

Linguistic And Cultural Content In Sign Units

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Abstract: This article analyzes the concept of linguocultural content in sign (semiotic) units from a theoretical and practical perspective. The article examines the essence, structure, functions in the sign system, and significance of linguocultural content in the educational process as an intersection of linguistics, cultural studies, and semiotics. It also highlights the expression of linguocultural content in examples of language units (word, phrase, discourse, phraseology, and pragmatic signs).

Keywords: Linguocultural content, signs, semiotics, cultural context, language unit, intertextuality, memorization.

Introduction: Adjectives also contain many examples that reflect our national culture. Within the class of adjectives that denote qualities, traits characteristic of people occupy a central place. Through human qualities, we can learn features common to our people as well. If, when teaching the topic of adjectives in the 6th-grade textbook, the teacher touches not only on grammatical information but also on our linguocultural units, two birds will be killed with one stone. Because, along with the grammatical topics in the school textbook, students will also become acquainted with qualities typical of genuine Uzbeks. At the same time, the study of foreign languages—one of the demands of the times—and the process of bringing our country into the ranks of the world's leading nations are advanced together. When every Uzbek child goes abroad to continue their studies and shares interesting information with people of other countries about their homeland, its history, and customs, and arouses their interest, this can only be beneficial for our people. We have included several words characteristic of our national culture as recommendations for our work. Using them will only be beneficial.

Faithful (vafoli). The Uzbek people have always stood out for their faithfulness. This faithfulness is, first and foremost, loyalty to the homeland: to defend every inch of its land with all one has, not to give it to anyone,

not to sell the homeland, not to exchange it for another—these take priority. Next comes faithfulness to the family. In ancient times our ancestors were extremely devoted to their families. They protected and cherished their families above all. The concept of faithfulness is, finally, used in relation to one's beloved. They too showed loyalty and devotion to each other. For today's youth, the importance of being faithful can be substantiated by the bravery of Shiroq, who loved the homeland so deeply that he could not bear to give even an inch of it to the enemy.

Shiroq came to the camp of Darius I and, claiming that his tribesmen had unjustly mistreated him (his nose and ears had been cut off), said he would lead the Persian army by a short route to the place where the Saka (Shaka) tribe was located; instead, he led the enemy force deep into the Kyzylkum Desert. On the guide's advice, the Persian army had taken only enough water, food, and fodder for seven days. Crossing the desert in scorching heat, the enemy troops became exhausted and ran out of provisions. Finally, on the seventh day of the term, the enemy realized it had been deceived. Surrounded, Shiroq addressed King Darius I and his commanders with these words: "I alone have defeated the army of Darius. I deceived you and brought you into the very heart of the desert. You may go in any direction you like—on all four sides the oasis

is seven days' journey away!" Terrified, the king and his commanders begged Shiroq and promised him great wealth if he would lead them out of the waterless desert. When Shiroq declared he would lay down his life for his country's freedom, Darius I's commander Ranosbat cut him down with a sword. The main body of the army perished from thirst and hunger in the Kyzylkum Desert. Only Darius I and a small number of his nobles escaped disaster thanks to rainfall and reached the bank of the Bactra River (the Amu Darya). War tales and legends about Shiroq's bravery arose among the Turkic peoples. These stories are famous under the name "Shiroq." Among Bukhara's shepherds these legends are still told today. They also strongly influenced the oral folklore of neighboring regions of the Turkic peoples. Eight hundred years later, Polyaeus recorded this historical event in his work as related above. The writer Mirkarim Osim in the story "Shiroq" and the poet Usmon Qo'chqor in the epic "Shiroq" glorified Shiroq's heroism. There is a street named Shiroq in Tashkent. As a national hero, Shiroq has earned a worthy place in various books on the history of Uzbekistan. (Shiroq – Wikipedia (wikipedia.org))

Industrious. The first rule for training yourself to hard work is a strong desire! Without it, achieving the necessary success will be impossible. One must strengthen one's will and determination. This requires great effort and patience. You can urge yourself to accomplish a great many tasks. For example, if you do not want to do something very important, immediately recognize this reluctance and fight it. Then, through your actions, you will prove that you are stronger than your circumstances. This will increase your self-respect and leave you satisfied with yourself.

