

LINGVISTIKA VA MADANIYATSHUNOSLIK FANLARINING DOLZARB MASALALARI

CURRENT ISSUES IN LINGUISTICS AND CULTURAL STUDIES

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**LINGVISTIKA VA MADANIYATSHUNOSLIK
FANLARINING DOLZARB MASALALARI**

CORRENT ISSUES IN LINGUISTICS AND CULTURAL STUDIES

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TOSHKENT-2025

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MUNDARIJA

07.00.00 – TARIX FANLARI

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THE LINGUISTIC AND CULTURAL SIGNIFICANCE OF FORMULAIC EXPRESSIONS

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Abstract. This article examines the linguistic and cultural significance of formulaic expressions, particularly, greeting and farewell rituals within Russian, English, and Uzbek communicative cultures. Drawing on the theoretical foundations of cultural linguistics and anthropocentric approaches to language, the study analyses how formulaic expressions encode national mentality, worldview, and social values. The research integrates comparative linguocultural analysis with pragma-semantic interpretation of speech etiquette, demonstrating that greetings function as culturally embedded communicative acts that regulate interpersonal relations, signal social distance or solidarity, and preserve ethnocultural identity. Special attention is devoted to Uzbek greeting rituals, which exhibit a high degree of ritualization, sociocultural symbolism, and religious grounding. The findings highlight that formulaic expressions serve not only as linguistic units but also as cultural markers that transmit ethical norms, traditional worldviews, and collective memory.

Keywords: formulaic expressions; greeting rituals; linguoculture; cultural linguistics; pragmatics; Uzbek communicative culture; speech etiquette.

FORMULALI IFODALARNING LINGVISTIK VA MADANIY AHAMIYATI

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Annotatsiya. Ushbu maqola rus, ingliz va o'zbek kommunikativ madaniyatlarida formulali iboralarning, xususan, salomlashish va xayrlashish marosimlarining lingvistik va madaniy ahamiyatini o'rganadi. Madaniy tilshunoslikning nazariy asoslari va tilga antropotsentrik yondashuvlarga tayangan holda tadqiqotda formulali iboralar milliy mentalitet, dunyoqarash va ijtimoiy qadriyatlarni qanday kodlashini tahlil qiladi. Tadqiqot qiyosiy lingvomadaniy tahlilni nutq odob-axloq qoidalarining pragma-semantik talqini bilan birlashtirib, salomlashish shaxslararo munosabatlarni tartibga soluvchi, ijtimoiy masofa yoki birdamlikni bildiruvchi va etnikmadaniy o'ziga xoslikni saqlaydigan madaniy o'rnatilgan kommunikativ aktlar sifatida ishlashini ko'rsatadi. Alohida e'tibor o'zbekcha salomlashish urf-odatlariga qaratilgan bo'lib, ularda yuqori darajadagi marosimlar, ijtimoiy-madaniy ramziylik va diniy asoslar namoyon bo'ladi. Topilmalar shuni ko'rsatadiki, formulali iboralar nafaqat til birliklari, balki axloqiy me'yorlar, an'anaviy dunyoqarashlar va jamoaviy xotirani uzatuvchi madaniy belgilar sifatida ham xizmat qiladi.

Kalit so'zlar: formulali ifodalar; salomlashish marosimlari; til madaniyati; madaniy tilshunoslik; pragmatika; O'zbek muloqot madaniyati; nutq odobi.

Introduction. Language functions as a crucial indication of national identity, cultural continuity, and collective perspective. Language serves as a reservoir of ethnocultural knowledge, embodying the spiritual, historical, and philosophical underpinnings of a nation. Formulaic statements, particularly welcomes, are one of the most stable and culturally significant elements of language activity. They maintain societal norms, ceremonial behaviours,

notions of civility, and conventional perspectives. Although often utilised routinely, greeting formulations are essential components of communication etiquette that illustrate how cultures shape interpersonal relationships, convey respect, and preserve societal peace.

