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- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 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
- 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
- 13.00.07 Ta'limda menejment
- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
- 13.00.09 Ijtimoiy pedagogika
- 07.00.00 Tarix fanlari
- 19.00.00 Psixologiya fanlari
- 01.00.00 Fizika-matematika fanlari
- 02.00.00 Kimyo fanlari
- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

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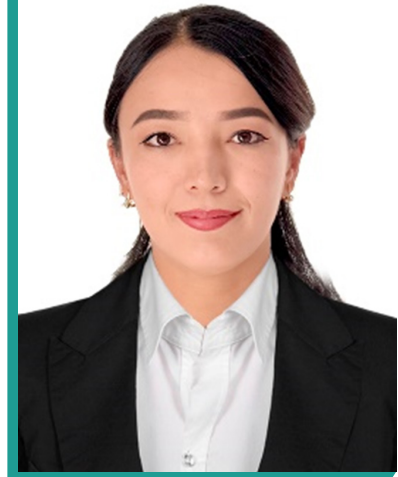
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ETHNOLINGUISTIC ASPECTS OF ECOLOGICAL ETHICS: CONCEPTUALIZING “NATURE” IN ENGLISH AND UZBEK PHRASEOLOGICAL SYSTEMS

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Abstract: This article explores the development of ecological discourse in linguistics and examines the emergence of ecolinguistics as an interdisciplinary field. It analyzes how language reflects the relationship between humans and nature, with particular attention to the shift from anthropocentric metaphors to ecocentric discourse. Through the investigation of semantic changes in environmental terminology and cognitive framing, the study demonstrates how linguistic structures shape ecological consciousness.

Key words: ecolinguistics, linguistic ecology, anthropocentrism, semantic shift, discourse analysis, language ecology.

Annatsiya: Lingvistikada ekologik tafakkurning rivojlanishi va ekolingvistikaning fanlararo ilmiy yo'nalish sifatida shakllanishi tahlil qilinadi. Tilning inson va tabiat o'rtasidagi munosabatlarni aks ettirish xususiyatlari yoritilib, antroposentrik metaforalardan ekosentrik diskursga o'tish tendensiyalari asoslab beriladi. Ekologik terminologiyadagi semantik o'zgarishlar hamda kognitiv freymlar tahlili asosida til tuzilmalarining ekologik ong shakllanishiga ta'siri ochib beriladi.

Kalit so'zlar: ekolingvistika, til ekologiyasi, antroposentrizm, semantik o'zgarish, diskurs tahlili, lisoniy muhit.

Аннотация: Рассматривается развитие экологического мышления в лингвистике и становление эколлингвистики как междисциплинарного научного направления. Анализируется, каким образом язык отражает взаимоотношения человека и природы, а также обосновывается переход от антропоцентрических метафор к экоцентрическому дискурсу. На основе изучения семантических изменений экологической терминологии и когнитивных фреймов раскрывается влияние языковых структур на формирование экологического сознания.

Ключевые слова: эколлингвистика, экология языка, антропоцентризм, семантическое изменение, анализ дискурса, языковая среда.

INTRODUCTION

Language is not merely a tool of communication; it functions as a cognitive framework shaping human perception of reality. The environmental crisis of the 21-st century has stimulated the emergence of a new linguistic paradigm known as ecolinguistics. This interdisciplinary field investigates the interaction between language, cognition, and ecological relationships within human society. According to Halliday (1990), language is not a neutral reflection of reality but an active force capable of influencing human attitudes toward the environment. Linguistic structures such as metaphors, idioms, and grammatical categories encode particular conceptualizations of nature that may either support ecological sustainability or contribute to destructive environmental practices. Therefore, the aim of this study is to examine the evolution of ecological discourse in linguistics and to analyze how cognitive and semantic mechanisms shape human understanding of the relationship between society and the natural world.

LITERATURE REVIEW

The development of ecolinguistics as a field is closely linked to the understanding of language as an active force shaping ecological consciousness. Halliday in 1990 argued that linguistic patterns embedded in everyday discourse, such as expressions related to economic growth and resource use, implicitly promote unsustainable environmental practices. This idea marked a shift toward examining language not merely as a reflection of reality but as a mechanism that constructs ecological attitudes. Building on this perspective, Fill and Mühlhäusler in 2001 emphasized that language plays a central role in mediating human interaction with the natural world, highlighting the importance of analyzing linguistic structures within ecological contexts.