Thrifty. Those who value property will not spend a penny in the wrong place, yet when appropriate will not begrudge a som. Just as miserliness is the opposite of generosity, wastefulness is the opposite of economy. God Almighty does not love the wasteful. Those who observe economy always live in peace and comfort; like bees gathering honey for food in winter, they save white money for a black day. "Drop by drop becomes a lake," as it is said. Everything grows from the small.

A woman diminishes the much,

To increase the little is a man's work.
(Abdulla Avloniy)

In the present age, to attain one's goal, to serve one's nation, and to be acceptable to the people, knowledge and wealth are necessary. The condition and power of all nations in the world are measured by their property and riches. Everywhere, wealthy nations prove heavy on the scales and tip the balance, while their poor,

being light, become slaves and captives and are left hanging on the hook. The most blessed ways of acquiring wealth are craftsmanship, farming, animal husbandry, and trade. Each of these, in our time, also requires knowledge. The era of our forefathers' saying "If it is to be, it will be; if not, it will just disperse" has passed, and in its place has come the age of "He who knows will write; he who does not will err." Americans sow a single grain of wheat and reap twenty pounds of wheat; Europeans bring back to us the cotton they bought from us for five tiyin and sell it to us for twenty-five tiyin. But we Asians—especially the people of Turkestan—sell sheep fat and chew gristle; we give cream and drink skimmed milk. In short, to be a person suited to the present time, along with knowledge and enlightenment, one needs economy, fairness, inexhaustible effort, and unending zeal.

Our noble Messenger, the honored Prophet—may blessings and peace be upon him—said: "In the latter times, preserving religion will be through wealth. Those who act with economy will not be poor." He also said: "In everything one must keep to the middle path of economy. One must avoid excess and deficiency; even in matters of religion, if a person indulges in a bit too much Sufism, in the end he himself will be overcome."

Among the people, nothing is esteemed like fortune,

In this world, there is no strength and health like fortune.

Economy and fairness are an adornment to the human body,

There is no good blessing for a person like effort and zeal.

(Abdulla Avloniy)

Generous. This word is also a nationwide trait characteristic of Uzbeks. The words saxiy and ahij are closely connected. In these words are present the purest and rarest positive qualities inherent in a human being. The Uzbek people, compared to other nations, stand out for striving more to be worthy of these concepts. These words are even explained in the language of Alisher Navoi, the founder of the Uzbek language. As their lexical meaning, they denote a caring, compassionate person who withholds nothing from anyone. In the section on Generosity (saxovat) and Magnanimity (himmat) of Alisher Navoi's work "Mahbub ul-qulub," there is an excellent description given precisely of generous people.

"Wastefulness is not generosity; wise people do not call pointless squandering generosity. One who burns lawful wealth is called mad; one who lights a candle in broad daylight is deemed lacking in sense. Giving

wealth for the sake of boasting—showing oneself off and thereby calling oneself ‘generous’—is to seek fame through shamelessness. Whoever gives alms for the public to see is base, not generous. Giving only after being asked is also far from true generosity; better not to give at all than to give under pressure. Know that the one who breaks a single loaf in two and gives half to a hungry person is ‘generous (saxiy),’ while the one who does not eat and gives all of it to the needy is an ‘akhiy’—a true friend.” (Alisher Navoi, Mahbub ul-qulub)

Through this text, one can conduct a grammatical analysis of the adjective part of speech by each semantic group and by degrees (comparison). Moreover, it conveys that we should do good—not only that we should do good, but also the ways of doing it properly.

