультурной компетенции в современной лингвистике, обучении иностранным языкам и межкультурной коммуникации в условиях глобализации.

Научная новизна исследования заключается в применении интегрированного лингвокультурологического подхода к сопоставительному анализу фразеологических единиц английского и узбекского языков, что позволяет выявить как универсальные семантические особенности, так и культурно-специфические концептуальные модели. Полученные результаты показывают, что английские фразеологические единицы в большей степени отражают прагматические и индивидуально ориентированные культурные ценности, тогда как узбекские фразеологические единицы акцентируют коллективизм, нравственные принципы и социальную гармонию. Практическая значимость исследования заключается в возможности его применения в переводоведении, преподавании иностранных языков и формировании культурно обусловленной коммуникативной компетенции.

Ключевые слова: фразеологические единицы, лингвокультурология, культурный код, национальный менталитет, английский язык, узбекский язык.

Annotatsiya

Mazkur maqolada ingliz va o‘zbek tillaridagi frazeologik birliklarning lingvokulturologik ahamiyati qiyosiy-tahliliy yondashuv asosida tadqiq etiladi. Frazeologik birliklar milliy mentalitet, tarixiy tajriba va ijtimoiy qadriyatlarni ifodalovchi madaniy jihatdan belgilangan til birliklari sifatida ko‘rib chiqiladi. Tadqiqotning dolzarbligi globallashuv sharoitida zamonaviy tilshunoslik, xorijiy tillarni o‘qitish hamda madaniyatlararo kommunikatsiyada lingvokulturologik kompetensiyaning ahamiyati ortib borayotgani bilan izohlanadi.

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Tadqiqotning ilmiy yangiligi ingliz va o‘zbek tillaridagi frazeologik birliklarni qiyosiy tahlil qilishda integratsiyalashgan lingvokulturologik yondashuvni qo‘llash orqali umumiy semantik xususiyatlar bilan bir qatorda madaniyatga xos konseptual modellarning aniqlanishida namoyon bo‘ladi. Tadqiqot natijalari ingliz frazeologik birliklari asosan pragmatik va individualistik madaniy qadriyatlarni aks ettirishini, o‘zbek frazeologik birliklari esa jamoaviylik, axloqiy tamoyillar va ijtimoiy uyg‘unlikni ifodalashini ko‘rsatadi. Maqolaning amaliy ahamiyati uning tarjima nazariyasi, xorijiy tillarni o‘qitish hamda madaniy jihatdan asoslangan kommunikativ kompetensiyani rivojlantirishda qo‘llanish imkoniyati bilan belgilanadi.

Kalit so‘zlar: frazeologik birliklar, lingvokulturologiya, madaniy kod, milliy mentalitet, ingliz tili, o‘zbek tili.

Introduction

In contemporary linguistics, language is increasingly viewed not merely as a system of signs but as a repository of cultural knowledge and social experience. Within this paradigm, phraseological units occupy a central position, as they encapsulate collective wisdom, historical memory, and national worldview in a compact and expressive form. The study of phraseological units through the lens of linguo-culturology allows researchers to uncover the deep interconnection between language and culture [1].

The relevance of this research is determined by the growing need for effective intercultural communication in the context of globalization and multilingual education. In particular, comparative studies of English and Uzbek phraseological units provide valuable insights into how different cultures conceptualize reality through fixed expressions. While English phraseology often reflects pragmatism, individualism, and rational thinking, Uzbek phraseological units tend to emphasize collectivism, moral values, and traditional social norms [2].

The scientific problem addressed in this article lies in identifying the linguo-cultural mechanisms that shape phraseological meaning in both languages. The aim

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of the study is to analyze and compare the linguocultural features of English and Uzbek phraseological units and to determine their role in representing national identity and cultural values.

Methods

The research employs a qualitative comparative methodology based on linguo-cultural and semantic analysis [4]. The material for the study includes phraseological units extracted from contemporary English and Uzbek phraseological dictionaries, as well as examples drawn from recent scholarly publications and literary texts.

