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Qabul qilingan sana: 07.12.2025
Nashr etilgan sana: 30.01.2026

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THE ANALYSIS OF PRACTICAL AND THEORETICAL RESEARCH OF LINGUOCULTUROLOGY AND CULTURAL LINGUISTICS

Abstract

This article provides a comprehensive examination of the theoretical and analytical distinctions between linguoculturology and cultural linguistics, two closely related yet methodologically divergent fields within contemporary language–culture studies. Although both disciplines address the cultural conditioning of linguistic meaning, they differ in their historical evolution, conceptual foundations, analytical priorities, and research tools. Through a comparative theoretical analysis supported by selected textual examples, the study elucidates how linguoculturology focuses on the modeling of cultural concepts and the reconstruction of a culture's cognitive worldview, while cultural linguistics prioritizes cultural schemas, cultural metaphors, and cultural categories embedded in language use. The findings demonstrate that each discipline offers unique explanatory potential for analyzing cultural meaning in linguistic structures and discourse. The article argues that integrating insights from both fields can enhance the depth and precision of linguistic–cultural research, particularly in studies of historical texts, cognitive models, and ethnolinguistic interpretation.

Keywords

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linguoculturology; cultural linguistics; cultural meaning; cognitive worldview; cultural schemas; discourse analysis; linguistic anthropology; conceptual modeling and etc.

Since the last quarter of the twentieth century, world linguistics has increasingly focused on studying language from an anthropocentric perspective within neo-linguistic paradigms, examining it in close relation to an individual's speech activity, social status, psychology, age, gender, and similar factors. As a result of viewing language through an anthropocentric lens, the close connection between language and the human factor, as well as the evaluation of the human linguistic worldview as a central concept, has accelerated the development of anthropocentric linguistics. In this process, the linguistic picture of the world, national–cultural specificity, cumulativeness, and appellative functions have become closely intertwined with the linguistic and cultural characteristics that reflect this paradigm, turning it into one of the major objects of contemporary linguistic research.[1]To date, more than 4,457 studies on linguocultural research have been published in leading scientific centers and universities around the world (DisserCat database, December 2023). Among them, 1,514 works are devoted to the linguocultural analysis of specific literary and linguistic sources.The theoretical foundations of linguoculturology were initially reflected in the views of Western linguists, including Wilhelm von Humboldt, F. Boas, E. Sapir, and B. Whorf. Later, Russian scholars such as F. I. Buslayev, A. N. Afanasyev, A. A. Potebnya, V. N. Teliya, Yu. S. Stepanov, V. A. Maslova, M. L. Kovshova, V. V. Krasnykh, I. V. Zikova, D. B. Gudkov, I. V. Zakharenko, and S. V. Kabakova[2] made significant contributions to the development of this field.In our country as well, interest in linguocultural research—one of the major branches

[1] Askarova M.Salohiddin Toshkandiy "Temurnoma" asarining lingvomadaniy tadqiqi: Fil. fan. fal. dok (PhD) ... diss. avtoref. – Namangan, 2024. – B. 54.

[2] Гумбольдт В. фон. Избранные труды по языкознанию: Пер. с нем. – М.: Прогресс, 1984. – 39 с; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа "Языки русской культуры", 1996. – 288 с.; Воробьёв В.В. Лингвокультурология: Теория и методы. – М.: РУДН, 2008. – С. 36.; Маслова В.А. Лингвокультурология. Учебное пособие. 4-е изд. – Москва: Академия, 2010. 208 с. – С. 9.; Иванова С.В.Лингвокультурологический аспект исследования языковых еддиниц. автореф. дис. доктор филологических наук. – Уфа,2003. – С.364

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of anthropocentric linguistics—has been steadily increasing[3]. In Uzbek linguistics, numerous studies have been conducted that analyze historical and artistic works from linguistic, lexical–semantic, grammatical, stylistic, and comparative-textological perspectives.[4] By the end of the twentieth century, linguistics began to accept the assumption that "language is not only connected with culture, but it also emerges from culture itself and serves as a means of expressing it."[5] The issue of the interrelation among language, culture, and ethnicity is not new. As early as the beginning of the nineteenth century, German scholars — the Grimm brothers — attempted to formulate conceptual foundations for this "triad." In the 1860–1870s, Russian linguists such as F. I. Buslayev, A. N. Afanasyev, A. A. Potebnya, and others further developed these ideas through the theoretical views reflected in their works.[6] At the same time, language functions both as a means through which culture is created, developed, and preserved (often in the form of texts) and as an integral component of culture itself. This is because the material and spiritual products of culture are formed by means of language. Based on this idea, linguoculturology—although rooted in centuries of intellectual tradition—emerged as a new, specialized field of study in the 1990s. Linguoculturology is the product of the anthropocentric paradigm in linguistics and has been actively

