

LANGUAGE AS A TOOL FOR CONSOLIDATING AND TRANSMITTING CULTURAL NORMS IN VARIOUS LINGUACULTURES**Shadieva Dilrabo Kurbanovna**

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Abstract: The article examines the role of language as a fundamental tool for establishing, consolidating, and transmitting cultural norms across various linguacultures. The author analyzes the correlation between linguistic structures and the mental attitudes of an ethnic group, emphasizing that language not only reflects reality but also models a specific perception of the world. The focus is on the mechanisms through which ethical and social behavioral standards are fixed in vocabulary, phraseology, and paremiology. The study provides a comparative analysis of key cultural concepts represented in different language systems, identifying both universal and nationally specific methods of conveying cultural experience. The findings can be applied in courses on cultural linguistics, intercultural communication, and ethnolinguistics.

Keywords: language and culture, linguaculture, cultural norms, transmission of values, linguistic picture of the world, mentality, cultural concept.

Introduction

Culture is a multi-level system that encompasses the material and spiritual achievements of society, its social institutions, norms, traditions, and modes of communication. It establishes a stable order of human interaction, defines worldviews, regulates behavior, and consolidates the methods of transmitting experience. In the field of cultural linguistics, culture serves not only as an object of study but also as the context within which language acquires its meaning.

The forms of cultural values are diverse. Morals express the ethical expectations of society; customs fix habitual forms of behavior; traditions provide historical continuity and symbolic stability; rites offer ritualistic structure to significant events; and law consolidates values at the legislative level. These forms are closely interconnected: a tradition may be manifested in a rite, a custom may evolve into a legal norm, and moral requirements may become the foundation for etiquette.

Main Body

The paremiological fund of a language, which includes proverbs, sayings, and aphorisms, serves as a unique "code" of a nation. It transmits perceptions of good and evil, work and leisure, family, duty, and dignity. For instance, the Russian proverb *"Beregite platye snovu, a chest smolodu"* ("Take care of your clothes while they are new, and your honor while you are young") asserts the value of honor, while the Uzbek proverb *"Mehmon – Xudoning mehmoni"* ("A guest is a guest of God") reflects the cult of hospitality.

An essential tool for the representation of values is discourse — a form of speech communication that integrates the text with the conditions of its functioning: cultural, social, historical, and psychological. Within discourse, both linguistic norms (the set of rules for using language resources) and cultural norms (which regulate acceptable forms of behavior and communication) are manifested. Their interaction is particularly evident in speech etiquette — a system of rules that ensures polite and respectful communication, taking into account social status and the specific situation.

Thus, culture establishes values, values are formalized into norms, norms are implemented in discourse, and discourse is formed and perceived by the linguistic personality. This interconnection determines both individual speech behavior and collective communication models, making the analysis of the conceptual framework a mandatory stage in any linguacultural research.

In cultural linguistics, the concepts of culture, values, norms, and discourse hold not only theoretical but also practical significance. Studying them allows for identifying how language consolidates and transmits socially significant perceptions, shaping the national picture of the world and defining the specifics of speech behavior. The analysis of cultural values helps to understand which ideals and guidelines underlie social life, how they are reflected in language, and how they are fixed in the collective consciousness.

It is crucial to consider the distinctions between various forms of cultural values—morals, customs, traditions, rites, and law—in translation practice, intercultural negotiations, and the teaching of languages as a foreign language. These forms do not exist in isolation: a tradition may be manifested in a rite, a custom may evolve into a legal norm, and moral requirements may become the foundation for speech etiquette. The paremiological fund of a language, which includes proverbs and sayings, serves as a concentrated expression of value systems, historical experience, and cultural models of thinking.

Linguacultural analysis of norms helps to identify hidden attitudes that influence the choice of language resources—for example, the preference for indirect politeness formulas in cultures oriented toward maintaining communicative harmony. The concept of the linguistic personality, in turn, allows for viewing the language speaker as a carrier of a specific cultural code. The three-level model, which includes the verbal-semantic, linguacognitive, and pragmatic levels, is widely used in pedagogy, translation studies, and intercultural communication. It helps to assess how well an individual is able not only to express themselves grammatically but also to take cultural nuances into account in their speech.

