

Cultural Specificity of Language: the Case of “Tarbiya”

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Annotation:

This paper explores linguoculturology, an interdisciplinary field examining the interplay between language and culture, grounded in Wilhelm von Humboldt’s view of language as the “spirit of a nation.” The literature review highlights foundational contributions from scholars like M.M. Pokrovskiy and D.S. Likhachev and focuses on key concepts such as “linguistic worldview,” “linguistic personality,” and “concept.” Employing a descriptive-analytical method, the study illustrates the cultural specificity of language through comparative analysis, including the Uzbek term “Tarbiya” and its English counterparts. It concludes that linguoculturology bridges linguistic and cultural studies, emphasizing the need for interdisciplinary approaches and refined methodologies to understand identity and cultural values in a globalized world.

Keywords: Linguoculturology, language and culture, linguistic worldview, linguistic personality, concept, Wilhelm von Humboldt, intercultural communication, Uzbek linguistics, “Tarbiya,” cultural identity, cognitive linguistics, ethnocultural studies, globalization, comparative analysis, national characteristics.

Introduction Linguoculturology is emerging as a significant and interdisciplinary field within linguistics. The driving factors behind its development include globalization, the intensification of international relations, and the increasing relevance of intercultural communication. These circumstances highlight the importance of studying the interplay between language, culture, and national characteristics, as language serves as a primary expression and carrier of national culture. This paper aims to explore the theoretical foundations and contemporary developments in

linguoculturology, focusing on its key concepts and their applications in understanding the interaction between language and culture.

Literature Review The relationship between language and culture has long been a subject of scholarly interest, with its roots traceable to the works of early 19th-century German scholars such as Wilhelm von Humboldt. Humboldt's seminal assertion that language is "the spirit of a nation" and "the true essence of a people" underscores the centrality of language as a medium for cultural expression and continuity. His perspective laid the groundwork for subsequent explorations of how culture is reflected and mediated through language.

The development of linguoculturology as a discipline owes much to the contributions of M.M. Pokrovskiy, G.V. Stepanov, and D.S. Likhachev, who collectively provided the theoretical and methodological foundations for the field. These scholars emphasized the interdependence of language and culture, advocating for an interdisciplinary approach to studying their interaction. Additionally, the research of Y.M. Lotman, F.I. Busayev, and A.N. Afanasyeva introduced innovative methods for analyzing cultural phenomena within language, further enriching the discipline.

Contemporary studies in linguoculturology often focus on key concepts such as "linguistic worldview," "linguistic personality," and "concept." The "linguistic worldview" reflects the unique historical and cultural experiences of specific ethnic groups, as evidenced by the near-unanimous agreement among linguists regarding its interpretation. However, the notions of "linguistic personality" and "concept" remain contentious, with differing interpretations among scholars. A.M. Nadyoshkin highlights the need for deeper methodological research into the concept, while S.G. Vorkachev emphasizes its ethnocultural dimensions. V.A. Maslova defines the concept as a semantic structure that embodies the linguistic and cultural uniqueness of an ethnocultural community, a definition that has gained significant scholarly support.

Cognitive linguistics has also played a vital role in shaping linguoculturology, particularly through the works of E.S. Kubryakova, Z.D. Popova, and I.A. Sternin. These scholars approach concepts as manifestations of societal notions, employing methods that delineate the core and peripheral meanings of concepts. This perspective enhances understanding of how cultural values are structured and transmitted through language. The functional-semantic and cognitive conceptual analyses developed within this framework have proven invaluable for exploring the intricate relationships between language, thought, and culture.

In Uzbek linguistics, the concept of "Tarbiya" exemplifies the linguocultural approach. It encompasses physical, mental, moral, and spiritual development, highlighting the integral role of family and society in shaping individual identity. Comparative studies with English equivalents such as "education" and "upbringing" reveal thematic similarities but also distinct cultural nuances. For instance, Uzbek proverbs like "Qush uyasida ko'rganini qiladi" and "Bola – aziz, odobi undan aziz" emphasize familial and moral values, while English expressions like "It takes a village to raise a child" and "Manners maketh man" reflect broader community-oriented and individual ethical frameworks.

Methods This study employs a descriptive-analytical approach, reviewing foundational theories and contributions from key scholars to linguoculturology. Primary sources include works by Wilhelm von Humboldt, M.M. Pokrovskiy, G.V. Stepanov, and D.S. Likhachev, as well as contemporary research by Y.M. Lotman, F.I. Busayev, and others. The research examines the core concepts of linguoculturology, including "linguistic worldview," "linguistic personality," and "concept," using comparative analysis to highlight differences in their interpretations within various linguistic and cultural contexts. Additionally, the Uzbek concept of "Tarbiya" is analyzed alongside its English equivalents to illustrate the linguo-cultural approach.

Results The findings reveal that linguoculturology, as an intersection of linguistics and cultural studies, offers unique insights into the interdependence of language and culture. Wilhelm von Humboldt's assertion that language is "the spirit of a nation" underpins the discipline, emphasizing language as both a reflection and medium of culture. Key concepts such as "linguistic worldview" reflect the historical and cultural experiences of specific ethnic groups, while debates over "linguistic personality" and "concept" demonstrate the field's complexity and evolving nature. The research underscores that concepts serve as fundamental units of culture, embodying intellectual, emotional, and aesthetic dimensions beyond mere lexical meaning.

Analyzing the Uzbek concept of "Tarbiya" illustrates its broad cultural significance, encompassing physical, mental, moral, and spiritual development. Proverbs such as "Qush uyasida ko'rganini qiladi" and "Bola – aziz, odobi undan aziz" highlight the family's role in upbringing and the primacy of manners in Uzbek culture. Comparatively, English equivalents like "education" and "upbringing" focus on formal instruction and family-oriented practices, as reflected in phrases such as "It takes a village to raise a child" and "Manners maketsman."

Discussion The results highlight the importance of linguoculturology in bridging linguistic and cultural studies, providing tools to analyze how language reflects and shapes cultural identity. The research underscores the need for refining the field's terminological framework, particularly concerning the interpretation of concepts. Scholars such as V.A. Maslova and S.G. Vorkachev emphasize the ethnocultural nature of concepts, viewing them as dynamic and multidimensional entities. The functional-semantic analysis and cognitive conceptual analysis of concepts further enrich understanding, with significant contributions from researchers like Y.S. Stepanov and E.S. Kubryakova.

The study of "Tarbiya" demonstrates how cultural values are embedded in language, offering insights into the collective identity and worldview of a community. While Uzbek and English terms share thematic similarities, their cultural nuances highlight differences in societal priorities and practices. This reinforces the idea that linguistic and cultural phenomena are inseparably linked, necessitating an interdisciplinary approach to their study.

Conclusion. Linguoculturology represents a vital field for understanding the complex interrelations between language and culture. It provides valuable frameworks for analyzing cultural elements in language and offers insights into national identity and intercultural communication. By examining core concepts and their applications, this study contributes to the growing body of knowledge in linguoculturology, emphasizing its relevance in today's globalized world. Future research should focus on refining methodologies and exploring the dynamic interplay of linguistic and cultural phenomena across diverse contexts.

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