

THE ROLE OF LINGUACULTURAL STUDY IN LINGUISTICS

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Abstract. *This article explores the significance of linguacultural studies in the field of linguistics, emphasizing its role in understanding the interconnection between language, culture, and national identity. The research demonstrates that linguacultural analysis offers a comprehensive view of how cultural values and worldviews are reflected and transmitted through language. The study highlights the increasing importance of linguacultural competence in multilingual and multicultural settings.*

Keywords: *linguacultural competence, culture, linguistics, socio-cultural aspects, communication, cultural markers.*

Introduction

Language is not only a tool of communication but also a carrier of culture and national mentality. The intersection of language and culture has given rise to the field of linguaculturology, a branch of linguistics that studies how cultural concepts are encoded in linguistic forms. In recent years, linguacultural studies have gained attention for their capacity to explain semantic shifts, metaphors, proverbs, idioms, and other culturally bound expressions. The current research aims to clarify the role of linguacultural analysis in broader linguistic inquiry and to underline its importance in understanding the socio-cultural aspects of communication.

The study employed a qualitative research approach, analyzing scholarly literature, comparative linguistic examples from English and Uzbek languages, and ethnolinguistic data. Special attention was given to culturally significant language units such as metaphors, phraseological expressions, and proverbs. The methodology included:

Descriptive analysis of linguistic units with cultural components.

Comparative study of English and Uzbek linguacultural elements.

Interpretation of how culture shapes language use in context.

The key framework used in the study is based on Linguistic Relativity Theory (also known as the Sapir-Whorf Hypothesis), which posits that language shapes thought and cultural perception. This theory supports the idea that speakers of different languages

experience the world differently because of the linguistic categories available in their languages.

Additionally, the study refers to Anna Wierzbicka’s Natural Semantic Metalanguage (NSM) approach, which identifies core cultural concepts that are language-specific and difficult to translate directly. These concepts reflect the values, norms, and worldview of the speakers.

The study revealed that certain language units—such as metaphors, phraseological units, idioms, and proverbs—serve as cultural markers. They not only convey meaning but also encode cultural knowledge. These units often carry implied beliefs, historical memory, and traditional values.

Examples:

Uzbek: “Yurt tinch – xalq tinch”

- Reflects the cultural value placed on societal harmony and patriotism.

English: “The squeaky wheel gets the grease”

- Reflects the individualistic and assertive values in Western culture.

Such phrases are not merely idioms but containers of national mentality.

Using the concept of conceptual metaphor theory by George Lakoff and Johnson (1980), the research analyzed how cultures metaphorically construct reality. These metaphors are not universal; they are shaped by each culture’s experience and worldview.

Example: The Concept of “Time”

English: Time is money, save time, spend time

- Indicates a monochromic cultural view where time is linear, quantifiable, and must be “used efficiently”.

Uzbek: “Vaqt charxi” (The wheel of time), “Vaqt – donishmand ustoz”

- Indicates a cyclical or spiritual perception of time where patience and wisdom are valued.

This shows that the linguacultural lens reveals how abstract concepts (like time, love, death, honor) are perceived differently across cultures.

The analysis of proverbs showed that they are powerful tools for expressing collective memory, national wisdom, and moral values.

Language - Proverb - Cultural Interpretation indicate cultural difference. In Uzbek “Ko‘pni ko‘rgan emas, ko‘pni bilgan dono” by this proverb knowledge and wisdom are prioritized over age or experience. Whilst in English “Experience is the best teacher” means that practical experience is a primary source of learning.

Such expressions indicate the linguacultural priorities of each nation—either collectivist or individualist, spiritual or pragmatic.

The study also examined the role of linguacultural competence in education, translation, and intercultural dialogue.

In language teaching, students often misunderstand culturally loaded expressions unless cultural context is explained.

In translation, direct/literal translations often fail to carry the original emotional or cultural weight.

Example: Uzbek “Ko‘z tegdi” ≠ “Evil eye” in English (different cultural implications despite functional similarity).

Thus, linguacultural competence is not just linguistic skill, but cultural empathy and interpretative awareness. The analysis revealed the following key findings:

- Linguacultural elements are integral to meaning-making in communication.
- Proverbs and idioms reflect deep-rooted cultural values and national worldview.
- Cross-linguistic differences in metaphors and expressions stem from different cultural models.

Linguacultural competence enhances intercultural communication and reduces misunderstanding in multilingual settings.

For instance, the English metaphor “Time is money” contrasts with Uzbek expressions like “Vaqt — buyuk ne‘mat”, which reflects a more spiritual or moral view of time. Such examples demonstrate how culture directly shapes conceptual metaphors and influences language structures.

The results underscore the necessity of including linguacultural components in linguistic studies. Traditional linguistic analysis often overlooks the cultural embeddedness of language units. However, a linguacultural perspective adds depth to our understanding of how speakers from different backgrounds construct meaning.

Moreover, in the context of globalization, linguacultural awareness is becoming essential for fields such as translation, language teaching, and intercultural communication. Educators and translators must recognize that literal translation often fails to convey the cultural connotation embedded in language.

The comparative aspect of the study also showed that while many cultures share universal human experiences, the way these are linguistically encoded varies greatly.

The findings confirm that linguacultural studies enrich linguistic research by integrating culture into language analysis. Key theories that support this conclusion include:

Sapir-Whorf Hypothesis: Cultural categories embedded in language influence thought.

Cognitive Semantics: Meaning is shaped by embodied experience and cultural context.

Semiotic Theory (Peirce): Language signs have interpretants shaped by culture.

In linguistics, this means that grammatical, lexical, and pragmatic systems are deeply rooted in cultural experience. Ignoring this connection risks oversimplifying communication models.

Conclusion

Linguacultural studies play a crucial role in modern linguistics by bridging the gap between language and culture. They allow researchers and practitioners to grasp the deeper, culture-bound meanings behind language use, enabling more effective communication across cultures.

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