[3] Шарипова А. А.Стилистик синонимлар таржимасининг лингвокультурологик хусусиятлари (инглиз ва ўзбек тиллари материаллари асосида) филология фан. фалсафа докт. диссер. автореф. – Тошкент, 2017. – 48 б.; Бахронова Д. Антропозооморфизмларнинг семантик ва лингвокультурологик хусусиятлари (ўзбек ва испан тиллари материалида): Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 48 б.; Тухтаходжаева Н. Бадиий таржимада лингвокультуремаларнинг ифодаланиши (инглиз ва ўзбек тиллари мисолида): Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 42 б.; Насиров А. Француз, ўзбек ва рус тилларидаги провербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 96 б.; Насруллаева Г. Антропоцентрик метафоранинг когнитив, лингвомаданий, коммуникатив, прагматик аспекти: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Қарши, 2019.; Рустамова Д. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспектлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 50 б.; Йўлдошев У. Р.Ҳажвий матнлар таржимасининг лингвостилистик ва лингвокультурологик хусусиятлари филология фанлари докторлик диссер.автореф.–Тошкент, 2017.–50б.; Рахматуллаева З. Ҳаракат тарзи шаклларининг лингвокультурологик ва социопрагматик хусусияти (ўзбек тили материали асосида) филология фан. фалсафа доктори диссер.автореф.–Қарши,2018.;ТошеваД.А.Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари филология фан. фалсафа доктори диссер. автореф. – Тошкент, 2017. – 50 б

[4] Холманова З. «Шайбонийхон» достони лексикаси (Пўлкан шоир варианти асосида): Филол. фан. номз... дисс. автореф. – Тошкент, 1998; Абдуллаева М. Д. Тарихий насрий асарлар бадииятининг қиёсий таҳлили ("Бобурнома" ва "Шажараи турк"мисолида): Филол. фан. номз... дисс. автореф. – Тошкент,2008;Тўраева Б.Б.Тарихий романларда бадиий замон муаммоси (О.Ёкубов ва П.Қодиров романлари мисолида): филология фан. фалсафа докт... дисс. автореф. – Тошкент, 2018; Ўразбоев Д. Огаҳийнинг тарихий асарлари лексикаси: филология фанлари докт (DSc)... дисс. автореф. – Тошкент, 2018; Абдувалиева Д. А. Алишер Навоий тарихий асарлари лексикаси: филология фан. фалсафа докт... дисс. автореф. – Тошкент, 2017; Ҳамраева М. Тарихий ҳақиқат ва бадиий талқин (Насрий асарларда Амир Темур образи): Филол. фан. номз... дисс. автореф. – Тошкент, 2010; Дадабоев О. Ғарб ва Шарқ адабий контекстида Амир Темур шахси талқини: филология фан. фалсафа докт... дисс. автореф. – Тошкент, 2019; Пардаева И. М. Алишер Навоий тарихий асарлари бадиияти: филология фан. фалсафа докт... дисс. автореф. – Самарқанд, 2018;

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

[6] Bu haqda qarang: Маслова В.А. Лингвокультурология. Учебное пособие. 4-е изд. – Москва: Академия, 2010. 208 с. – С.