The theoretical foundations of linguistic ecology were established earlier by Haugen in 1972, who conceptualized language as part of a broader ecosystem, interconnected with social and environmental factors. This approach underlines the parallel between linguistic diversity and biological diversity, suggesting that the loss of languages entails the disappearance of valuable ecological knowledge. Further developments in ecolinguistic studies are closely associated with discourse-oriented approaches. Alexander in 2009 demonstrated how environmental discourse frames nature through ideological perspectives, often reinforcing anthropocentric hierarchies. Stibbe in 2015 expanded this analysis by introducing the concept of “stories we live by,” showing how dominant narratives encoded in language shape environmental behavior and ethical choices.

Cognitive linguistics has also made a significant contribution to understanding ecological discourse. Lakoff and Johnson in 1980 showed that metaphors are not merely stylistic devices but fundamental cognitive tools that structure human perception of reality. Metaphorical expressions such as “nature as a resource” or “Earth as a machine” reflect and reinforce utilitarian attitudes toward the environment. In contrast, alternative metaphors emphasizing interdependence and care can promote ecocentric thinking. These theoretical insights provide a strong foundation for analyzing how English and Uzbek phraseological systems encode ecological values and contribute to shaping culturally specific models of human–nature relationships.

RESEARCH METHODOLOGY

This research employs descriptive and comparative linguistic analysis within the framework of systemic functional linguistics. Several qualitative approaches are used to explore the relationship between language, cognition, and ecological discourse. Critical Discourse Analysis (CDA) is applied to examine how the concept of nature is represented in political and media discourse, revealing ideological structures and power relations (Stibbe, 2015). Lexical-semantic analysis is used to trace the transformation of environmental terminology, particularly the shift from expressions such as natural resources to more ecologically oriented concepts such as ecosystem services. Cognitive metaphor analysis, based on the theory of Lakoff and Johnson (1980), identifies metaphorical structures shaping ecological perception.

Additionally, an ethnolinguistic case study is conducted to analyze the Uzbek concept “Uvol,” which represents a cultural mechanism regulating environmentally responsible behavior.

ANALYSIS AND RESULTS

In ecolinguistics, anthropocentrism refers to a linguistic worldview in which humans are positioned as the central reference point, while nature is treated as an object. This model is expressed through several linguistic mechanisms.

Grammatical objectification. Many languages use the pronoun “it” for animals and ecosystems, which removes their subject status and presents them as objects (Fill & Mühlhäusler, 2001). This grammatical framing creates psychological distance and facilitates environmental exploitation.

Commodity metaphors. Language frequently represents nature as a resource intended for human use. Expressions such as natural resources and livestock reduce complex ecological systems to economic commodities.

Hierarchical discourse. Anthropocentric discourse constructs a hierarchy in which humans dominate nature. Human activities are described through active verbs such as develop and manage, while natural processes are framed negatively or passively, reinforcing the narrative of human control over nature (Alexander, 2009).

The Emergence of Ecolinguistics (The Hallidayan Turn)

A significant shift occurred when Halliday (1990) argued that phrases such as economic growth or resource management contain implicit ideological assumptions encouraging unlimited consumption. This marked the transition from studying ecology as a topic in language to understanding language itself as an ecological system.

Linguistic ecology, introduced by Haugen (1972), views language as part of a broader human ecosystem. This perspective highlights the relationship between linguistic diversity and biological diversity. Just as biological species disappear due to environmental destruction, minority languages are also disappearing rapidly. Each language contains unique forms of Traditional Ecological Knowledge (TEK). When a language disappears, valuable knowledge about local ecosystems and biodiversity is also lost (Mühlhäusler, 2003).

Metaphorical framing also plays a crucial role in shaping ecological awareness. Lakoff and Johnson (1980) demonstrate that metaphors influence how people conceptualize reality. The metaphor Earth as a machine promotes utilitarian attitudes toward nature, whereas the metaphor Earth as a home encourages responsibility and ecological care.



Cognitive Metaphorical Framing

A central element of this discussion is the role of Metaphorical Framing in shaping ecological consciousness. According to Lakoff and Johnson (1980), the way we “label” the planet dictates our physical response to it. The “Earth-as-Machine” metaphor triggers a utilitarian response, reducing the biosphere’s value to its market price. Conversely, framing the planet as a “Home” (Oikos) invokes an ethics of care and stewardship. Linguistic ecological discourse, therefore, requires a strategic “re-greening” of the lexicon—replacing destructive metaphors with regenerative ones that recognize the agency of the non-human world.

