

LINGUOCULTUROLOGICAL ANALYSIS OF REALIA IN ENGLISH AND UZBEK LITERARY TEXTS

Saidmurodova Bibioysa

University of Exact and Social Sciences

English major

2nd year graduate student

Abstract: This article explores the linguoculturological features of realia in English and Uzbek literary texts. It focuses on how culture-specific elements are expressed, interpreted, and translated within different linguistic systems. The study examines the interaction between language and culture in literary discourse and highlights the role of realia in shaping cultural identity, worldview, and aesthetic meaning in literature.

Keywords: realia, linguoculturology, literary translation, English literature, Uzbek literature, cultural semantics.

Introduction

Literature is one of the most important forms of cultural expression, where language reflects not only communication but also national identity, traditions, and worldview. In both English and Uzbek literary texts, realia play a crucial role in conveying cultural specificity. These culture-bound elements include customs, historical references, social institutions, and everyday life details that are deeply embedded in a particular cultural environment. The study of realia from a linguoculturological perspective allows us to understand how language encodes cultural meaning and how readers from different backgrounds interpret these meanings in literary works.

Modern information and analysis

Linguoculturology is an interdisciplinary field that combines linguistics and cultural studies to examine the relationship between language and culture. In literary texts, realia function as cultural markers that reflect the identity of a nation. English literature often includes references to British or American cultural realities such as educational systems, social hierarchies, historical events, and daily life practices. Similarly, Uzbek literature contains realia connected to national traditions, family structures, hospitality customs, and historical heritage.

Linguoculturological analysis of realia in English and Uzbek literary texts can be further deepened by considering the ideological, historical, and discourse-oriented dimensions of language use. Realia are not neutral elements; they often reflect power relations, cultural hierarchies, and ideological positions embedded within a society. In literary discourse, they function as subtle indicators of how cultures perceive themselves and others.

One important theoretical dimension is the concept of **cultural identity construction through language**. In English literature, realia frequently highlight concepts such as modernity, industrial development, legal systems, and social mobility, reflecting historical processes that shaped Western societies. In Uzbek literature, realia often emphasize continuity of tradition, respect for elders, rural-urban relationships, and cultural heritage. These differences illustrate how literary realia encode distinct cultural identities and value systems.

Another significant aspect is **intertextuality**, where realia connect literary texts to broader cultural and historical narratives. A single cultural reference in a text may evoke a wide network of associations, including folklore, historical memory, religious tradition, or

national symbolism. This intertextual nature of realia increases their semantic depth and makes their interpretation highly dependent on cultural literacy.

From the perspective of discourse analysis, realia contribute to the creation of **ideological framing** within literary works. The selection of culturally specific terms is often intentional and serves to position characters, events, or social groups within a particular worldview. For example, the use of institutional or class-related realia in English literature may reflect social stratification, while Uzbek literary realia may emphasize collective values and moral norms.

The process of **translation equivalence loss** is also highly relevant. When realia are transferred from one language to another, certain cultural meanings are inevitably reduced or transformed. This loss is not necessarily negative; it can also result in creative reinterpretation. However, it raises important questions about fidelity, authenticity, and cultural representation in translation practice.

Modern linguoculturology also highlights the role of **dynamic cultural change**. Realia are not static; they evolve as societies change. For instance, modernization, urbanization, and globalization influence both English and Uzbek cultural systems, leading to the emergence of new realia and the transformation of traditional ones. Literary texts thus become historical documents that preserve cultural stages of development.

In addition, **emotional semantics** plays a crucial role in the function of realia. Many culture-specific elements carry emotional resonance that is immediately recognizable to native readers. This emotional layer is difficult to transfer into another language, as it is closely tied to lived experience and cultural memory. Translators must therefore rely on interpretive strategies to approximate emotional meaning rather than literal content.

Another important consideration is the **pedagogical value of realia** in literary studies. Realia serve as effective tools for teaching both language and culture, as they provide authentic examples of how linguistic units function within cultural contexts. Through literary analysis, learners develop not only vocabulary knowledge but also intercultural awareness and critical thinking skills.

