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Milliy Pedagogika
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- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
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- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
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- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
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- 10.00.00 Filologiya fanlari
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THE CONCEPT OF SYMBOLS IN LINGUOCULTUROLOGY

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Annotatsiya: Maqolada ramz tushunchasining lingvomadaniyatshunoslikdagi o'рни keng yoritilib, uning xalq ruhiyati, qadimiy tasavvuri va madaniy xotirani shakllantirishdagi funksiyalari tahlil qilinadi. Ramzlarning lug'aviy ma'nosi, timsol sifatidagi vazifalari hamda folklorda namoyon bo'lishi qiyosiy tarzda o'rganiladi. Mifologik qarashlar, qadimgi e'tiqodlar, marosimlar va xalq badiiy tafakkurida ramzlarning tutgan o'рни atroflicha tadqiq etiladi. Ushbu maqola lingvomadaniyatshunoslikning asosiy kategoriyalaridan biri bo'lgan ramzlarning tarixiy, semantik va madaniy asoslarini ochib berishga qaratilgan.

Kalit so'zlar: ramz, lingvomadaniyatshunoslik, mifologiya, folklor, timsol, madaniy xotira, qadimiy tasavvur.

Abstract: The article comprehensively explores the role of the concept of symbol in linguoculturology and analyzes its functions in shaping national mentality, ancient imagination and cultural memory. The lexical meaning of symbols, their functions as cultural signs and their manifestations in folklore are examined comparatively. The position of symbols in mythological views, ancient beliefs, rituals and folk artistic thinking is studied in detail. This article aims to reveal the historical, semantic and cultural foundations of symbols, which constitute one of the essential categories of linguoculturology.

Key words: symbol, linguoculturology, mythology, folklore, cultural sign, cultural memory, ancient imagination.

Аннотация: В статье всесторонне рассматривается роль понятия “символ” в лингвокультурологии и анализируются его функции в формировании национального сознания, древних представлений и культурной памяти. Сравнительно изучаются лексическое значение символов, их функции как культурных знаков и их проявление в фольклоре. Подробно исследуется место символов в мифологических воззрениях, древних верованиях, обрядах и народном художественном мышлении. Цель статьи – раскрыть исторические, семантические и культурные основы символов, являющихся одной из ключевых категорий лингвокультурологии.

Ключевые слова: символ, лингвокультурология, мифология, фольклор, культурный знак, культурная память, древние представления.

INTRODUCTION

Symbols occupy a special place in linguoculturology because they represent one of the fundamental expressions of a people's spiritual world, historical memory and worldview. Since ancient times, humans have understood the world not directly, but through symbolic images. Therefore, the emergence of symbols is closely linked to the earliest stages of human cognition.

One of the earliest layers of language is directly connected to symbolic meaning: in times when people could not explain natural phenomena, they interpreted them symbolically. For example, the sun symbolized kindness, the moon – mystery, the wind – spirit, and the tree – the source of life. Thus, every phenomenon gradually turned into an image, and every image into a symbolic meaning.

LITERATURE REVIEW

In folklore studies, semiotics, linguistics, philosophy and cultural studies, the concept of symbol is defined in various ways. Maslova examines the structural-semantic nature of symbols and interprets them as a specific unity of meaning and form. According to her, a symbol is a sign that not only reflects reality but also encodes cultural memory. Eshonqulov connects symbols with folkloric imagery and explains them as the product of artistic thinking.



Many studies note that symbols are linked to humanity's earliest worldview. They actively exist in myths, legends, folk tales, rituals, customs and traditional beliefs. In this sense, symbols serve as the genetic cell of national mental thinking.

RESEARCH METHODOLOGY

The following methods were used in writing the article:

1. **Comparative Method** – the similarities and differences of symbols in the folklore of different peoples were compared. For instance, the sun symbolizes motherly power in Turkic cultures, life energy in European cultures and divine light in Eastern traditions.
2. **Semantic Interpretation** – the basic meaning, connotations and additional symbolic layers of each symbol were examined.
3. **Linguocultural Approach** – the importance of symbols as cultural codes, their linkage to national mentality and their role in collective identity formation were analyzed.
4. **Mythopoetic Analysis** – the mythological roots of symbols and their relation to ancient religious beliefs were studied.

ANALYSIS AND RESULTS

1. **Origins of Symbols** – In the earliest stages of human consciousness, natural phenomena were interpreted symbolically because people lacked scientific explanations. Every phenomenon became an image, and every image gained symbolic meaning.

For example:

- birds – freedom and elevation;
- trees – life and continuity;
- water – purity and vitality;
- fire – power and danger;
- mountains – stability.

2. **Typical Symbolic Patterns in Folklore** – Folklore is the richest and most ancient source of symbols. In Turkic tales, the flight of a bird often symbolizes change in destiny; crossing water – a trial; climbing a tree – spiritual elevation. In epics, the winged horse represents bravery and strength; the crescent moon – purity; black – grief; white – goodness.

3. **Linguocultural Functions of Symbols** – Symbols preserve national memory, encode historical experience, shape cultural identity, guide worldview, and serve as essential artistic imagery.

For example, in Uzbek folklore the moon and sun form a pair of symbols representing masculine and feminine energy, night and day, and the eternal balance of light and darkness.

4. **Mythopoetic Foundations** – According to Eshonqulov, early people viewed natural phenomena as living beings with emotions and will, which is why the sun was interpreted as a compassionate mother, the wind as an angry force, and rain as the tears of the sky.

5. **Modern Relevance** – Symbols remain important today. They function in national flags, state emblems, literature, art, religious rituals, and everyday communication.

CONCLUSION AND RECOMMENDATIONS

The study shows that symbols are one of the most important categories of linguoculturology. They form the semantic core of national thinking and provide significant insight into cultural identity. Folkloric symbols play a crucial role in understanding national identity and reconstructing ancient cultural layers. A linguocultural approach enables comprehensive interpretation of their meanings.

Recommendations:

- conducting joint research on common symbols across Turkic folklore;
- expanding the study of symbolics in linguoculturology curricula;
- compiling an annotated dictionary of folkloric symbols.

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