Ethnolinguistic Perspectives: The Case of “Uvol”

An important example of ecological ethics embedded in language is the Uzbek concept “Uvol.” Unlike the English term waste, which mainly refers to material loss, Uvol carries a strong moral meaning. The concept functions as a linguistic taboo that discourages excessive use of water, food, and other natural resources. In this sense, it regulates ecological behavior not only through practical reasoning but also through ethical and spiritual values. The preservation and revitalization of such indigenous concepts can contribute to the development of a more holistic ecological discourse.

	Linguistic Expression	Semantic Meaning	Cognitive Framing	Ecological Implication
1	Natural resources	Nature as material wealth for human use	Anthropocentric framing	Encourages exploitation of ecosystems
2	Livestock	Animals conceptualized as economic stock	Commodification metaphor	Reduces living beings to economic value
3	Economic growth	Continuous expansion of production	Industrial ideology	Promotes unlimited consumption
4	Ecosystem services	Nature providing benefits to humans	Cooperative ecological model	Recognizes ecological interdependence
5	Sustainability	Long-term balance between human activity and nature	Ecocentric framing	Supports environmental responsibility
6	Waste - Uvol (Uzbek concept)	Moral prohibition against waste	Cultural ecological ethics	Regulates responsible use of natural resources

The comparison of English and Uzbek ecological terminology demonstrates how linguistic expressions shape ecological perception. Terms such as natural resources and livestock frame nature primarily as an economic object, reflecting an anthropocentric worldview. In contrast, Uzbek concepts such as isrof and uvol possess strong moral connotations and function as cultural mechanisms regulating responsible interaction with natural resources. This indicates that traditional linguistic concepts can play an important role in promoting ecological awareness.

The comparative investigation of English and Uzbek phraseology offers profound insights into the ecolinguistic conceptualization of the world. This study examines the cultural signatures embedded within the four primordial elements—Earth, Water, Air, and Fire—to decode how these natural forces shape linguistic consciousness.

- 1. Conceptualizing “Water” in Linguistic Paradigms.** Our research indicates that in the Uzbek linguistic worldview, “Water” is fundamentally encoded as a sacred ontic source, deeply rooted in ancient irrigation traditions and Islamic ethical values. For example, the proverb “Suv keltirgan xor, ko‘za sindirgan aziz” serves as a socio-linguistic metric for justice. This is defined as the “Water is Sustenance/Life-force” cognitive model. In contrast, English phraseology frequently treats water as a signifier of situational volatility or emotional distress, reflecting Britain’s maritime history. The idiom “To be in deep water” exemplifies the “Water is Peril/Instability” model, shifting the focus from nourishment to navigational hazard.
- 2. Metaphorical Architectures of the “Earth” Concept.** The Uzbek ecolinguistic landscape is dominated by the “Earth as Mother” archetype. Analysis of the proverb “Yerni boqsang, yer seni boqadi” suggests a conceptualization of the soil as a living, reciprocal provider. Conversely, the English cognitive framework often perceives “Ground” through the lens of pragmatic stability. The expression “To keep one’s feet on the ground” underscores a transition from biological dependency to rational anchoring, where the earth symbolizes a logical foundation rather than maternal nurture.



3. **Nature as a Psycholinguistic Mirror.** The investigation further reveals that, while both languages utilize natural phenomena to map the human psyche, they diverge in cultural nuances:

Air: A cross-cultural isomorphism is observed, where air symbolizes ethereal instability, evident in the Uzbek “Havodan olmoq” and the English “To build castles in the air.”

Flora: While Uzbek metaphors often frame the “tree” as a symbol of communal synergy, English botanical metaphors tend to emphasize individualistic achievement (e.g., “the fruit of one’s labor”).

4. **Quantitative and Qualitative Synthesis.** A comparative-statistical analysis of over 100 eco-phraseological units confirms distinct thematic concentrations. Data show that 60% of Uzbek units are derived from the agrarian sector, while 45% of English units originate from maritime and climatic contexts. These findings demonstrate that linguistic divergence is a direct corollary of the unique historical-environmental interactions of each nation.

CONCLUSION AND SUGGESTIONS

The study demonstrates that ecolinguistics has evolved from the simple analysis of environmental vocabulary toward a deeper examination of anthropocentric assumptions embedded in linguistic structures and discourse. Our findings show that grammatical patterns, lexical choices, and metaphorical frameworks significantly influence human attitudes toward the natural world. Consequently, addressing ecological challenges requires not only technological and political solutions but also a transformation of linguistic consciousness.

In our opinion, re-greening language through the recognition of non-human agency and the preservation of linguistic diversity can contribute to the formation of a more sustainable ecological worldview.

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 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
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



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