ORIGINAL ARTICLE

INTERNATIONAL JOURNAL OF ARTIFICIAL INTELLIGENCE

ISSN: 2692-515-x, Impact Factor: 9.23

American Academic publishers, volume 6, issue 01,2026

Journal: https://www.academicpublishers.org/journals/index.php/ijai

THE LINGUOCULTURAL ASPECT OF STUDYING LINGUISTIC PHENOMENA

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Abstract: The article examines the issues of the linguocultural approach in studying linguistic phenomena. The relationship between language and culture, the analysis of language in cultural context, and the role of ethnocultural components in linguistics are substantiated. The theoretical and methodological foundations of linguoculturology, the methodology for studying the national-cultural characteristics of language, and the practical significance of linguocultural research are revealed.

Keywords: linguoculturology, linguocultural approach, language and culture, cultural connotation, concept, national worldview, ethnocultural vocabulary, linguistic methodology.

Introduction

In modern linguistics, the study of language not merely as a communicative tool but as a carrier of culture, reflecting a people’s worldview and national identity, has become one of the priority directions. Linguoculturology – an interdisciplinary field that studies the complex relationship between language and culture, which emerged in the late 20th and early 21st centuries – is today considered one of the most relevant and promising areas of linguistics.The problem of the relationship between language and culture has always occupied an important place in the history of linguistics. Wilhelm von Humboldt called language the spiritual force of a people and emphasized that national consciousness is expressed through language. Edward Sapir and Benjamin Lee Whorf advanced fundamental ideas about language’s influence on human worldview in their famous hypotheses. However, only in recent decades has the integrated study of language and culture as a unified system and the complex analysis of their interaction led to the emergence of a separate scientific field – linguoculturology.By linguocultural approach, we understand the study of language in cultural context, as an integral part of culture and its mirror. This approach involves studying not only the systemic-structural aspects of language but also its anthropocentric, ethnocultural, cognitive, and pragmatic dimensions. Through linguocultural analysis, we penetrate the deep layers of language where the historical memory of a people, national values, and ways of perceiving the world are encoded.In Uzbek linguistics, considerable attention has also been paid to linguocultural research in recent years. The study of the national-cultural characteristics of the Uzbek language, its ethnocultural vocabulary, the cultural connotations of proverbs and phraseological units, concept analysis, and the creation of cultural-linguistic dictionaries are considered priority tasks in this field. However, the theoretical and methodological foundations of linguoculturology, research methods, and terminological apparatus have not yet been fully developed, and this area requires additional scholarly inquiry.

THE THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF LINGUOCULTUROLOGY

Linguoculturology is an interdisciplinary field formed at the intersection of linguistics, cultural studies, ethnography, anthropology, philosophy, and psychology. Its main objective is to study the relationship between language and culture, identify the cultural functions of language, and

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analyze how cultural meanings are reflected in linguistic units.Several major scholarly schools have contributed significantly to the formation of linguoculturology. Russian linguists such as V.N. Teliya, Yu.S. Stepanov, V.A. Maslova, and V.V. Vorobev created the theoretical foundation of linguoculturology. They demonstrated the interconnection between language and culture and developed a methodology for studying linguistic cultural codes, stereotypes, and systems of concepts.One of the central concepts of linguoculturology is the concept. A concept is understood as a culturally marked, value-oriented meaning. A concept includes not only lexical meaning but also cultural, historical, associative, and value components. For example, the concept of "mother" (ona) in Uzbek culture represents not only the biological mother but also a complex of values such as sacredness, affection, devotion, and family leadership. The linguistic manifestation of this concept – words like ona, onajon, bibi, oyim, dedek; phrases like "ona yurak" (mother's heart), "onalik mehr" (maternal affection), "ona ko'ngli" (mother's feelings); proverbs like "Onadan tug'ilmagan odamning ko'ngli yo'q" (A person not born of a mother has no heart), "Ona haqi – Xudo haqi" (A mother's right is God's right) – represents the linguistic manifestation of cultural meanings.Another important concept in linguoculturology is the cultural code. Cultural codes refer to a system of signs characteristic of a particular culture that expresses significant meanings within it. In different cultures, natural objects such as colors, animals, plants, numbers, seasons, and celestial bodies acquire different cultural meanings. For example, in Uzbek culture, bread (non) is a symbol of sacredness, the product of labor, and a sign of blessing. The cultural code of bread is reflected in expressions like "non ustiga qadam bosma" (don't step on bread), "non tuzini yegan" (ate someone's bread and salt), "nonini quriting" (dry your bread); and proverbs like "non – bosh ustida" (bread is above the head), "non yeganingni unutma" (don't forget whose bread you ate).In linguoculturology, the function of language in reflecting the national worldview is particularly emphasized. Each people names the world in its own language, and this naming is not random – it is connected with how the people perceive the world, how they categorize it, and what they consider important. For example, the rich system of kinship terms in Uzbek reflects the importance of family-clan relationships. Words like amaki, to'g'a, jiyan, qayni, kelin, kuyov, baldiz, qaynona – each expresses specific family relationships and reflects the complex social structure of the Uzbek family.

