

THE PRIMARY GOAL OF THE PROCESS OF STUDYING AND ANALYZING
CONCEPTS IN LINGUODIDACTICS.

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The study highlights the influence of cultural contexts, with Uzbek focusing on collectivism and emotional control, and English on individual self-expression and autonomy. The results provide insight into how language and culture interact in shaping emotional experiences, offering valuable perspectives for intercultural communication and understanding.

The linguocultural features of verbs of speech communication in Uzbek and English reflect differences in their language families: Uzbek (Turkic, agglutinative, with a rich system of suffixes and the absence of vowel harmony, as in other Turkic languages, but with a strong cultural focus on respect and context) and English (Germanic, flexive-analytic, with an emphasis on syntax, modality, and pragmatics), where Uzbek verbs often more explicitly express the level of politeness through suffixes and verbs such as “skazat”, “govorit”, “poposit”, “pojelat” with shades of politeness, whereas English uses auxiliary verbs (may, might, would), phrasal verbs, and a broader lexical selection for nuances, reflecting different approaches to expressing “face” and social roles in speech.

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This study examines the linguistic and cultural expression of positive and negative emotions in Uzbek and English, focusing on how grammatical structures, lexical choices, and cultural norms shape emotional communication. The study identifies key differences: in Uzbek, there is a preference for emotional restraint, especially in public settings, with the use of verb phrases and adjectives, while in English there is greater flexibility, allowing auxiliary verbs and adjectives to be used for a wider range of emotions. Both language systems use metaphors and figurative language to convey emotions such as happiness and anger. The study highlights the influence of cultural contexts, with Uzbek focusing on collectivism and emotional control, and English on individual self-expression and autonomy. The results provide insight into how language and culture interact in shaping emotional experiences, offering valuable perspectives for intercultural communication and understanding.[1]

The fact that, to date, the linguistic, socio-cultural, and linguo-cultural aspects of the terminology in this field have not been studied comparatively in a correlated manner on the materials of English, Russian, and Uzbek languages is the research's confirms the relevance and necessity of this research. In the development of the field of linguodidactics, new approaches and scientific perspectives on linguometodology are emerging. In this context, foreign and traditional approaches to methodology come into conflict. Naturally, these two schools of thought develop their own distinct systems of terminology. In this process, a given term is defined according to the perspective of each respective school. For example: in English methodology, the newly formed term "activity" → "exercise, task," i.e., "упражнение," "approach" → "method," "test" → "a specific form of control of knowledge, skills, and abilities" – a specific form of control of knowledge, skills, and abilities.

However, in the usage of these terms, there are often conceptual mismatches. For example, Russian and Uzbek methodologists have, until now, used the term "programme" instead of "syllabus." However, in English methodology, the term syllabus is used to mean a model program for foreign language teaching – a sample curriculum for teaching a foreign language. The term 'programma' in Russian and Uzbek corresponds to the English term 'National Curriculum' and means 'state standard'. [2]

The terminology of the field of linguistics of language teaching is studied as a separate system within the terminology of the humanities. Studying the terminology system of this field in linguistic, socio-cultural, and linguo-cultural aspects creates the opportunity for

specialists to collectively understand the field's concepts. The study of their semantic structure in its organic connection with socio-cultural and linguo-cultural contexts, in turn, makes it possible to identify the similar and distinct characteristics of categorical concepts related to linguometodology.

The primary goal of the process of studying and analyzing concepts in linguodidactics in a systematic and evolutionary manner, in terms of expression and content, is of an onomasiological nature. This is explained as follows: concept → term, concept ← word. For example, in Russian, with respect to the concept “английский язык” in the sense of a foreign language subject of study uses two different terms, such as “английский язык” and “английский язык – как иностранный язык.” Similarly, in Uzbek, this concept is also expressed with two terms: “ingliz tilini o'qitish” and “ingliz tilini xorijiy til sifatida o'qitish” as two distinct terminological units. However, in Russian and Uzbek, this concept is expressed by the following set of terminological units: English as a Foreign Language (EFL), English as a Second Language (ESL), English as a Second Dialect, English as a New Language (ENL), English to Speakers of Other Languages (ESOL), English as a Addition.[2]

As S. Usmonov notes: "Although in the past in Europe the ancient Greeks and Romans, the early creators of science, used the term as a word expressing scientific concepts, our by our time this concept has undergone changes: while many scientists define the word ‘term’ as before, that is, by a specific science and phenomena related to the technique, art, and culture associated with that science, some scientists are prepared to consider any noun (term) a term. In this respect, they turn the word ‘term’ into an equivalent—a synonym—of the noun in morphology". In recent years, the terminologist V.P. Danilenko has also tried to prove his idea that, in addition to the noun class, other word classes can also become specialized terminology. He notes that: first, the use of lexical units denoting terminological meaning in scientific literature for all independent parts of speech; second, general the terminologization of abstract verbs; thirdly, it is noted that in specialized terminological dictionaries, lexemes belonging to parts of speech such as adjectives, verbs, adverbs, and pronouns have been included as terminological units.[3]

In linguist pedagogical terminology, terms formed from common words by the lexical-semantic method also hold special importance. The creation of terms by the lexical-semantic method, in a sense, corresponds to general-use lexicon. On this, the Russian linguist V.V. Vinogradov expresses the following opinion: “any science begins with the

results achieved by the people's thinking and speech, and in its subsequent development, it does not separate from the people's language".[4]

Every word is monosemantic (single-meaning) at its origin. In the course of gradual development, it has become a tradition in the language to use a lexical unit that was originally the name of one object to name a newly emerged object or phenomenon. Ultimately, this name also begins to serve the function of naming another object. In this way, a second nomination (naming) is created.

During our research, the transition of a word-name to a term-name is clearly evident. The word's lexical meaning develops through this naming process. In this way, the word used as a term acquires a functional meaning. This phenomenon is also called functional shift in linguistics. For example: jigsaw activities—exercises that direct students to exchange information in a “jigsaw” style, i.e., a type of mixed, composite, or patchwork (mosaic) information exchange, and so on.[5]

It was determined that the phenomenon of polysemy is also characteristic of the terms in this field. In a polysemantic lexeme, the development of meaning is determined through the method of semantic analysis. For example: the lexeme key – ключ – калит.

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