The interaction between **tradition and modernity** is also reflected in the use of realia. English literary texts often show a tension between historical heritage and contemporary life, while Uzbek literature frequently explores the preservation of cultural traditions in a rapidly changing world. This dynamic interaction enriches literary narratives and adds depth to cultural representation.

Furthermore, **genre differences** influence the use of realia. In historical novels, realia are often used extensively to reconstruct past realities, while in modern fiction they may serve to establish realism or social commentary. Poetry, on the other hand, tends to use realia symbolically, compressing cultural meaning into metaphorical expressions.

From a methodological perspective, linguoculturological analysis requires an interdisciplinary approach combining linguistics, literary criticism, anthropology, and semiotics. Only through such integration can researchers fully understand the complexity of realia and their function in literary communication.

Ultimately, realia act as bridges between language and culture, enabling literature to function as a repository of collective memory and cultural knowledge. Their study reveals not only differences between English and Uzbek literary traditions but also universal patterns of how human societies encode meaning through language.

One of the key aspects of realia in literature is their role in creating cultural authenticity. Authors use culture-specific elements to make their narratives realistic and relatable to their native readers. For example, descriptions of traditional ceremonies, clothing, food, or social

behavior help construct a vivid cultural setting. However, when such texts are translated into another language, realia often become a challenge because the target audience may not share the same cultural background.

From a translation perspective, realia require careful interpretation. Translators must decide whether to preserve the original cultural element, explain it, or replace it with an equivalent concept in the target culture. This decision depends on the function of the text and the expected reader response. In literary translation, preserving cultural uniqueness is often prioritized to maintain the aesthetic and emotional depth of the original work.

Modern linguoculturological research emphasizes that realia are not only linguistic units but also carriers of cultural memory. They reflect historical experiences, collective values, and social norms. For instance, references to historical figures, traditional institutions, or national holidays in English and Uzbek texts evoke specific cultural associations that cannot be fully understood without cultural background knowledge.

Another important aspect is the concept of cultural equivalence. While some realia have direct equivalents across cultures, many do not. In such cases, translators rely on strategies such as transliteration, descriptive translation, or contextual adaptation. Each method has advantages and limitations, especially in literary texts where stylistic and emotional accuracy is important.

In contemporary literary studies, globalization has significantly influenced the use and perception of realia. English literary works are widely translated and read across the world, which increases the visibility of Anglo-American cultural elements. At the same time, Uzbek literature is gaining international recognition, leading to increased interest in its cultural specificity. This global exchange creates a need for more refined strategies of cultural interpretation and translation.

Digital technologies and online literary platforms have also changed the way realia are perceived. Readers today are more exposed to foreign cultures through media, which makes some realia more familiar than in the past. However, deeply rooted cultural concepts still require explanation, especially in classical literature.

A linguoculturological analysis shows that realia contribute significantly to textual imagery and cultural depth. They enrich literary language by embedding cultural meaning into narrative structure. Without realia, literary texts would lose their national character and become culturally neutral, which would reduce their expressive power.

In both English and Uzbek literary traditions, realia serve as a bridge between language and culture, allowing readers to experience different ways of life and worldviews. Their analysis reveals not only linguistic differences but also similarities in how human societies express identity through language. Linguoculturological analysis of realia in English and Uzbek literary texts requires a multidimensional approach that integrates linguistic, cultural, cognitive, and interpretive perspectives. Realia in literature are not merely lexical units but complex cultural signs that encode national identity, historical experience, and collective worldview. Their function extends beyond description, serving as a means of constructing cultural meaning within narrative discourse.

One of the central theoretical considerations is the concept of cultural semiotics, which views literary text as a system of signs representing cultural reality. From this perspective, realia operate as semiotic markers that signal specific cultural contexts. For example, references to social institutions, traditional customs, or historical events in English and Uzbek literature activate culturally bound associations in the reader's mind. These associations may differ significantly depending on the reader's cultural background, which creates layers of interpretation within the same text.