In linguacultural practice, the application of these concepts covers a wide range of tasks related both to linguistic research and the study of cultural processes. They allow for identifying the mechanisms of value preservation and transmission, analyzing how cultural attitudes shape linguistic behavior and influence the choice of speech strategies.

In the educational sphere, knowledge and understanding of cultural values, norms, and discourse features ensure the development of more effective foreign language teaching programs. Such an approach enables learners not only to master grammar and vocabulary but also to acquire the cultural codes without which full-fledged communication is impossible. In this context, the paremiological fund of a language becomes an indispensable source of cultural information, and working with proverbs and sayings helps to develop intercultural competence.

The practical significance of these concepts is determined by their ability to serve as tools for analyzing and regulating communication built on mutual respect and understanding of cultural differences. They allow us to view language not only as a means of transmitting information but also as a way of maintaining and developing cultural identity, ensuring the harmonious coexistence of diverse cultural worlds within a single communicative space.

To illustrate how cultural values and norms are reflected in discourse, let us turn to the analysis of a fragment from the Russian folk tale **Morozko**. This text is of particular interest because it vividly demonstrates the connection between language and the value system of a traditional society, while also tracing cultural behavior models embedded in speech forms.

The plot of the tale is built on the contrast between two heroines: the stepdaughter and the stepmother's biological daughter. The stepdaughter is depicted as hardworking, polite, and patient, and her speech behavior aligns with the norms of respectful communication: she greets Morozko and answers his questions respectfully, without rudeness. The speech etiquette formula, 'Thank you, dear Morozko, for your kindness and warmth,' carries not only the semantic weight of gratitude in this context but also reflects the cultural norm of appreciation toward elders and benefactors. The second heroine — the stepmother's biological daughter — displays opposite traits: laziness, rudeness, and arrogance. Her remarks are brief, sharp, and devoid of etiquette formulas, which in traditional culture is perceived as a violation of moral norms. Here, the

language records a deviation from the cultural ideal, reinforcing a negative evaluation of her behavior.

Through the system of speech strategies, the tale transmits key cultural values: industriousness, politeness, respect for elders, and gratitude for assistance. These values are formalized in discourse through a combination of verbal and non-verbal components: polite forms of address, greeting and parting formulas, the tone and content of responses, and the sequence of dialogue. An analysis of the fairy tale text reveals that language, in this case, performs two functions simultaneously. Firstly, it reflects existing cultural norms, making them clear and recognizable to the listener. Secondly, it acts as a means of their consolidation and transmission: younger generations internalize socially approved patterns of behavior through the tale and form perceptions of acceptable and unacceptable speech and etiquette conduct.

Particular attention should be paid to how speech etiquette and evaluative vocabulary are combined in the story. Compliments, respectful forms of address, and expressions of gratitude reinforce the positive image of the heroine, while rudeness, abruptness, and the absence of greeting formulas strengthen the negative characterization of the other. This reflects a principle vital to traditional culture: the evaluation of a person is based not only on their actions but also on their manner of speech, which serves as a direct indicator of their inner world and attitude toward others.

Thus, the linguacultural analysis of the folk tale *'Morozko'* shows that the literary text of traditional folklore is simultaneously a work of art and a carrier of cultural norms, in which language fulfills the role of a guardian and transmitter of values. To systematize the lesson materials, let us present the key data in the form of comparative tables, which allow us to observe the differences and similarities in the representation of values and norms across various linguacultures.

Conclusions. Linguacultural analysis of speech etiquette reveals that it serves as a reflection of a society's core values: respect, harmony, equality, or, conversely, a strictly defined hierarchy. In educational practice, the knowledge and application of speech etiquette formulas allow students not only to master the language but also to integrate into the system of cultural expectations held by native speakers. In diplomacy and business, proficiency in these norms helps to avoid unintentional offenses and to strengthen trust during negotiations.

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