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developing over the past decades. By the beginning of the twenty-first century, it had become one of the leading directions of world linguistics.Linguoculturology studies the culture of a people as reflected and consolidated in language and discourse. Its primary focus includes the analysis of myths, legends, customs, traditions, rituals, symbols, and similar cultural phenomena characteristic of a given society. The foundations of linguoculturology in world linguistics trace back to Wilhelm von Humboldt[7]. He emphasized that the spirit, identity, and worldview of a nation are reflected in its language.[8] The understanding of language as a direct reflection of culture was further developed by the American relativists F. Boas, E. Sapir, and B. Whorf. According to their view, "language possesses an absolute and all-encompassing power. It establishes norms of thinking and behavior, directs the formation of logical categories and holistic concepts, penetrates all spheres of human social and individual life, determines the forms of personal culture, and accompanies a person at every step"[9]. The term *"linguoculturology"* emerged in connection with the research carried out at the Moscow phraseological school under the leadership of V. N. Teliya, particularly through the works of scholars such as Yu. S. Stepanov, A. D. Arutyunov, V. V. Vorobyov, V. Shaklein, V. A. Maslova[10], and others. Linguoculturology, as a product of interdisciplinary integration, emerged at the intersection of two fields belonging to different ontological domains — linguistics and cultural studies. Linguoculturology operates on three fundamental elements: the human being, language, and culture. Without the human factor, neither language nor culture can arise. This is because both language and culture are products of cognitive activity, initiated and actualized through human beings. No other entities possess the

[7] Гумбольдт В. фон. Избранные труды по языкознанию: Пер. с нем. – М.: Прогресс, 1984. – 398 с
[8]Ольшанский И.Г. Лингвокультурология в конце xx в.: итоги, тенденции, перспективы //https:// cyberleninka.ru/article/n/lingvokulturologiya-v-kontse-hh-v-itogi-tendentsii-perspektivy/viewerc
[9] Иванова С.В. Лингвокультурологический аспект исследования языковых единиц. автореф. дис. доктор филологических наук. – Уфа, 2003. – С.364.
[10] Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа "Языки русской культуры", 1996. – 288 с.; Воробьёв В.В. Лингвокультурология: Теория и методы. – М.: РУДН, 2008. – С. 36.; Маслова В.А. Лингвокультурология. Учебное пособие. 4-е изд. – Москва: Академия, 2010. 208 с. – С. 9.

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ability to express their thoughts through language and convey them to others—that is, they lack communicative competence. Furthermore, the capacity for intercultural interaction and the appropriate expression of self through culture is unique to humankind. Together, these elements provide the foundation for the emergence, development, and continued advancement of linguoculturology, acting as both the driving and motivating force behind the field.Among the pioneering works in this area, under the leadership of Veronika Teliya, scholars such as M. L. Kovshova, V. V. Krasnykh, I. V. Zikova, D. B. Gudkov, I. V. Zakharenko, and S. V. Kabakova created the *"Large Phraseological Dictionary of the Russian Language."* This dictionary has no equivalent in global lexicography. The phraseological units included were analyzed for the first time as markers of linguoculture—symbols, etalons, stereotypes, and other elements—reflecting their natural connection with language and interrelation. They also reveal the distinctive features of Russian mentality and the elements of Russian culture, which gives this work particular significance. In this regard, the need arose for a more detailed study of the concepts related to linguoculturology. As a result of this necessity, several schools emerged in Moscow at the end of the last century. Among them, the four main linguoculturological schools stand out and can be listed as follows:

1. The school of Y. Stepanov
2. The school of N. D. Arutyunova
3. The school of V. N. Teliya
4. The schools of V. V. Vorobyov and V. M. Shaklein[11].

The analysis of linguocultural units in world linguistics has been a research focus for numerous scholars. For instance, in Russian linguistics, researchers have studied linguocultural units specific to various languages. In this context, V. Vorobyov notes the following regarding linguocultural units:"Within the scope of the research object, it is possible to distinguish several subjects, each consisting of

[11] Djurayev D.M. Linguo-cultural approach to teaching foreign languages // International Journal on Integrated Education Volume 3, Issue 12, December 2020. – P.12.

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separate linguocultural units. We have identified some of these subjects, although their number may still increase. Primarily, they include the following: Linguonational subject – unique lexical items and lacunae; as linguonationality forms part of linguoculturology, these units can also be considered its subject.Mythologized language units – archetypes and mythogemes embedded in language, values and beliefs, rituals, customs, and traditions.