The methods used in the study include:

- comparative analysis to identify similarities and differences between English and Uzbek phraseological units;
- semantic analysis to determine core meanings and figurative components;
- contextual analysis to examine the pragmatic and cultural functions of phraseological units;
- linguo-cultural interpretation to reveal culture-specific conceptualizations embedded in idiomatic expressions [5].

The selected phraseological units were classified according to thematic domains such as time, character traits, social relations, and moral values, which allowed for a systematic comparison of their cultural motivations.

Results

The analysis shows that phraseological units in both English and Uzbek languages serve as powerful markers of cultural identity. In English, many phraseological units are rooted in economic activity, social competition, and individual responsibility. Expressions such as *"time is money"* reflect a worldview in which efficiency and productivity are highly valued [6].

In contrast, Uzbek phraseological units frequently emphasize ethical norms, communal harmony, and respect for tradition. For example, the Uzbek expression meaning *"time is more precious than gold"* conceptualizes time not only as an

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economic resource but also as a moral and existential value. This distinction highlights the culturally conditioned nature of phraseological meaning [7].

The results also indicate that although some phraseological units share universal semantic components, their figurative imagery and evaluative connotations differ significantly. These differences are shaped by historical experience, social organization, and dominant cultural narratives in each linguistic community.

Discussion

The results of the study confirm that phraseological units function not only as stable linguistic expressions but also as culturally loaded semiotic formations that reflect collective experience and national worldview [8]. From a linguocultural perspective, phraseological meaning cannot be fully interpreted without reference to the cultural context in which it emerged and is actively used. This finding aligns with the core principles of linguo-culturology, which views language as an embodiment of culture rather than a neutral communicative tool.

The comparative analysis of English and Uzbek phraseological units demonstrates that cultural values significantly influence figurative imagery, evaluative connotations, and pragmatic usage. English phraseological units tend to foreground individual agency, efficiency, and rational control, reflecting the socio-economic and historical development of English-speaking societies [9]. In contrast, Uzbek phraseological units emphasize moral norms, interpersonal harmony, respect for tradition, and collective responsibility, which are deeply rooted in the cultural and ethical foundations of Uzbek society.

An important implication of these findings concerns intercultural communication and translation. Phraseological units often pose serious challenges in cross-cultural contexts because their meanings are rarely transparent and frequently rely on culture-specific metaphors. Literal translation of such units may result in semantic distortion or loss of pragmatic effect. Therefore, translators and

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language learners must possess not only linguistic competence but also linguocultural awareness to ensure adequate interpretation and usage [10].

Furthermore, the results suggest that incorporating linguocultural analysis of phraseological units into foreign language education can significantly enhance learners' communicative competence. Understanding the cultural motivations behind idiomatic expressions enables learners to interpret authentic texts more accurately and to use language in a culturally appropriate manner. This approach is particularly relevant in multilingual educational contexts, where cultural sensitivity is an essential component of professional and academic communication.

Conclusion

The present study demonstrates that phraseological units in the English and Uzbek languages represent a crucial intersection of language and culture, functioning as carriers of national mentality, cultural memory, and value systems. Their linguocultural significance lies in their ability to encode culturally specific ways of perceiving reality, social relations, and moral principles.

The research confirms that despite certain universal semantic patterns, phraseological units in English and Uzbek differ substantially in their figurative foundations and cultural orientations. These differences are shaped by historical development, social structure, and dominant cultural narratives within each linguistic community. As a result, phraseological units serve as reliable indicators of cultural identity and worldview.

In conclusion, the linguocultural study of phraseological units contributes to a more holistic understanding of language as a cultural phenomenon. Further research may focus on expanding the empirical corpus, analyzing phraseological units in media and digital discourse, and developing pedagogical models for teaching phraseology within a linguocultural framework.

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