



COMPARATIVE ANALYSIS OF LINGUOCULTURAL ELEMENTS IN ENGLISH AND UZBEK

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Abstract. This paper explores the anthropocentric paradigm in modern linguistics through a comparative lens, focusing on the linguocultural elements embedded within the English and Uzbek languages. Language serves not merely as a tool for communication but as a socio-cultural matrix encoding national identity, worldview, and historical memory. By examining phraseological units, kinship terms, and hospitality formulas, this study highlights how the individualistic nature of Anglo-Saxon culture contrasts with the collectivistic, community-oriented paradigm of Uzbek society. The comparative analysis reveals how cultural codes shape semantic structures and influence cross-cultural communication.

Key words: linguaculturology, cultural code, phraseology, kinship terms, conceptual domain, semantic matrix, individualistic vs. collectivistic.

Introduction

Language is a primary means by which culture is passed down from one generation to the next. Language allows people to express their values, beliefs,



customs, and traditions. Language development is also influenced by culture. Words and phrases often reflect certain nation's cultural priorities and experiences. Accordingly, D.U. Ashurova and M.R. Galieva state that language serves not only as a medium of communication and the primary tool for conveying people's thinking, but also as a repository of cultural information. Language is a sophisticated system of signals that is used to deliver, store, use, and transmit culture from generation to generation [1].

In contemporary linguistics, the interaction between language and culture occupies a central position. Linguaculturology studies the reflection of a nation's material and spiritual culture within its language. Every speech community develops a unique linguistic picture of the world (**linguistic worldview**). While English reflects a Western cultural tradition deeply rooted in individualism, privacy, and personal autonomy, Uzbek embodies an Eastern, Central Asian cultural paradigm centered around community (**mahalla**), absolute respect for hierarchy, and hospitality.

Material and Methods

The material for this research comprises idiomatic expressions, proverbs, and lexical units retrieved from authoritative English and Uzbek lexicographical sources. The methodological framework relies on a combination of comparative-contrastive, component, and contextual analysis to decode the underlying cultural implications within the semantic structures of both languages.

Results and Discussion

The cross-linguistic analysis demonstrates that linguocultural differences are most vividly manifested in three primary conceptual domains: kinship systems, idioms of hospitality, and behavioral metaphors. According to this that, **kinship** terms in English encompass a range of words that describe family relationships, each carrying specific cultural and social meanings. These hyponyms not only



identify biological ties, but they additionally express cultural norms, roles, and expectations within family structures.

1. *The Asymmetry of Kinship Systems*

The Uzbek kinship system is highly specific and explicitly differentiates between maternal/paternal lineage and relative age, which underscores the societal value of hierarchy and familial duty. English, conversely, groups these relationships into broader, more generalized terms, reflecting a nuclear family structure.

✓ *Uzbek*: Distinguishes between an older brother (**aka**) and a younger brother (**uka**), as well as paternal uncle (**amaki**) and maternal uncle (**tog'a**).

✓ *English*: Utilizes blanket terms like **brother** or **uncle**, requiring additional descriptive modifiers if specificity is needed.

2. *Hospitality Codes and Social Distance*

Hospitality in Uzbek culture is an absolute moral imperative, codified in rituals and phraseology. In English culture, social distance is maintained through linguistic politeness strategies that prioritize personal boundaries.

✓ *Uzbek*: Expressions like “**Mehmon atoyi xudo**” (**A guest is a gift from God**) or the ritual of “**non sindirmoq**” (**breaking bread**) represent sacred social bonds.

✓ *English*: Idioms regarding home and privacy, such as “**My house is my castle**” or “**Good fences make good neighbors, emphasize individual territory and autonomy**”.

Comparative Matrix of Linguocultural Elements

Conceptual Domain	English Element & Cultural Code	Uzbek Element & Cultural Code	Cultural Reflection & Divergence
<i>Social Relations and Privacy</i>	“Mind your own business” / “Keep someone at arm's length”	“Hashar” / “Mahalla-ko'y” / “Oqibat”	English emphasizes individual privacy and non-interference; Uzbek emphasizes communal unity and mutual support



<i>Food and Hospitality</i>	“To take potluck” (accept whatever food is available by chance)	“Tuz-nasiba” / “Keling, bir piyola choy ustida gaplashamiz”	English views meals practical/casual; Uzbek treats offering food (especially tea/bread) as a fundamental ritual of respect.
<i>Animal Metaphors (Zoomorphisms)</i>	“As brave as a lion” / “As quiet as a mouse”	“Sheryurak” (Lion-hearted) / “Bo‘riday” (Resilient/shrewd)	Both cultures utilize fauna for imagery, but context varies based on historical occupation (e.g., nomadic/pastoral influences in Uzbek).

Conclusion

To conclude that, English kinship terminology reflects a more individualistic society, emphasizing emotional bonds and personal identity, while Uzbek kinship terms illustrate a collectivist culture with a strong hierarchical structure and deep respect for elders. Understanding the nuances of these terms helps us comprehend the complex ways in which language captures and reinforces cultural norms and familial bonds.

The comparative analysis of English and Uzbek linguocultural elements indicates that linguistic signs are deeply saturated with cultural connotations. The lexical and phraseological systems of the Uzbek language heavily prioritize collective harmony, hierarchy, and hospitality. In contrast, the English linguistic matrix favors individual liberty, equalized social standing, and functional pragmatism. Recognizing these subtle linguocultural divergences is essential for eliminating pragmatic failure, preventing cultural shock, and ensuring successful intercultural dialogue in an increasingly globalized world.

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