Another important aspect is the role of realia in shaping narrative identity. In English literature, realia often reflect individualism, class structure, and institutional frameworks characteristic of Western societies. In contrast, Uzbek literary texts frequently emphasize community values, family relations, hospitality traditions, and historical continuity. These differences demonstrate how realia contribute to the formation of distinct literary worldviews.

From a linguoculturological perspective, realia are closely connected to the concept of linguistic worldview (linguistic picture of the world). Each language encodes reality in a unique way, and realia serve as key elements in this encoding process. They reflect how different cultures categorize social life, perceive time and space, and interpret human relationships. As a result, realia are essential for understanding the deep structure of literary meaning.

In translation practice, one of the most complex issues is the asymmetry of cultural concepts. Many realia in English and Uzbek literature do not have direct equivalents because they are rooted in specific historical and cultural conditions. For instance, certain administrative, educational, or social institutions may exist in one culture but not in another. This requires translators to apply strategies such as descriptive rendering, contextual adaptation, or functional substitution while preserving the original cultural effect.

The function of realia in literature is also strongly linked to stylistic and aesthetic expression. Authors use culturally specific elements to create authenticity, emotional depth, and narrative realism. Realia help establish the setting, define character behavior, and reinforce thematic structure. Without these elements, literary texts would lose their cultural richness and become abstract or generalized.

Modern linguoculturological studies also emphasize the importance of reader reception theory. The interpretation of realia depends not only on the text itself but also on the cultural competence of the reader. A native reader may instantly recognize and emotionally respond to a cultural reference, while a foreign reader may require explanation or contextual support. This difference highlights the dynamic interaction between text, culture, and reader cognition.

Globalization has significantly expanded the circulation of literary texts, increasing the importance of realia in cross-cultural communication. English literary works are widely translated and consumed globally, which leads to partial familiarization with Anglo-American cultural elements. Similarly, Uzbek literature is increasingly entering international literary spaces, requiring careful translation strategies to preserve its cultural specificity. This global exchange intensifies the need for effective linguoculturological analysis.

Digital transformation has also influenced the perception of realia in literature. Online literary platforms, digital archives, and e-books make texts more accessible, allowing readers from diverse cultural backgrounds to engage with foreign literary systems. However, despite increased exposure, many culture-specific elements still require explanation, especially those deeply embedded in historical or traditional contexts.

Cognitive linguistics provides additional insight into how realia are processed in literary reading. Readers construct mental models of fictional worlds based on linguistic input, and realia serve as anchors for these mental representations. When encountering unfamiliar cultural elements, readers rely on inferencing, background knowledge, and contextual clues to reconstruct meaning. This cognitive process demonstrates the active role of the reader in interpreting cultural information.

Furthermore, realia contribute to intercultural dialogue by exposing readers to alternative ways of life and thinking. Through literary texts, readers gain insight into different cultural systems, values, and social structures. This not only enhances linguistic competence but also fosters cultural empathy and global understanding.

In conclusion, realia in English and Uzbek literary texts function as essential components of cultural representation, narrative construction, and linguistic worldview formation. Their analysis reveals the deep interconnection between language and culture and underscores the importance of linguoculturological approaches in modern literary and translation studies.

Conclusion

The linguoculturological analysis of realia in English and Uzbek literary texts demonstrates that these culture-specific elements play a fundamental role in shaping literary meaning and cultural identity. Realia function as carriers of cultural knowledge, historical memory, and social values. Their translation and interpretation require both linguistic competence and cultural awareness. In the context of globalization, understanding realia becomes increasingly important for preserving cultural diversity while promoting intercultural communication.

REFERENCES

1. Nida E. A. Language and Culture: Contexts in Translation. Yale University Press. 2001. p. 67
2. Newmark P. A Textbook of Translation. Prentice Hall. 1988. p. 112
3. Bassnett S. Translation Studies. Routledge. 2013. p. 95
4. Venuti L. The Translator's Invisibility. Routledge. 2008. p. 134
5. Katan D. Translating Cultures. St. Jerome Publishing. 2004. p. 88
6. Lotman Y. M. Culture and Explosion. Mouton de Gruyter. 2009. p. 120
7. Hatim B., Mason I. Discourse and the Translator. Longman. 1997. p. 76