- Paremiological stock of the language.
- Phraseological stock of the language.
- Etalons, stereotypes, and symbols.
- Analogies and imagery in language.
- Stylistic layers of the language.
- Communicative behavior.
- Speech etiquette domain."[12]

Similarly, the linguist N. F. Alefirenko's textbook on linguoculturology is structured into fourteen chapters. It covers topics such as methods of linguocultural research; culture and linguistic culture; the relationship among language, culture, and mentality; the linguistic worldview; the ethnocultural basis and characteristics of words; cultural concepts and semantics; and the cultural-pragmatic meaning of words. When defining language, the author compares it to a mirror reflecting the culture, psychology, philosophy, and history of a people[13]. N.Alefirenko "Linguocultural nature of mentality"[14] in this article, he investigates the linguocultural nature of the concept of mentality. According to the researcher, "Mentality arises in the process of understanding the world, while *mentality* represents the worldview created by a particular people"[15]. Thus, the mental characteristics of a people are reflected in their language. Therefore, to

[12]Воробьев В.В. Лингвокультурология (теория и методы). – М.: Изд-во РУДН, 1997
[13] Алефиренко Н.Ф. Лингвокультурология: ценностно-смысловое пронстранство языка: Учебное пособие. 3-е изд. – М.: Наука, 2013.
[14]Alefirenko N.F. Linguocultural nature of mentality // Словесность. Культура. 1/2011. – P.16.
[15] Alefirenko N.F. Linguocultural nature of mentality // Словесность. Культура. 1/2011. – P.16.

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study the culture and mentality of a particular nation, it is appropriate to examine its language. In her textbook *Linguoculturology*, linguist Z. K. Sabitova centers her analysis on topics such as language and culture; linguocultural units; cultural connotation; cultural codes; linguoculturemes; the linguistic and conceptual worldview; the main ideas of Russian linguistic culture; metaphor, imagery, etalons, symbols, stereotypes; linguocultural concepts; the concept of "wolf" in Russian and Kazakh; the cultural connotation of phraseological and paremiological units; anthropocentrism; and the relationship between language and culture in the era of globalization.In explaining terminological concepts in linguoculturology, the theoretical foundations and reflections of linguists such as V. N. Teliya, V. V. Vorobyov, V. A. Maslova, and V. V. Krasnykh are frequently referenced. The subject of study in linguoculturology is recognized as the linguistic units that serve to convey nationally and culturally significant information[Sabitova Z. K. *Linguoculturology: Textbook*. – Moscow: Flinta, 2013]. Among Russian linguists, research on linguocultural studies is particularly significant. For example, S. V. Ivanova, in her doctoral dissertation *"The Linguocultural Aspect of Language Unit Studies"* (2003), discusses the concept of culture; the interaction between language and culture; the relationship of language and thought; the conceptual sphere and linguistic worldview; the connection of linguoculturology with cognitive linguistics; the linguistic personality; linguocultural research units; the concept of linguocultural code; types of cultural components; linguocultural features of language-level units; and analyses of linguistic and extralinguistic factors in a linguocultural context. Additionally, V. I. Tkhoryk, in his doctoral dissertation *"Linguistic Personality in the Linguocultural Aspect"* (2000), examines the philosophical characteristics of the linguistic personality, understanding linguoculturology through philosophy, the relationship between language and personality, and linguocultural approaches to linguistic thought. He states that the triad of language–culture–nation exists in mutual interrelation. Each nation possesses its own culture, which is reflected in its

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language, and this triad has a philosophical character.The scholar emphasizes that although the issue of “language and culture” is a key concept in fields such as sociolinguistics, ethnolinguistics, and comparative anthropology, it is appropriate to study it separately within the domain of linguoculturology, as this field has distinct objectives and approaches. The cited studies demonstrate the consistent development of linguoculturology across a wide range of research objects and types of discourse. In particular, Evsyukova T.V. in “The Linguocultural Concept of the Dictionary of Culture” (2002) interpreted the dictionary of culture as a linguocultural construct, while Rokhlina A.I. in “A Linguocultural Study of Text Interpretation” (2005) revealed the linguocultural foundations of textual meaning-making. Khokhlovskaya O.G. in “The Linguocultural Aspect of Dialogic Discourse” (2006) analyzed linguocultural parameters within dialogic interaction, and Zhitnikova M.L. in “The Concept of ‘Home’ as a Core Notion of the Folk Worldview: A Linguocultural Aspect” (2006) examined the concept of home as a key element of collective cultural consciousness.Subsequent research enriched linguoculturology through cognitive approaches. Samarina V.S. in “Gender in Phraseology: A Cognitive-Linguocultural Aspect” (2010) explored gender representation in phraseological units. Frolova N.N. in “Discursive Functions of Naming (Brand Names) in the Russian Language: Linguocultural and Linguopragmatic Aspects” (2011) analyzed naming practices within discourse. In more recent years, comparative and multilingual studies have gained prominence: Mansur Muhammad Hasan Somoniy in “Russian Phraseological Units and Euphemisms Against the Background of the Arabic Language: A Linguocultural Aspect” (2020) investigated cross-linguistic phraseology, while Mitsziti F. in “Linguocultural Aspects of Russian Periphrastic Units (Socionymic, Toponymic, and Culture-Related Groups): Evidence from Chinese” (2020) examined periphrasis through a comparative linguocultural lens. Furthermore, Mukhtarova S.S. in “Features of Lexical Non-Equivalence in Kazakh, Russian, and English (Based on Literary Translation Materials)” (2021) analyzed asymmetries in