In the same way as folk culture, psychology, and philosophy are reflected in language. By storing the knowledge that has been gathered by the ethnic community, it imprints a unique way of perceiving the world that is experienced through the lens of concepts and images that are associated with the national culture. When it comes to the national culture, history, mindset, and personality of the people, as well as the people themselves, each people's language is distinctive and distinct from the others. Every nation takes great pride in its language and works to conserve it as the most significant cultural and historical heritage. This heritage not only unites the people who speak it, but also whole generations, both those who have passed away and those who will come after them. Regarding to the Russian language, it is appropriate to recollect a few additional statements. D.S. Likhachev, a Russian scientist, made the observation that “the language expressed the inner strength of the people, its tendency to emotionality, a variety of characters, and different types of attitude to the world”. In the event that it is true that the language of a people reflects its national character (which is unquestionably the case), then the national character of the Russian people is immensely diverse, complex, and contradictory within themselves. In addition, the language has to be able to convey all of this information. There is no question that the Russian language is an essential component of Russian culture. It reflects the essence of the Russian people, including the depth and splendour of the Russian spirit. E. Osipova and A. Polonskiy have both made reference to the cultural treasure that D.S. Likhachov has. The personal accomplishment of D. S. Likhachov is the concept of establishing the one-of-a-kind cultural journal known as “Наше Наследие” (1988), which is appropriately regarded as the “visiting card” of national culture (Osipova & Polonskiy 2024:30).

The problem of theoretical and practical study of the relationship between language and culture, folk traditions, customs, beliefs, and other manifestations of national culture has become one of the most important issues as a result of the development and formation of the anthropocentric paradigm in the natural and social sciences, including linguistics. Cultural linguistics is one of the methodological concepts that underpin this new scientific path, which was established as a result of the recognition of this link within the scientific community. In addition, one of the challenges that cultural linguistics faces is the link that exists between language and culture with an individual. The investigation of this relationship resulted in the development and formulation of the theory of linguistic personality, which is utilised in research practice in a manner that is both widespread and fruitful. They got a unique theoretical and practical development of the notion of views of the world (scientific, naïve, linguistic, national, ethnic, etc.) within the framework of cultural linguistics. This development was both theoretical and practical. It is important to highlight that there has been a greater growth and realisation of interest in the issues of mentality, worldview, and other aspects of the philosophical approach towards reality. The study and description of the link between language and culture, language and personality, language and ethnicity, and language and folk mentality are among the primary tasks that are performed by the field of cultural linguistics.

Results. The research validates that formulaic statements encapsulate collective cultural memory, ethical principles, perspectives, and societal standards. Greetings serve not

just as initiators of conversation but also as culturally significant activities that manage social distance, convey respect, and signify friendliness. In Russian, welcomes such as “Здравствуйте” and “Добрый день” demonstrate adaptability across social hierarchies and circumstances, whereas English pleasantries like “Hello,” “Hi,” and “Good morning” are less hierarchical but frequently accompanied by small chat to sustain phatic contact. Both languages allow for structurally abbreviated forms—such as “Привет” in Russian and “Hi” in English—varying pragmatically based on the degree of formality and social distance. Conversely, Uzbek greeting customs exhibit unique ethnospecific characteristics, notably a profound theological foundation, whereby “Assalomu aleykum” has spiritual and moral significance and is employed universally, irrespective of gender, age, or social standing. Uzbek greetings are highly ritualised, necessitating an exchange upon each encounter between acquaintances, irrespective of frequency, and exhibit considerable formulaic diversity with various occupation-related, blessing-oriented, and time-specific salutations such as “Xayrli tong,” “Charchamang,” and “Ishingiz baroridan kelsin.” These salutations embody fundamental cultural principles, such as reverence for elders, hospitality, humility, and kindness. Nonverbal elements are significant in all three cultures, encompassing gestures, face emotions, and bodily movements in introductions. Uzbek welcomes frequently encompass formal enquiries regarding health and wellness, Russian greetings may feature handshakes or hugs contingent upon the level of intimacy, while English greetings are generally less physical and more reserved.

Discussion. D.U. Ashurova and M.R. Galieva assert that language functions not only as a means of communication and the principal instrument for expressing thought but also as a reservoir of cultural knowledge. Language is a complex system of signs employed to convey, preserve, utilise, and transmit culture between generations. 1 The article examines the impact of cultural influences on kinship terminology in the English and Uzbek languages, employing particular examples from each to elucidate essential themes (Ashurova & Galieva 2019).

Traditional forms of speech, such as blessings, constitute an essential aspect of human existence and have a significant position in the daily lives of any civilisation. Consequently, they exhibit a degree of universality within the global communication environment, influenced by the analogous methods employed to address communicative challenges across diverse settings. Nevertheless, since speech etiquette embodies and preserves national culture, blessings, although possessing some universal characteristics, vary according to ethnocultural distinctiveness, influenced by mindset and the nature of a specific linguistic community (Tixonova 2018).

