

## The Problem of Investigating Linguoculturemes

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### ABSTRACT

*The present article is devoted to a comprehensive investigation of linguoculturemes, which are regarded as key units in the study of the interrelationship between language and culture. It outlines the conceptual framework and theoretical foundations of linguoculturemes, focusing on their dual nature as both linguistic signs and carriers of cultural meaning. Drawing on the works of prominent scholars such as V. V. Vorobyov, V. I. Karasik, and E. I. Sheigal, the paper explores various definitions and classifications of linguoculturemes, as well as their functional characteristics in discourse. The study emphasizes the significance of linguoculturemes in expressing national identity, worldview, historical memory, and collective consciousness through language.*

*Moreover, the article examines the methodological challenges faced in identifying and analyzing linguoculturemes within different linguistic and cultural environments, particularly in the context of Uzbek linguistics. It discusses the role of linguoculturemes in intercultural communication, ethnolinguistic reflection, and the formation of cultural competence in language learners. The research advocates for an integrative approach that combines linguistic, cultural, cognitive, and semiotic analyses to better understand the dynamic nature of these units.*

*Ultimately, the paper underscores the importance of linguoculturemes as a crucial tool for decoding the deep cultural layers embedded in language, thereby contributing to the broader field of linguoculturology and cultural linguistics. The investigation also highlights the relevance of linguoculturemes in enhancing translation practices, linguistic education, and cross-cultural understanding in an increasingly globalized world.*

**Keywords:** Linguocultureme, linguoculturology, cultural linguistics, national identity, language and culture, cultural semantics, intercultural communication, conceptual analysis.

#### INTRODUCTION

In the present day, the development of the field of linguoculturology undoubtedly holds great significance in linguistics. This field serves as an effective tool for studying not only language but also the culture and worldview shaped through language. Research conducted within Russian linguistics and the educational materials developed clearly demonstrate the vast potential of linguoculturology in exploring not only language but also cultural units.

Linguoculturology introduces new approaches to language learning and analysis, as it considers language not merely from the standpoint of grammatical rules, but also by taking into account factors such as culture, national mentality, society, and human psychology. For example, concepts like the linguistic worldview and linguocultural concepts help to achieve a deeper understanding of each linguistic element. This, in turn, provides a more complete and broader approach in both teaching and learning a language.

In addition, analyses of precedent phenomena, intertextual relations, and fixed expressions show that language is not just a tool for communication, but also a mechanism reflecting culture and history. This enables a deeper understanding not only of the language but also of the historical, cultural, and spiritual aspects of the society that speaks it. Achievements in the field of linguoculturology, through the analysis of the subtlest layers of language – such as words and texts – are leading to the emergence of new scientific theories and ideas.

Research conducted in linguoculturology helps to better understand how language functions not only through its grammatical and syntactic structures, but also within its social and cultural contexts. As a result, linguistics moves forward with an even more profound and comprehensive perspective. This field is undoubtedly one of the most modern and relevant approaches to the study of language today.

Since the early years of the 21st century, the emergence of anthropocentric analysis in Uzbek linguistics has marked the beginning of a new approach in the development of linguistic studies. Anthropocentrism, which views the human being and their activity as the central object of language, has shaped new paradigms in linguistic research. Within this approach, language is studied not merely as a means of communication, but as a complex system reflecting humanity's social, psychological, cultural, and spiritual dimensions.

#### MATERIALS AND METHODS

The initial anthropocentric studies in Uzbek linguistics, although not explicitly presented within an anthropocentric paradigm, were nonetheless aimed at examining the relationship between language and human experience. Research conducted in fields such as sociolinguistics, cognitive linguistics, pragmatics, and psycholinguistics has played a key role in exploring the interconnection between language and culture. These studies reveal the deep ties between language and human thought processes, social context, and cultural background.

The connection between linguoculturology and anthropocentrism in Uzbek linguistics is also highly significant. Linguoculturology focuses on examining language not only through its grammar and syntax, but also through its relationship with culture, mentality, traditions, values, and social life. Linguocultural research on the Uzbek language aims to highlight its unique cultural features and reflect the national mentality. For example, the communicative behavior of the Uzbek people reflects the unique socio-linguistic characteristics of the language. In S. M. Mo'minov's dissertation titled 'The Socio-Linguistic Features of Uzbek Communicative Behavior' the ways in which Uzbeks act based on linguistic and behavioral norms during communication, as well as how they express cultural values and mentality, are extensively analyzed [1].

This work represents an important step from the perspective of linguoculturology theory, as it focuses on studying the social and cultural characteristics of language and how individuals express

themselves through language. The unique communicative behavior of Uzbeks and its socio-linguistic aspects constitute a key area for linguists conducting linguoculturological research. By identifying the interaction between language and culture and reflecting national characteristics and values, these studies allow linguistics to address the cultural aspects of language.