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lexical systems across languages, whereas Sinyachkin V.P. in "The Linguocultural Aspect of the 'Bread' Concept in Russian" (2022) focused on the cultural semantics of a basic concept. The most recent works emphasize regional and onomastic studies: Sainenko Y.V. in "A Synchronic–Diachronic Analysis of the Oikonymy of the Belgorod Region from a Linguocultural Perspective" (2023) examined regional place names; Omri Akila in "A Linguocultural Analysis of the Lexeme 'Home' in Arabic, French, and Russian (Based on Proverbs)" (2023) conducted a cross-linguistic cultural comparison; and Krivitskaya A.V. in "Ergonyms in the Linguistic and Cultural Space of the City (Based on Catering Establishments in the Republic of Bashkortostan)" (2023) analyzed urban naming practices.In conclusion, these doctoral and candidate dissertations demonstrate that linguoculturology is developing in close interaction with concept studies, discourse analysis, onomastics, phraseology, and comparative linguistics. In Uzbek linguistics as well, research in this field has been steadily increasing, reflecting a growing scholarly demand for the linguistic modeling of national language and culture[16]. The initial scholarly approach to the relationship between language and culture is reflected in M. Mirtojiev and N. Mahmudov's work "Language and Culture" [17]. Nizomiddin Mahmudov «Til siyosati va siyosat tili»[18] In his article, the author consistently continues this line of inquiry, emphasizing

[16] **Шарипова А. А**.Стилистик синонимлар таржимасининг лингвокультурологик хусусиятлари (инглиз ва ўзбек тиллари материаллари асосида) филология фан. фалсафа докт. диссер. автореф. – Тошкент, 2017. – 48 б.; **Бахронова Д.** Антропозооморфизмларнинг семантик ва лингвокультурологик хусусиятлари (ўзбек ва испан тиллари материалида): Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 48 б.; **Тухтаходжаева Н.** Бадиий таржимада лингвокультуремаларнинг ифодаланиши (инглиз ва ўзбек тиллари мисолида): Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 42 б.; **Насиров А.** Француз, ўзбек ва рус тилларидаги провербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 96 б.; **Насруллаева Г**. Антропоцентрик метафоранинг когнитив, лингвомаданий, коммуникатив, прагматик аспекти: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Қарши, 2019.; **Рустамова Д**. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспектлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 50 б.; **Йўлдошев У.** Р.Ҳажвий матнлар таржимасининг лингвостилистик ва лингвокультурологик хусусиятлари филология фанлари докторлик диссер. автореф. – Тошкент, 2017. – 50 б.; **Рахматуллаева Ш.З**. Ҳаракат тарзи шаклларининг лингвокультурологик ва социопрагматик хусусияти (ўзбек тили материали асосида) филология фан. фалсафа доктори диссер.автореф. – Қарши, 2018.; **Тошева Д.А.** Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари филология фан. фалсафа доктори диссер. автореф. – Тошкент, 2017. – 50 б

[17] Миртожиев М., Маҳмудов Н. Тил ва маданият. – Тошкент: Ўзбекистон, 1992. – 119 б.

[18] Мамудов Н. Тил сиёсати ва сиёсат тили / Тил тилсими тадқиқи. Рисола. – Тошкент: MUMTOZ SO'Z, 2017. – Б. 5-23.