In this article, the model of the communicative situation involving etiquette and the prospects for researching the ethno-specificity of the execution of circumstances involving greeting and farewell in the context of a distinct national culture are presented. Taking into consideration the three zones of the information space of communication that were discussed previously, modelling (the application of speech formulae) of the communicative situation including etiquette was carried out. To add insult to injury, the dimensions of etiquette and courteous behaviour that are related with compliance include the standards of distance, compassion, attention, sensitivity, tact, and tolerance. Etiquette speech pairs are intimately tied to one another, according to research that has revealed that ritualised formulae of greeting and departure constitute these pairs. There is a speech genre known as goodwill, in which each of the parties utters a greeting phrase, demonstrating the desire not only to enter into

communication, but also to express a respectful attitude towards the interlocutor. When we meet, we greet, which means that we establish contact. This is the actualisation of the speech genre of goodwill. In the Russian communicative culture, for instance, the word *“Добрый день”* (which translates to “Good afternoon”) is followed by the phrase *“Приветствую Вас”* (which means “Greetings to you”). People say their goodbyes at the farewells to demonstrate that they are ending their contact with the purpose of continuing to communicate with one another in the future. For the purpose of putting this desire into action, every communicative culture has a collection of farewell phrases, such as *“Пока” – “До завтра”* (in Russian), *“Bye-bye” – “See you”* (in English), and *“Xayr – Ko‘rishguncha”* (in the Uzbek language). It should come as no surprise that the selection of speech formulae for etiquette in each instance, as well as the information on the presupposition of the near and far communication zones impact the situation. There are disparities in the social and communicative statuses of the communicators, which are assigned to the zone of the wider peripheral of communication. Even traditional forms of communication that are considered to be etiquette turn out to be situationally conditioned, and the decision relies on these differences.

When it comes to modelling an etiquette communication scenario, the ethnic status of communicants turns out to be quite crucial. This is because it corrects the relevance of many characteristics of the social hierarchy, such as age, gender, educational level, professional standing, and so on. When witnessing instances involving etiquette, when speech activities that are identical in use and pragmatics are conducted in different communication cultures, significant variances are apparent. When it comes to Russian culture, greetings, known as *Добрый день / Здравствуйте*, can be delivered to virtually every communicant in any given social circumstance. Interpersonal greetings, known as *Здорово/Привет*, are frequently used when speaking with others of same social rank, particularly in informal settings. These identical greetings take on a somewhat different significance when they are spoken to a communicant who has a greater social rank in comparison to the person to whom they are being addressed. Due to this, it was feasible to offer a pretty comprehensive description of the key characteristics of the linguocultural group that was being investigated thanks to the description of the communicative behaviour of representatives of a certain culture according to the parametric/formulaic model. In this particular instance, particular verbal and non-verbal communicative signs are taken into consideration in terms of their functions in the etiquette situation. Differences and coincidences in the pragmatics of the meaning that is attributed to them make it possible to identify the most typical characteristics of the communicative situation of the investigated type, as well as to take note of the national and cultural characteristics (Chaushev 2008:28-30).

Comparative and contrastive analysis of the implementation of special expressions-formulas of a communicative situation in various languages of culture presents the findings of a study that investigated the communicative behaviour of representatives of Russian and English cultures in situations of initiation and finalisation of etiquette communication according to the parametric model (formula). The study also examined the dynamics of changes in the norms of polite speech behaviour, which are associated with the processes of liberalisation of the norms of communicative culture. It was discovered through an analysis of the phatic intentions and pragmatic meanings that were embedded in each replica of the contact-establishing dialogue that the ritualization of greeting and farewell is extremely

informative. Not only does it assist in establishing the framework of the interpersonal space of communication, but it also helps to initiate conditions for the continuation of communication. There are aspects of similarities and differences in rituals and norms for the application of speech etiquette that have been found in each language. The techniques of communication that are used to initiate and complete a conversation are distinctive to a particular nation. It is generally accepted that the formulas (chunks) of welcome are more ritualised and diversified in the forms of verbalisation than the ritual of farewell. This is because the formulas of greeting are more often used. The speech formulas that are used to express farewell are straightforward, and their selection is contingent not only on the awareness of the status marker of partners, but also on the concept of the distance that people travel and the time that they choose to be apart (for example, *"See you tomorrow, Goodbye"*; *"Xayr, Ko'rishguncha, Ertagacha"*). It is possible to gauge the level of courtesy by observing the number of dialogical pairs that are employed in parting. As the analysis has shown, to express a high degree of respect and / or attention in English and Russian communication, the ritual of two and threefold goodbye, in which the phrase of goodbye can be accompanied by an assessment of the meeting (*Были рады повидаться* - *We were glad to see you, It was nice to see you*), thanks for the hospitality (*спасибо за все приглашение*) - *Thank you (for everything), Thank you for coming, Thank you for inviting*), passing signs of attention to third person (*Передавай(ме)* - *Say hello to, Remember me to, Give my love to etc*), wishes and expressions of concern (*Доброго/Счастливого пути, Счастливо добратся, Хорошего дня* - *Good journey, Happily get there, Have a nice day, Enjoy your stay in etc*), an invitation and intention to continue contacts (*Приходите еще, Мы всегда рады вас видеть* In addition to the phrases *"Come again", "We are always glad to see you", "Come again", "Drop in", and "You should come"* etc., there are also phrases such as *"See you, Write, Call, See you, I'll give you a ring, Give me a ring, etc."* As a general rule, many copies are utilised at the conclusion of communication, which results in a large prolonging of the ritual that is performed to separate the parties. Not only does verbiage become a show of politeness and attention, but it also establishes a consistent pattern for English as a Second Language and English as a Foreign Language students to get comfortable with specific speech formulae.

