

LINGVOCULTURALOGICAL ANALYSIS IN THE LITERARY TEXTS

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Abstract. *Linguoculturological analysis in literature examines the intersection of language, culture, and literary expression, revealing how national identity, cultural values, and social norms are encoded in texts. This study explores the ways in which artistic literature reflects and transmits cultural knowledge through linguistic features, stylistic devices, and symbolic representations. By analyzing key literary works, the research demonstrates how characters, motifs, and narrative strategies embody cultural codes, gender norms, and societal ideologies.*

The approach highlights the inseparable relationship between language and culture, showing that literary texts function not only as artistic expressions but also as repositories of collective cultural memory. Furthermore, linguoculturological analysis allows for a deeper understanding of cross-cultural communication, the evolution of national mentalities, and the dynamics of global literary processes. This study underscores the importance of integrating linguistics, cultural studies, and literary criticism to fully comprehend the multifaceted nature of literary works.

Keywords: *linguoculturology, literary analysis, cultural codes, language and culture, artistic literature, national mentality, cross-cultural studies, literary semiotics.*

Linguoculturological analysis is a methodological approach aimed at studying a literary text not merely as a collection of linguistic units, but as a complex aesthetic system that embodies cultural codes, historical memory, national mentality, and social values.

Since the words, metaphors, images, or forms of speech used in a literary work are directly connected to specific cultural traditions, historical experiences, national psychology, and moral conceptions, linguoculturological analysis is regarded as an essential tool for uncovering the deeper meaning of a text. The development of this approach has been significantly influenced by the interaction of language and culture, anthropological linguistics, ethnolinguistics, sociocultural theories, and cognitive approaches.

In literary works, linguoculturological analysis primarily begins with the identification of features specific to national culture that appear in the text. These features manifest in various forms: national comparisons, symbols, values, customs, depictions of ceremonies, cultural realia, paremiological units, concepts, and cultural metaphors.

Since each linguistic unit is connected with a nation's worldview and way of life, studying the linguoculturological characteristics of a literary text allows scholars to reveal its national essence. In particular, one of the central tasks of this analysis is to examine how the historical and cultural identity of a people is reflected in a work and how the author employs culturally specific national codes in their language.

When a literary text is examined from a linguoculturological perspective, the system of images within it acquires a distinct semantic significance.

For example, certain symbols in the collective consciousness — such as trees, water, birds, colors, or cosmic images — carry specific meanings and continue to perform their cultural-metaphorical functions within the literary text.

Therefore, linguoculturological analysis examines not only the role of images in the plot but also their cultural roots and spiritual-aesthetic foundations. This approach allows for the understanding of hidden meanings in the text, the perception of its aesthetic layers, and the analysis of its national spirit.

Concepts hold a particularly important place in the linguoculturological interpretation of literary texts. A concept is a spiritual and moral category shaped by a people's historical-cultural memory and value system, expressed through language, and often manifested in literary works in metaphorical, symbolic, or emblematic forms.

For example, in Eastern literature, the concept of “mother” represents not only the biological notion but also homeland, love, blessing, and the source of life. Similarly, the concept of “beloved” does not remain merely a romantic image but becomes a symbol of perfection, spiritual awakening, or divine love. Linguoculturological analysis explains the artistic interpretation, semantic structure, and cultural foundations of such concepts.

Speech forms in literary works also reflect cultural codes. Characters' speech, the author's artistic style, dialogues, monologues, and the linguistic structures of setting descriptions are closely connected with a people's social relations, moral norms, gender roles, and worldview stereotypes. In this sense, linguoculturological analysis studies speech in its socio-cultural context, identifying how the author has transformed cultural information into aesthetic form.

In the current process of globalization, the importance of linguoculturological analysis is growing. Studying literary texts from different cultural contexts, conducting comparative analyses, and identifying similarities and differences illuminate the transnational nature of literature. In particular, the linguoculturological interpretation of the female image in English and Uzbek literature allows for an in-depth examination of cultural stereotypes, values, gender roles, and the artistic expression of national identity.

Another key aspect of linguoculturological analysis for literary works is that it facilitates a broader understanding of the text's aesthetic essence. The internal poetic potential of language, the system of metaphors, the world of symbols, and the harmony of national spirit and cultural memory enrich the meaning of the work. Therefore, the linguoculturological approach encourages viewing literary texts not only at the level of language and plot but also as aesthetic reflections of culture.

Thus, linguoculturological analysis serves to comprehend both the national and universal meanings of a literary work by examining its linguistic units, images, concepts, and cultural codes.

This approach is one of the most effective methodologies in 21st-century literary studies, enabling a deep, multilayered, and culturally informed interpretation of texts.

In the process of linguoculturological analysis, the semantic field of a literary text is examined on several levels. The first level is the lexical-semantic layer of language, in which words, realia, and national units carrying specific ethnocultural meaning are identified.

For example, in Uzbek literature, concepts such as “dugona” (friend), “non” (bread), “oila” (family), “mahalla” (community), “qadr” (respect/value), and “hayo” (modesty) possess distinct cultural semantics and actively contribute to creating the national spirit of the text.

In English literature, concepts such as “privacy,” “freedom,” “individuality,” and “self-respect” carry their own culturally specific meanings. Identifying and interpreting such units is one of the main tasks of linguoculturological analysis.

At the same time, linguoculturological analysis plays a significant role in studying the cultural interpretation of gender representations in literary works. The way the female image is expressed in a text, her speech portrait, the author’s attitude toward her, and the cultural roles assigned to women by society can be effectively analyzed through a linguoculturological approach.

For example, portraying women as symbols of patience, gentleness, or loyalty reflects traditional gender stereotypes in Eastern culture, whereas in Western literature, women are often depicted as independent decision-makers and individuals with personal ideas, reflecting different cultural archetypes. Studying such differences enriches the core content and analytical depth of linguoculturological research.

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