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that state language policy plays a crucial role in the development of language; moreover, the study demonstrates the emergence of a new field referred to as “political linguistics.” In the monograph “Language,” the author argues that language constitutes an integral part of human culture and spirituality, providing evidence that representatives of different nations employ distinct cognitive centers of the brain when processing information. The scholar emphasizes that this work represents one of the foundational pillars of contemporary anthropocentric linguistic research.The linguist further explains in the monograph that learning foreign languages enables individuals to perceive the world from new perspectives; however, this should not lead to conformity rooted in a diminished attitude toward one’s native language. Describing the Uzbek language as an imperishable cultural monument, the scholar highlights family upbringing, speech culture, and samples of oral folk creativity as inexhaustible sources of linguistic vitality. As noted by the author in “The Golden Treasury of Our Language,” “the specificity of modes of thinking realized through language is, in a certain sense, also the specificity of perceiving and understanding reality.”»[19]. In other articles included in the booklet “The Study of the Enigma of Language,” the interrelations between language – society – politics – the individual – cognition – norm – nationality are explored broadly and in detail. The same line of inquiry is also reflected in the scholar D. Khudoyberganova’s work “Anthropocentric Study of the Text”[20] In the monograph entitled “Anthropocentric Study of the Text,” the cognitive-semantic, psycholinguistic, and linguoculturological characteristics of Uzbek-language texts are examined. In particular, the chapter entitled “Linguoculturological Characteristics of Uzbek Texts” is devoted specifically to issues of linguoculturology.In addition, Durdona Khudoyberganova presents “A Brief Explanatory Dictionary of Linguoculturology Terms,” which systematizes

[19] Маҳмудов Н. Тилимизнинг тилла сандиғи. – Тошкент: Ғафур Ғулом НМИУ, 2012. – Б. 19.
[20] Худойберганова Д. Матннинг антропоцентрик тадқиқи. – Тошкент: Фан, 2013. – 136 б.

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key concepts of this field[21] serves as the theoretical foundation of Uzbek linguoculturological terminology. In Z.Xolmonova, O.Saidrahimova and O.Nurullayeva's the book "A Study of Linguoculturological Concepts" [22] The book "A Study of Linguoculturological Concepts" presents general notions related to the field, an overview of research conducted in this area, as well as analyses of realia and non-equivalent units and their expression through proverbs and phraseological units. It also includes a comparative study of lacunae based on the Uzbek and English languages. One of the key issues addressed in the book is the interpretation of Alisher Navoi as one of the earliest researchers of linguocultural concepts.In the second chapter of the work, while comparing languages, Alisher Navoi is shown to have conducted a number of sociolinguistic and linguoculturological observations, which is substantiated by relevant textual evidence. In Z. Teshaboyeva's research entitled "Phraseological Units in the English Translations of "Baburnama" and Their National and Cultural Characteristics," the national and cultural features of phraseological units in the English translations of "Baburnama" are analyzed through semantic, componential, and cognitive-conceptual approaches[23]. In the translation of phraseological units, proverbs, and sayings found in "Baburnama", the differences and similarities were identified, and comparative semantic, componential, and cognitive-conceptual analyses were carried out on the English translations. The concept of phraseological units was classified, and it was demonstrated that, in the adaptation of "Baburnama", adequacy in conveying the national and cultural content of phraseological units and proverbs was not fully achieved. Furthermore, the quantitative dominance of phraseological units in translation was determined,

[21] Худойберганова Д. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – 44 б.
[22] Xolmonova Z., Saidrahimova O., Nurullayeva O. Lingvokulturologiyaga oid tushunchalar tadqiqi (monografiya).– Toshkent: Navro'z, 2018. – 94 b.; Тешабоева З. «Бобурнома»нинг инглизча таржималаридаги фразеологик бирликлар ва уларнинг миллий-маданий хусусиятлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 44 б.; Кўрсатилган манба. 8-б.
[23] Тешабоева З. «Бобурнома»нинг инглизча таржималаридаги фразеологик бирликлар ва уларнинг миллий-маданий хусусиятлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 44б.