When it pertains to the use of formulaic expressions, the initiation processes of the communicative approach are defined by the enormous diversity of forms and the situational variables that are required for their selection. The objective of greetings is to organise the conditions for beginning and/or maintaining conversation. Greetings are communicative settings that are part of a ritualised process. The most important pragmatic meaning is to convey good wishes (wishes for good, peace, health, welfare, and good luck at the time of the meeting as well as for the future). Such patterned chunks are considered to be a manifestation of courtesy, benevolence, and respect towards a meeting acquaintance, and sometimes even to a stranger. A comparison of the techniques of nomination and the ways of actualising the ritualised scenario demonstrates that the former is more advantageous. "Greeting" in Russian and English linguistic cultures, the communicative act of greeting is presented as a short-term communicative action 'received address in the form of a word, gesture, movement when meeting', reflected in the lexemes *greet, greeting, say hello, to greet, to welcome, to meet*, as well as actually the words of greeting, gestures, movements at this moment (compare: *приветствие, здравствование (obsolete), здорованье (obsolete); greeting, welcome, cheer, hail ; salomlashish, salom berish, salom alik qilish, so'rashish, hol-ahvol so'rash*). It is important to

take note that welcomes are accompanied by a series of nonverbal formulations, gestures, and motions that are distinctive of the three cultures that were researched. These include handshakes, embraces, patting, kissing, getting up, and stepping towards. Differences are seen in the ritual of expressing politeness, which includes etiquette and means of putting them into practice. By conducting an analysis of the realisation of formulaic language in communicative situations and the pragma-semantic meanings of speech formulas, which were identified in a variety of linguocultures, it was possible to highlight a number of contrasting differences in the semantics of greeting formulas, the ritual of expressing politeness, and the degree of ritualization. These differences depend on the sociocultural indices of the communicants (with the exception of national, gender, and age), as well as the socio-pragmatic conditions of communication (temporary and situational).

In Uzbek culture, greeting is characterised by a great degree of respect and decency in connection to another person. It is thought that greeting is similar to any good conduct, that it originates from God, and that it is inspired by him. As a result, the lack of greetings or a response to it is seen to be ignorance, weakness, and bad. Within the realm of Uzbek culture, there exists a saying that is well recognised: *Salom – qarzi Xudo, alik – farzi banda* - *Greetings from Allah, and answers/responses from individuals themselves*. The semantics of well-hopes in greetings are related with the expressing of wishes for peace and good in the communication culture of the Uzbek people. In addition to this, it is accompanied with a courteous inquiry of the health of other individuals, regardless of whether they are a family, an acquaintance, or a stranger. One of the most common ways to welcome someone is by saying “*Assalomu aleykum*”, which translates to “*Peace be upon you*”, “*Мир тебе/Вам*” (derived from the Arabic language). People who confess their religion in Islam, including men and women, greet one another with this greeting, which is regarded to be a global greeting. A response is that “*Vaaleykum assalom*” is an Arabic phrase that means “*Peace to you too*”. Within this communicative culture, there is no variation in the selection of greeting formulations that may be utilised in the various registers of communication. There are no kinds of greeting that have been desensitised and have been reduced structurally. The greeting “*Assalomu aleykum*” is often extended to every single individual, irrespective of their age or social standing. *Assalomu aleykum* is a greeting that must be exchanged between Uzbeks at all times, regardless of how many times they meet during the day. This is something that should be taken into consideration. An interesting fact is that in the Uzbek language does not reveal the communicative and pragmatic significance of the gender index and the social status of the communicator, in accordance with which there are special formulas for greeting with expressing a wish for good, taking into account the time of day: *Xayrli tong* - *Good morning*, *Xayrli kun* – *Good afternoon/day*, *Xayrli kech/oqshom* – *Good evening*, *Xayrli tun* – *Good night*.