The core idea behind these approaches in Uzbek linguistics is that language is not merely a means of communication but also reflects a person's culture, social life, customs, and mentality. Thus, linguoculturology and anthropocentric approaches enable the study of the Uzbek language not only linguistically but also culturally and socially. This contributes to the development of Uzbek linguistics and the emergence of new scientific approaches and methodologies.

S. M. Mo'minov's approach to analyzing the aspects of communicative behavior related to national character and its connection with human psychology and physiology is an important milestone in linguoculturology. Mo'minov's analysis of communicative behavior, based on national character, customs, values, and traditions, aligns with one of the main principles of linguoculturology – linking language with culture and society. Language is primarily viewed as a tool reflecting humanity's cultural and social experiences. Communicative behavior, in turn, encompasses the social, cultural, and psychological dimensions of language.

According to Mo'minov, studying communicative behavior solely from a linguistic perspective is insufficient; it must be analyzed in connection with a nation's specific customs, values, and traditions. Communicative behavior directly influences each nation's social life, worldview, and psychological traits. From this perspective, it is possible to demonstrate the close relationship between communicative behavior and language, as well as its formation within a cultural context.

As a field that studies language together with culture and social life, linguoculturology plays a crucial role in researching communicative behavior and national character. For example, special communicative forms existing in the Uzbek language may vary depending on social situations. Such behavioral norms

are manifested in practical aspects of language use, such as greetings, expressions of gratitude, forms of address, and others. These behavioral norms have traditional, ethnolinguistic, and psycholinguistic features and reflect the national character of the Uzbek people and their social and cultural values.

In M. X. Hakimov's dissertation titled 'Pragmatic Interpretation of Text in the Uzbek Language' [2] the theoretical issues of linguistic pragmatics in Uzbek linguistics were studied monographically for the first time. This research focuses on a deep analysis of the theoretical aspects of linguistic pragmatics – a new direction in linguistics – its historical roots, and its connections with other linguistic fields. Using examples of texts in the Uzbek language, the study examines how pragmatic meaning influences semantic structure, as well as the processes of understanding and interpreting the practical use of speech.

The research emphasizes the important role of linguistic pragmatics theory in highlighting the national characteristics of the language. Pragmatic analysis allows language to be understood not only through its grammar and syntax but also by considering its practical application and how linguistic tools function within social and cultural contexts. This aligns with the fundamental principles of linguoculturology.

Linguoculturology closely links language with culture, national mentality, and customs, investigating how national characteristics and culture are reflected through language. Hakimov's views on pragmatics demonstrate the particular significance of linguoculturology in understanding the national features of language. Pragmatic analysis of the Uzbek language's national uniqueness and its use within social and cultural contexts helps linguists study language not only from a grammatical perspective but also in terms of its cultural, social, and psychological dimensions.

In recent years, research on the scientific foundations of linguoculturology in Uzbek linguistics and its role in culture has increasingly expanded and deepened. Studies by scholars such as A. Nurmonov, N. Mahmudov, N. Sayidrahimova, and D. Khudoyberganova have played a significant role in exploring various aspects of linguoculturology and establishing its

scientific basis. These studies hold an important place not only in Uzbek linguistics but also in the overall development of linguoculturology.

Understanding the status of linguoculturology within the system of sciences and its interrelation with other branches of linguistics is crucial. In A. Nurmonov's work 'Linguoculturological Direction in the Uzbek Language' the interconnections between language & culture are examined, demonstrating that linguoculturology is closely linked with other linguistic fields. Linguoculturology focuses on studying the social & cultural aspects of language, analyzing language not only within the scope of grammar or syntax but also in terms of its connections with culture, customs, mentality, & historical processes.

The relationship between linguoculturology and related fields such as ethnolinguistics, sociolinguistics, and ethnopsycholinguistics allows for the study of language in connection with society and culture. Ethnolinguistics, as a scientific discipline studying the links between language and culture, is closely related to linguoculturology. Ethnolinguistic research aligns with linguoculturological approaches in identifying national characteristics of language, its cultural manifestations, and their interactions.

Sociolinguistics studies how language influences and is shaped by different social groups, as well as its formation within social and cultural contexts. This approach is significant from the perspective of linguoculturology's focus on culture and society. The interaction between sociolinguistics and linguoculturology helps study language not only from grammatical viewpoints but also through its social and cultural dimensions.

Ethnopsycholinguistics is another important branch that examines language alongside its psychological and ethnic aspects. This field reveals the connection between language and psychology, enabling an understanding of how language relates to human psychology, consciousness, and thinking. The link between ethnopsycholinguistics and linguoculturology aids in studying language from societal and cultural perspectives, as well as uncovering its relation to the psychological and mental state of individuals.