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and the statistical results were calculated[24]. In the translations of the work, national and cultural concepts are comparatively differentiated, and on the basis of examples, the problems of reflecting national and cultural features in translation are elucidated through comparative analysis. As a continuation of the above-mentioned studies, from 2015 to the present day, numerous PhD and DSc dissertations devoted to issues of linguoculturology have been successfully defended in Uzbek linguistics. These include, for example:G. Kdirbayeva's study "Linguocultural and Linguocognitive Features of the 'MAN'–'HUMAN' Conceptosphere Units (Based on English and Karakalpak Languages)" (2017); D. Tosheva's dissertation "Linguoculturological Features of Proverbs with a Zoonym Component" (2017);Sh. Sultonova's research "Linguocultural Features of the Category of Time in Sacred Texts" (2018);D. Rustamova's work "The Linguocultural Aspect of Nationally Marked Sememes of Lexemes" (2018);A. Mo'minov's dissertation "Linguocultural Features of Linguistic Units Expressing Exclamations in French, Uzbek, and Russian"(2018); Sh. Rahmatullayeva's study "Linguoculturological and Sociopragmatic Features of Manner-of-Action Forms (Based on Uzbek Language Material)"; Sh. Qalandarov's research "Euphemization of Folk Proverbs in the Uzbek Linguocultural Environment" (2019);G. Nasrullayeva's dissertation "Linguistic, Cognitive, and Linguocultural Aspects of Anthropocentric Metaphor" (2019);B. Kadirova's work "Linguoculturological Features of Lexemes Expressing Qualitative Characteristics" (2019);O. Fayzullayev's study "Rendering Linguoculturemes of Uzbek Folklore in English Translation (Based on Children's Folklore and Fairy Tales)" (2019);F. Usmanov's dissertation "Linguocultural Study of Similes in the Uzbek Language" (2020);O. Yusupov's research "Functional-Semantic and Linguoculturological Study of Lexical Doublets in English and Uzbek" (2020);D. Ashurov's dissertation "Linguoculturological Features of the Epic 'Alpomish'" (2021);Sh. Sheraliyeva's work "The Linguocultural Aspect of Religious

[24] Тешабоева З. «Бобурнома»нинг инглизча таржималаридаги фразеологик бирликлар ва уларнинг миллий-маданий хусусиятлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 44б.

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Phraseological Units in English and Uzbek" (2023);and S. Yusupova's dissertation "A Linguoculturological Study of the Category of Respect" (2024).The first chapter of S. Yusupova's dissertation "A Linguoculturological Study of the Category of Respect" (2024) is entitled "The Category of Respect in Linguistics and Its Linguoculturological Foundations." This chapter focuses on the expression, interpretation, and study of respect through linguistic units, as well as on the sociolinguistic and linguoculturological paradigms of the means that constitute the category of respect[25].When "linguoculturology" was developing in Russian linguistics, a new field emerged in Western linguistics under the term "cultural linguistics. 1. Early Foundations: Language and Culture in 18th–19th Century Thought Systematic interest in the interplay between language and culture began in the European Enlightenment era. During this period, language was increasingly perceived not as a neutral communicative tool, but as a symbolic system embodying cultural, intellectual, and spiritual dimensions of a people.Wilhelm von Humboldt: Language as the "Spirit of the Nation" Humboldt (1767–1835) is regarded as one of the foundational thinkers in shaping the modern philosophy of language. His theory emphasizes:Every language possesses an "inner form", shaped by the historical and cultural experience of its speakers.Language is a productive and creative activity (energeia), not a finished product (ergon).Language structures human perception; speakers "see" the world through their linguistic categories.Humboldt's ideas became the philosophical groundwork for later developments in linguistic relativity, cognitive linguistics, and modern cultural linguistics. 2. Franz Boas and the rise of anthropological linguistics. In the early 20th century, Franz Boas (1858–1942) introduced an anthropological perspective to language studies, arguing that language is inseparable from culture.Key Boasian principles include:Language reflects the cultural practices and social organization of its speakers.Each language embodies a unique system of classification. Linguistic categories encode

[25] Yusupova S. Tilshunoslikda hurmat kategoriyasi va uning lingvokulturologik asoslari: Fil. fan. fal. dok. (PhD) diss. avtoref. –Farg'ona, 2024.

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cultural values, beliefs, and ways of life.No culture is “primitive”; linguistic diversity reflects cultural diversity.Boas’ work fundamentally shifted linguistic inquiry toward the study of cultural meaning encoded in language, laying the foundations for ethnolinguistics and cultural linguistics.