The word mehnatsevar (“industrious, hardworking”) is also among the qualities characteristic of Uzbeks. As we know, our people—our fathers and forefathers—have been diligent and hardworking. Considering that some of today’s students lag behind a bit when it comes to exertion, explaining this word correctly and persuasively can lead to positive outcomes. It should be conveyed to students that a person who works remains healthy in body and spirit, stays energetic, and that any knowledge acquired takes root well in the mind.

From the grammatical standpoint, this word can be analyzed under the structural types of adjectives. Whereas simple adjectives consist of a single base, this word can be presented as an example of a compound adjective. It is a compound word formed from two bases: mehnat (noun, “labor/work”) and sevar (verb/adjective-forming element, “fond of/one who loves”). Thus, we see a compound adjective of the pattern noun + verb.

The folk-style explanation of this word and its educational, moral message can be conveyed to students through the following text:

“Industriousness is one of the virtuous qualities deeply ingrained in the blood of Uzbeks. As our elders explain, labor is the foundation of joy, comfort, and happiness. The Uzbek’s industriousness is not only for making a living; he takes physical pleasure in work. On days of rest, an Uzbek will take his son along to sow a little plot, tend flowers in the garden. And at noon, what could be better than spreading a small mat in the shade of the tree you planted yourself, having lunch from vegetables grown in your own garden, and sipping a pleasantly sharp green tea? An Uzbek has never shunned honest labor. For an Uzbek, a crust of bread earned by one’s own work is better than another’s lavish feast. He values only the wealth that comes from

labor; he considers a life built by the sweat of one’s brow to be beautiful. By means of such texts, we can achieve good results.”

Adjectives can also be used to convey many of our national values to students. Since this part of speech denotes the qualities of every person, thing, and place, it also clearly reveals the characteristics of us as a people. We could cite thousands of such words. The 6th-grade native-language textbook provides detailed information on adjectives—their degrees of comparison, qualitative and relative types, structural varieties, and so on. If, in teaching these topics, linguocultural units are integrated in a harmonious way, instruction will be both higher in quality and will significantly broaden students’ thinking. Uzbeks have long been regarded with great affection by other nations. It is no secret that every person, every traveler who comes to this land encounters much positive information and warm attention. Some even wrote several books about our country after returning home. Incorporating such information into our textbooks would be “light upon light.”

Adjectives, first of all, are divided by structure into simple, compound, paired, and reduplicative types. In teaching these topics, we can use texts that meet modern educational requirements.

The word halol (“honest/upright”) also belongs to the adjective part of speech. People who possess such a quality enjoy high respect among our people. It is very important to convey the true essence of such words to schoolchildren so that, when they cross the school threshold and step into adult life, they too will be respected among our people, our nation, and in their own neighborhoods. Adjectives also have various structural types. This word can be classified, by structure, as a simple adjective. The fact that it consists of a single base shows that it is simple; and its ability to take degrees of comparison indicates that it is a qualitative adjective. It is appropriate to cover this word within the adjective topic in the 6th-grade textbook. Students are given a grammatical analysis and taught what questions it answers in a sentence. After that, the word’s literal meaning is explained.

Bag’rikeng (“tolerant/broad-hearted”). Our people are truly a tolerant people. Every guest who comes to their home is received with honor and esteem; they are properly respected and offered whatever is at hand. The saying “Where there are people, people will come” was not coined in vain. During World War II, the trait of tolerance further enhanced the reputation of Uzbeks: for example, an ordinary blacksmith’s family in Tashkent took fifteen children into their care and gave them a beautiful upbringing. This became an example

to all nations. Such stories about our ancestors should also be told to young people during lessons.

CONCLUSION

In units denoting qualities, linguocultural content is a central phenomenon that reflects the complex and dynamic relations between language and culture. Studying it has great practical significance not only for theoretical linguistics, but also for education, translation, language policy, and cultural preservation. For future research, interdisciplinary methods, multimodal corpora, and contextual approaches will be important resources.

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