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LINGUOCULTUROLOGICAL INTERPRETATION OF MORPHOLOGICAL UNITS IN THE UZBEK LANGUAGE

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Abstract: This article examines the linguoculturological interpretation of morphological units in the Uzbek language. The study analyzes how national worldview, mentality, and cultural values are reflected through morphological forms. It is argued that grammatical categories and affixes possess not only linguistic but also socio-cultural significance. The research reveals the role of certain Uzbek morphological units as linguistic tools that reflect the national outlook and cultural identity.

Keywords: linguoculturology, morphology, grammatical unit, national mentality, affix, language and culture

In modern linguistics, language is studied not only as a grammatical system but also as a means of expressing national culture, historical memory, and social experience. In this context, the development of linguoculturology has made it possible to analyze linguistic units in close connection with culture. Within this framework, the linguoculturological interpretation of morphological units holds particular importance. In the Uzbek language, morphological units perform not only grammatical functions but also express national mentality, social relations, and cultural values. Therefore, studying morphological units from a linguoculturological perspective represents a relevant and pressing scientific issue.

Linguoculturology is a field of linguistics that explores the interaction between language and culture, interpreting linguistic units as carriers of cultural meaning. Morphology, on the other hand, studies grammatical forms of words and their structural characteristics. The intersection of these two disciplines becomes evident in the cultural-semantic load carried by morphological units. Grammatical categories in Uzbek—such as number, possession, case, tense, and person-number forms—play a significant role in expressing the speaker's social status, attitude, and cultural worldview. This necessitates the linguoculturological analysis of morphology. Through affixes, the Uzbek language conveys culturally significant concepts such as respect, modesty, intimacy, and social distance. For instance, the plural suffix –lar expresses not only plurality but also respect, as seen in forms like otamlar (my father) and ustozlar (teacher). This phenomenon reflects the Uzbek cultural tradition of respect toward elders, grammatically encoded in language. Similarly, possessive suffixes reflect interpersonal relationships. Forms such as onam (my mother) and uyimiz (our home) indicate not only grammatical possession but also intimacy and collectivism. This is closely connected with the Uzbek people's strong family orientation and community-based values.

Verb tense and mood forms in Uzbek are closely linked to speech culture. For example, the polite imperative forms (–ing, –inglar) function as expressions of politeness and respect in communication. This demonstrates how national norms of etiquette and morality are manifested through grammatical means. Furthermore, progressive tense forms express not only continuity of action but also cultural traits such as patience and composure. These features show that verb forms carry not only grammatical meaning but also cultural connotations.

The linguoculturological interpretation of morphological units is of great didactic importance in mother-tongue education. Teaching grammatical forms together with their cultural meanings fosters a conscious and reflective attitude toward language. As a result, learners develop not only linguistic competence but also cultural competence.

The interpretation of Uzbek morphological units from a linguoculturological perspective is directly connected with national communicative behavior. Grammatical forms express not only how meaning is conveyed but also how speakers relate to social interactions. In Uzbek, social distance, respect, and status between interlocutors are clearly expressed through morphological means. For example, the use of second-person forms (sen and siz) is determined not merely by grammatical person-number distinctions but by cultural norms. While siz is grammatically plural, it functions linguoculturally as an expression of respect, formality, and social distance, reflecting an essential feature of Uzbek communicative culture. This confirms that morphological units function as cultural codes.

Certain morphological categories in Uzbek also serve as reflections of the national value system. In particular, the possessive category represents the Uzbek people's attitude toward property, family, and community. Forms such as uyimiz (our home), yurtimiz (our homeland), and bolalarimiz (our children) convey not only grammatical possession but also a sense of collectivism and shared responsibility.

Case markers also play an important cultural role in discourse. Through directional and ablative cases, not only the direction of action but also subtle aspects of interpersonal relations are expressed. This demonstrates that the semantic potential of morphological units is enriched by cultural experience.

Analyzing morphological units through a linguoculturological approach is significant not only theoretically but also practically. For students of philology, understanding the cultural meanings embedded in grammatical forms contributes to a deeper mastery of language. This approach encourages learners to perceive language not merely as a set of rules but as a product of national mentality.

Moreover, teaching morphology based on a linguoculturological approach effectively enhances students' speech culture. When learners comprehend the cultural meanings of grammatical forms, they tend to use them appropriately and normatively in communicative situations. Consequently, alongside linguistic competence, communicative and cultural competencies are also developed.

Today, the study of morphological units from a linguoculturological perspective is regarded as one of the priority directions of modern linguistics. Research indicates that although grammatical forms remain structurally stable within the language system, their cultural interpretations evolve in close connection with societal development. This demonstrates the dynamic nature of morphological units. In this regard, the linguoculturological study of Uzbek morphological units makes a significant contribution to the development of national linguistics and provides a scientific basis for understanding the intrinsic relationship between language and culture.

In conclusion, morphological units in the Uzbek language constitute not only components of the grammatical system but also essential carriers of national culture and mentality. Their linguoculturological analysis allows for a deeper understanding of the inseparable relationship between language and culture. This approach also holds considerable scientific and practical significance in enhancing the effectiveness of mother-tongue education.

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