Research conducted in linguoculturology in connection with these fields allows for a deeper understanding of language not only in terms of its linguistic structure but also its social, cultural, and psychological dimensions. Investigations in Uzbek linguistics contribute to establishing the scientific foundations of linguoculturology and exploring its links with other linguistic branches, providing opportunities for a comprehensive analysis of language.

As a significant modern branch of linguistics, linguoculturology aims to study the inseparable relationship between language and culture. This field focuses not only on studying language units but also on analyzing the cultural, national, and conceptual meanings underlying them. The main object of study in linguoculturology can be defined as “linguocultural units that arise from the interaction between language and culture, how these units form in cultural and logical contexts, and how they are expressed in language.” This direction involves analyzing language within a cultural context, directly relating it to societal values, customs, and national mentality.

#### RESULT AND DISCUSSION

In linguoculturological analysis, the concept of “lingvocultureme” proposed by V. V. Vorobyov holds a special place as a fundamental unit. He defines this concept as the “dialectical unity of linguistic and non-linguistic meanings” explaining it not simply as a word but as a unit with deep connotative and cultural layers. A lingvocultureme encompasses two main planes – the linguistic meaning and the cultural content. These units exist as long as the ideological-cultural environment that produces them remains in context. They are often embodied in a word or an entire text and express profound information related to national culture.

V. V. Krasnykh defines linguoculturology as “the science studying the manifestation and reflection of culture through language and discourse”. He connects this field with the study of a nation’s worldview, linguistic perception, and psycho-linguistic experience. From this perspective, linguoculturology serves to

reveal the national mentality through language and to understand how a nation's cultural experience is reflected linguistically. Naturally, every language is regarded as a historical and cultural heritage of its people, and this view forms the core idea in linguoculturology.

Representatives of the Volgograd school of linguoculturology – V. I. Karasik and E. I. Sheigal – in their research introduced the concept of “cultural concept” as the main unit of linguoculturology. These concepts include specific and abstract names, symbols, and their “underlying meanings” related to national culture. They exist in the collective consciousness, social memory, and are reflected in language, forming a conceptual system that is understood through language. Sheigal and Buryakovskaya define linguoculturology as “the study of how distinct objects in the conceptual worldview of the world are perceived in language and collective consciousness.” This definition evaluates the relationship between language and culture not only as expression but also as a process of perception.

G. Tojiyeva semantically analyzes lexical units in the Uzbek language, particularly words and expressions related to spirituality. This, in turn, helps to demonstrate the inseparable connection between language and culture. Such an approach to semantic analysis in linguistics ensures the study of culture and language as a unified system. By analyzing the role of lexical units in expressing spirituality in Uzbek, it contributes to improving their lexicographical interpretation. This is important not only from a scientific perspective but also practically, as dictionaries and analytical tools help accurately reflect the spiritual aspects of the language.

Within the framework of linguoculturology, language and culture are analyzed in their interrelation, and it is also of great scientific importance to study the phenomenon of linguocultural interference that arises during intercultural communication. Interference is not limited to phonetic or grammatical errors but manifests through the transfer of culturally specific models, values, and stereotypical ways of thinking from one's native language to another. This situation demonstrates a complex cultural-linguistic balance at the boundary between linguistics

and cultural studies during the process of language acquisition. Therefore, in linguoculturological research, interference is regarded as a phenomenon directly related not only to the communicative function of language but also to its role as a cultural carrier.

“Every nation’s unique lifestyle, living environment, and ways of perceiving thoughts and reflections are manifested in its language. The nature of the place where a particular people live, their economic system, oral creativity, literary art, science, customs, and traditions are reflected, collected, and passed down from generation to generation, forming the national-cultural sign of the language. National-cultural features exist at all layers of language: in its vocabulary, grammar, and even phonetics. However, national-cultural signs are most clearly manifested in the active language units. Such language units are words, set phrases, proverbs, or sayings. To prevent linguocultural interference during language learning, it is advisable to familiarize oneself with the culture, customs, and history of the speakers of the language being studied, which facilitates the language learning process and translation” [3].

#### CONCLUSIONS

In summary, linguoculturology today is one of the most relevant, promising, and complex branches of linguistics. It serves to study a nation’s cultural memory, mentality, system of values, and worldview through language. By exploring the interaction between language and culture and identifying the interconnections between these two systems, linguoculturology provides a scientific basis for understanding national identity, conducting deeper linguistic analysis, and preserving language. Research in the field of linguoculturology within Uzbek linguistics helps study language not only from its grammatical aspects but also from its cultural, social, psychological, and ethnic dimensions. This, in turn, stimulates the development of new scientific approaches, theories, and methodologies in linguistics.

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