Main directions of linguocultural research

Several main research directions have formed in contemporary linguoculturology. The first direction is the analysis of ethnocultural vocabulary. This group includes realia and words with national-cultural components. The Uzbek language has a broad stratum of such vocabulary: clothing names (to'n, chapan, do'ppi, ro'mol), dishes (osh, manti, lag'mon, somsa), holidays (Navroz, Ramazon, Qurbon), national customs (kelin salom, fotiha, to'y, sunnat to'yi), and others. These words express not only objects but also cultural meanings, customs, and values associated with them.The second important direction is the linguocultural analysis of phraseology and paremia. Proverbs, idioms, and wise sayings represent an ancient layer of folk wisdom; they reflect national mentality, value systems, life experience, and worldview. For example, proverbs like "Mehnat qilmaganra qut bermaydi" (Fortune does not favor those who do not work), "Ilmning dunyoda oxiri yo'q" (Knowledge has no end in the world), "Do'st oshkora, dushman pinhona" (Friends are open, enemies hidden) reflect the Uzbek people's attitude toward labor, knowledge, and friendship-enmity. The linguocultural analysis of phraseological units involves studying their internal form, motivation, cultural codes, and metaphorical foundations.The third direction is the linguocultural study of concepts. Concept

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analysis examines how a certain culturally important notion is reflected in linguistic units, what semantic field it forms, and what value characteristics it possesses. In Uzbek linguistics, concepts such as “mehr” (affection), “non” (bread), “mehmondo‘stlik” (hospitality), “hurmat” (respect), and “uyat” (shame) have been analyzed. A large lexical-phraseological field forms around each concept, and the analysis of this field reveals the national-cultural characteristics of the concept.The fourth direction is the study of linguistic cultural codes. This direction analyzes the cultural foundations of linguistic metaphors, the national characteristics of the figurative system, and the function of various semiotic systems (color, number, animal, plant) in language and culture. For example, in Uzbek, white is associated with purity, honesty, and peace (“oq ko‘ngil” – pure heart, “oq yo‘l” – safe journey, “oq sut” – white milk); red is associated with celebration, joy, and beauty (“qizil kun” – red/festive day, “qizil gul” – red flower); black is associated with grief and misfortune (“qora kun” – black/difficult day, “qora tug‘ilgan” – born under a bad star). The cultural meanings of these colors manifest in various layers of language.The fifth direction is the linguocultural aspects of speech behavior and communicative behavior. Each culture has its own rules of communication, etiquette forms, taboos, and euphemisms. In Uzbek communicative culture, respect-based communication, addressing elders with “siz” (you-formal), standing up, not shaking hands (with women), and bowing when greeting occupy an important place. Forms of address are also culturally determined: words like ota, ona, aka, opa, tog‘a, amma express not only kinship but also social relationships.

The practical significance of linguocultural research

The linguocultural approach has not only theoretical but also great practical significance. First, this approach is very important in teaching foreign languages. Learning a language consists not only of mastering grammar and vocabulary but also of understanding culture and knowing national-cultural characteristics. Linguocultural competence is an important part of communicative competence in modern linguistics. If a student can speak correctly in a foreign language but does not know the cultural norms, values, and communication styles of the speakers of that language, full communication cannot be achieved.Second, linguoculturology plays a major role in translation studies. Successful translation requires knowledge not of two languages but of two cultures. Many translation errors arise precisely from failure to take linguocultural differences into account. For example, if the Uzbek word “oyim” is translated into Russian as “mama,” it is semantically correct, but the cultural connotation – respect, sacredness, tenderness – is lost. Or translating the phrase “kelin salom” requires explaining not only the lexical meaning but the entire cultural phenomenon.Third, this approach is applied in lexicography, especially in compiling cultural-linguistic dictionaries. Such dictionaries provide not only the meaning of a word but also its cultural context, historical foundation, associative field, and usage characteristics. For example, for the word “Navroz,” an ordinary dictionary gives “spring holiday,” but a linguocultural dictionary includes the historical roots of this holiday, the content of ceremonies, associated customs, symbols (sumalak, ko‘k samolyot), proverbs, and expressions.Fourth, the linguocultural approach is important in the theory and practice of intercultural communication. In the era of globalization, representatives of different cultures communicate more, and in this process, understanding, respecting, and correctly interpreting cultural differences is of great importance. Linguoculturology serves as a bridge in this process – it explains cultural differences and contributes to intercultural understanding and cooperation.Fifth, linguocultural research plays an important role in preserving and developing national identity. In the conditions of globalization, national languages and cultures face certain threats. Studying the cultural richness of one's language, understanding the national worldview,

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collecting and studying linguistic units that reflect cultural values – these are important means of strengthening national identification. In-depth study of the linguocultural characteristics of the Uzbek language helps preserve the national consciousness, cultural memory, and worldview of the Uzbek people.

Conclusion

The linguocultural aspect of studying linguistic phenomena is an important direction in modern linguistics, involving the study of language in the context of culture, as a mirror of the national worldview, and as the historical memory and value system of a people. Linguoculturology reveals the complex dialectical relationship between language and culture and enables the analysis of the anthropocentric, ethnocultural, and cognitive aspects of language.

The linguocultural approach not only enriches linguistic theory but also has great significance in practical fields such as foreign language teaching, translation studies, lexicography, and intercultural communication. Studying the linguocultural characteristics of the Uzbek language helps in understanding the national identity of the Uzbek people and in preserving and developing their cultural memory.

In the future, further deepening of linguocultural research, application of modern methods and technologies, and expansion of comparative studies are expected. Scholarly inquiry in this field will serve not only to develop linguistic science but also to strengthen mutual understanding and cooperation among peoples.

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