3. The Sapir–Whorf Hypothesis: Linguistic relativity.Boas’ students, Edward Sapir (1884–1939) and Benjamin Lee Whorf (1897–1941), further advanced the exploration of language–thought–culture relations.Their work is commonly known as the linguistic relativity hypothesis, articulated in two forms:Strong version (linguistic determinism):Language determines the structure of human thought.Weak version (linguistic influence):Language influences habitual thought patterns and perceptions of reality.This framework has provided rich insights into how speakers of different languages conceptualize:color (e.g., Uzbek ko‘k vs. English blue/light blue),time (linear vs. cyclical models),kinship systems (e.g., complex Uzbek quda-anda terminology),spatial orientation,cultural metaphors.The Sapir–Whorf hypothesis remains integral to modern studies of conceptualization, metaphor, ethnosemantics, and cross-cultural communication.

4. Duranti’s three paradigms in the study of language and culture. Alessandro Duranti (2003) identifies three major paradigms in the history of language–culture research in the United States:1. Language as a Map of Culture (Reflective Paradigm) Language mirrors the cultural values, worldview, and symbolic systems of a community.2. Language as Social Action (Pragmatic Paradigm) Language is a tool for performing social practices—rituals, negotiations, power relations, and identity construction.3. Language as Cultural Ideology (Critical Paradigm)Languages encode ideological structures: power hierarchies, gender norms, moral codes, political discourses.Duranti emphasizes that all three paradigms persist today and collectively inform modern interdisciplinary linguistic research.

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5. Cognitive Linguistics: Conceptualization and Mental Models Emerging in the late 20th century (Lakoff, Johnson, Langacker, Fillmore), cognitive linguistics views language as a window into the human conceptual system.Its core principles include:Meaning arises from conceptual structures (concepts, frames, scripts, mental spaces).Metaphor and metonymy are fundamental cognitive mechanisms shaping abstract thinking.Language is embodied and culturally situated. Cognitive linguistics provides methodological tools for examining cultural concepts such as: non (bread) in Uzbek as a symbol of blessing and sanctity, mehmon (guest) as a value reflecting hospitality and honor,ota (father) representing authority and lineage.These concepts reveal how speakers' cultural knowledge is cognitively organized.

6. Farzad Sharifian and Cultural Linguistics.

Farzad Sharifian (1964–2020) introduced Cultural Linguistics, a major contemporary framework that integrates cognitive science, anthropology, and linguistics.Sharifian's central ideas:1. Cultural cognition is distributed across members of a community. 2. Cultural knowledge is stored in the form of cultural conceptualizations:cultural schemas,cultural categories,cultural metaphors.3. Language is a repository and transmitter of these cultural conceptualizations.4. Speakers access shared cultural knowledge during communication, even if unconsciously.

Conclusion.

The theoretical overview presented in this study demonstrates that linguoculturology and cultural linguistics, while sharing a common concern with the interrelationship between language and culture, have developed along different historical, methodological, and analytical trajectories. Linguoculturology, which emerged primarily within Russian and post-Soviet linguistics, is grounded in the anthropocentric paradigm and focuses on the linguistic representation of

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national culture, cultural concepts, mentality, and worldview as reflected in language units and discourse. It places particular emphasis on concepts such as linguoculturemes, cultural connotation, national stereotypes, symbols, and phraseological units, aiming to reconstruct a people's cultural worldview through language. Cultural linguistics, by contrast, evolved mainly within Western linguistics, drawing on anthropological linguistics, cognitive linguistics, and ethnography. It conceptualizes language as a repository of shared cultural cognition and prioritizes the analysis of cultural schemas, cultural categories, and cultural metaphors that shape meaning-making processes in communication. The works of scholars such as Franz Boas, Edward Sapir, Benjamin Lee Whorf, Alessandro Duranti, and especially Farzad Sharifian have shown that cultural meaning is not only encoded in linguistic forms but is also distributed across communities through shared cognitive models and practices.Despite these differences, the analysis reveals significant complementarities between the two approaches. Linguoculturology offers detailed tools for modeling nationally specific cultural meanings and historically grounded concepts, while cultural linguistics provides flexible cognitive and ethnographic frameworks for explaining how such meanings are activated, negotiated, and transformed in discourse. The integration of these perspectives allows for a more comprehensive understanding of how language both reflects and constructs culture. Therefore, this study concludes that combining the analytical strengths of linguoculturology and cultural linguistics can substantially enrich linguistic research, particularly in the study of historical texts, translation, intercultural communication, and ethnolinguistic interpretation. Such an integrative approach enables scholars to capture both the culturally embedded conceptual content of language and the dynamic cognitive processes through which cultural meaning is produced and understood.

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