

Linguoculturological Features of Short Stories in English and Uzbek Languages

Aripova Saodat Taxirovna

*Acting associated professor The University of Exact and Social Sciences Foreign
Languages and Literature Department
aripova_saodat8822@mail.ru*

Abstract

This article examines the linguoculturological characteristics of short stories in English and Uzbek, focusing on how cultural knowledge, national identity, and worldview are embedded in linguistic forms and narrative structures. Through comparative analysis, the study highlights differences and similarities in thematic motifs, cultural symbols, communicative norms, and linguistic representation of values in both literary traditions. Drawing on principles of linguoculturology, discourse analysis, and comparative stylistics, the article demonstrates how short stories reflect the cultural mentality of their respective societies. The findings indicate that English short stories often emphasize individualism, psychological depth, and implicit meaning, while Uzbek short stories foreground collectivist values, moral orientation, and explicit contextual grounding. The research underscores the importance of linguoculturological awareness for readers, translators, and educators working with bilingual literary materials.

Keywords: linguoculturology, short story analysis, English literature, Uzbek literature, cultural meaning, narrative discourse, comparative linguistics.

Short stories occupy an important position in world literature, serving as culturally dense texts that encapsulate social norms, values, traditions, and communicative practices. In recent decades, linguoculturology—a discipline at the intersection of linguistics and cultural studies—has offered powerful tools for analyzing how language encodes cultural meaning. Examining English and Uzbek short stories from a linguoculturological perspective allows researchers to explore the conceptualization of cultural identity, narrative patterns, and worldview in two distinct literary traditions. English literature, shaped by diverse historical periods and philosophical movements, often prioritizes psychological depth, character individuality, and symbolic subtlety. In contrast, Uzbek literature—deeply influenced by oral storytelling traditions, folklore, and communal values—tends to emphasize moral themes, social harmony, and cultural continuity. This article conducts a comparative analysis of the linguoculturological

features present in both traditions, focusing on linguistic choices, narrative strategies, and culturally determined conceptual frameworks. Linguoculturology investigates the relationship between language and culture, emphasizing how linguistic features reflect a community's worldview. It examines cultural connotations, symbolic meanings, ethnospecific concepts, and discourse practices encoded in texts. In literary studies, linguoculturology helps uncover:

- national-cultural concepts
- culturally marked vocabulary
- communicative norms and politeness strategies
- value systems and moral expectations
- metaphors, symbols, and archetypes

This framework is especially relevant for analyzing short stories, which condense cultural meaning through compact narrative forms.

Short stories are often built around concise narrative structures, yet they contain rich cultural layers. They provide insight into: everyday life and traditions, psychological attitudes, social hierarchies, moral frameworks, culturally specific metaphors. Thus, analyzing short stories in English and Uzbek allows us to observe linguistic manifestations of cultural mentality.

English short stories frequently portray characters acting autonomously, making morally complex decisions, and reflecting personal psychological growth. This aligns with Western cultural values of individualism and self-expression.

A notable feature of English prose is its preference for indirectness, irony, and subtle symbolism. Cultural norms encourage readers to infer meaning rather than rely on explicit narration. Writers such as O. Henry, Katherine Mansfield, and Virginia Woolf rely heavily on implication and psychological nuance. English literary culture often employs conceptual metaphors that reflect Western philosophical traditions—e.g., metaphors of time, autonomy, conflict, and progress. Although universal in appearance, these metaphors carry culturally specific interpretations.

Conversational style in English fiction reflects communicative norms such as politeness strategies, hedging, indirect requests, and turn-taking rules shaped by English-speaking cultural contexts. Uzbek short stories frequently highlight community values, family relations, respect for elders, and social harmony. Characters often represent moral ideals rather than isolated individuals, reflecting the collectivist orientation of Uzbek society. Uzbek literary tradition, influenced by folklore and oral storytelling, embraces explicit moral lessons. Stories often conclude with clear ethical guidance, reinforcing cultural norms and virtues. Uzbek short stories are rich in cultural

symbols such as *mehmondo 'stlik* (hospitality), *or-nomus* (honor), *oq yo 'l* (good wish), *ko 'ngil* (heart-spirit unity). These concepts are deeply rooted in national psychology and often have no direct English equivalents. Unlike English stories that emphasize subtext, Uzbek narratives tend to be explicit, providing clear descriptions of context, setting, and emotions. This aligns with cultural traditions of oral narration, where clarity and expressiveness are valued.

The linguoculturological analysis of English and Uzbek short stories reveals profound differences in cultural worldview, narrative style, and linguistic representation. While English stories highlight psychological depth, individual perspective, and interpretive subtlety, Uzbek stories foreground social values, moral lessons, and culturally rich symbolism. Recognizing these distinctions enhances cross-cultural understanding and improves both interpretation and translation of literary texts. Ultimately, linguoculturological awareness contributes to a deeper appreciation of world literature and supports the development of intercultural communicative competence.

References

- Anderson, L. (2016). *Worlds of experience in short fiction*. Routledge.
- Hemingway, E. (1995). *The complete short stories of Ernest Hemingway*. Scribner.
- Karimov, N. (2012). *O'zbek adabiyoti va madaniyati masalalari*. Akademnashr.
- Kramersch, C. (1998). *Language and culture*. Oxford University Press.
- Mansfield, K. (2003). *Selected stories*. Oxford University Press.
- Qodiriy, A. (2010). *O'tkan kunlar* and selected short stories. "Yangi Asr Avlodi."
- Said Ahmad. (2004). *Ufq* and selected short stories. Sharq Publishers.
- Sapir, E. (1921). *Language: An introduction to the study of speech*. Harcourt.
- Teliya, V. N. (1996). *Russian phraseology in the context of culture*. Moskva: Nauka.
- Wierzbicka, A. (1997). *Understanding cultures through their key words*. Oxford University Press.