M.Sh.Yunusova defines the interaction between language and culture as follows: “The relationship between language and culture can be described as follows: language consists of symbols, or signs, utilised by individuals in communication, while culture represents the system of meanings that is embodied through language and transmitted across generations in a historical continuum” (Yunusova 2024).

For each of the three linguocultures that were investigated, it is essential to take into consideration the temporal dimension of the communication situation. Nevertheless, in Uzbek culture, the semantics of such a greeting includes an extra pragmatic signal of gender. This

marker is a marker of gender. It is not possible to find an equivalent in either Russian or English for the following type of greeting, which is specifically limited by the time of day: *Tongiz xayrli bo'lsin!* – *Let dawn will be kind (in an eloquent speech)*, *Oydin oqshomingiz oppoq tonglarga ulansin!* – *May your quiet moonlit night leads with bright morning/dawn*. In Uzbek culture, greeting formulae are actively utilised. These formulas include a pragmatic index of a person's professional position. This index is ingrained in the communication legacy of Russian and English cultures, although it is not in demand in these cultures at the current time. It was discovered that there are a substantial number of greetings that are directed at a person who is working, such as *Hormang!* – *Bor/Sog' bo'ling!*, *Bormisiz!-Omonmisiz!*, *Charchamang!*, *Ishingiz baroridan kelsin!*, *Xudo kuch-quvvat bersin!* *Hosilingiz mo'l bo'lsin!* *Daromadingiz butun bo'lsin!* *Xudo barakasini bersin!*

Speech culture is intrinsically linked to oratory. Since antiquity, mankind has consistently endeavoured to articulate its ideas to audiences through eloquent and resonant language. Over time, language evolved into an art form, with oratory serving as a striking expression of this art. During interpersonal conversation, the primary social roles of language are highlighted. In communication, the speaker or writer employs existing linguistic resources to achieve a particular communicative objective—specifically, to convey or acquire information regarding certain events and phenomena, to articulate opinions or attitudes, and thereby to affect the thoughts and emotions of the listener or reader. This objective distinctly delineates the essence of spoken communication. Individuals who adeptly choose and employ the linguistic elements requisite for a certain communicative context, elevating their application to an artistic level, have consistently been esteemed as orators. Consequently, from a philosophical perspective, oratory and speech culture—indicative of an individual's linguistic proficiency—are ideas that necessitate, complement, and are intricately linked to one another (Jo'raev & Halimov 2021:17)

Conclusion. The language encapsulates cultural uniqueness, as “different languages, in their essence and influence on cognition and emotion, represent distinct worldviews” (Humboldt 1985: 370); “the peculiarities of language impact the essence of a nation, thus a comprehensive examination of language must encompass all that history and philosophy link to the human inner world” (Humboldt 1985: 377). In other words, variations exist in cognitive processes and perceptions of reality; language encapsulates the distinctiveness of a particular culture. W. Humboldt stated: “Language is intertwined with the folk spirit through the most delicate fibres of its roots”; “Language is among the factors that invigorate the universal spiritual force to perpetual activity”; “Language and spiritual forces operate in tandem and collectively form the indivisible function of the mind” (Berezin 1984: 44-45).

In summary, greeting expressions and behaviours reflect factors such as nationality, religion, age, relationship, venue, and gender. This paragraph has demonstrated theoretical and practical methods to formulaic statements, illustrated with instances of greetings. Greeting constitutes a crucial aspect of communication, inherently including the linguocultural paradigm and cultural competency. Greetings reflect an individual's perception of the interlocutor and indicate social presence. In Russian culture, there is a hilarious adage: “какой Привет - такой Ответ,” which signifies that the manner in which a speaker greets an interlocutor determines the nature of the interlocutor's response. In Uzbek culture, regardless of a person's age, status,

gender, colour, or religion, interlocutors are required to greet one another with the word “Assalomu aleykum” including children.

The maintenance of cultural identity and the formation of social contact are both significantly influenced by the use of formulaic language, particularly formal welcomes. They are comprehensive representations of the worldview, ethical standards, and communication ideals that are held by a language group. As it pertains to intercultural communication, linguocultural studies, and language instruction, having a solid understanding of these ethnospecific characteristics is absolutely necessary. Despite the fact that greeting rituals serve the same universal communication aims, this study indicates that the pragmatic functions, semantic richness, and socio-cultural implications of greeting rituals are notably different across the Russian, English, and Uzbek cultures. A corpus-based frequency analysis, cognitive modelling of formulaic phrases, or experimental work on pragmatic understanding might be among the topics that will be investigated in the potential future.

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