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ANJUMANLAR PLATFORMASI

O'ZBEKISTON TARAQQIYOT STRATEGIYASINING USTUVOR YO'NALISHLARI BO'YICHA TADQIQOTLAR

III Respublika ilmiy-amaliy konferensiya
MATEARIALLARI



1-JILD | 3-SON

2025-YIL

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O‘ZBEKISTON TARAQQIYOT STRATEGIYASINING USTUVOR YO‘NALISHLARI BO‘YICHA TADQIQOTLAR

**III RESPUBLIKA ILMIY-AMALIY
KONFERENSIYASI MATERIALLARI**

2025-yil, noyabr

TOSHKENT-2025

ISBN-978-9910-8337-3-1

O'zbekiston taraqqiyot strategiyasining ustuvor yo'nalishlari bo'yicha tadqiqotlar III Respublika ilmiy-amaliy konferensiyasi materiallari to'plami. 1-jild, 3-son (noyabr, 2025-yil). – 42 bet.

Mazkur nashr ommaviy axborot vositasi sifatida 2025-yil, 8-iyulda C-5669862 son bilan rasman davlat ro'yaxatidan o'tkazilgan.

Elektron nashr: <https://konferensiyalar.com>

Konferensiya tashkilotchisi: "Scienceproblems Team" MChJ

Konferensiya o'tkazilgan sana: 2025-yil, 2-noyabr

Mas'ul muharrir:

Isanova Feruza Tulqinovna

Annotatsiya

Mazkur to'plamda "O'zbekiston taraqqiyot strategiyasining ustuvor yo'nalishlari bo'yicha tadqiqotlar" mavzusidagi III Respublika ilmiy-amaliy konferensiyasi materiallari jamlangan. Nashrda respublikaning turli oliy ta'lim muassasalari, ilmiy markazlari va amaliyotchi mutaxassislari tomonidan tayyorlangan maqolalar o'rin olgan bo'lib, ular ijtimoiy-gumanitar, tabiiy, texnik va yuridik fanlarning dolzarb muammolari va ularning innovatsion yechimlariga bag'ishlangan.

Ushbu nashr ilmiy izlanuvchilar, oliy ta'lim o'qituvchilari, doktorantlar va soha mutaxassislari uchun foydali qo'llanma bo'lib xizmat qiladi.

Kalit so'zlar: ilmiy-amaliy konferensiya, strategiya, ustuvor yo'nalishlar, innovatsion yondashuv, zamonaviy fan, fanlararo integratsiya, ilmiy-tadqiqot, nazariya va amaliyot, texnologik taraqqiyot, ilmiy hamkorlik.

Barcha huqular himoyalangan.

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MUNDARIJA

TEXNIKA FANLARI

Babajanova Mexribonjon

RAQAMLI TRANSFORMATSIYA VA SUN'YI INTELLEKT ASOSIDA TA'LIMNI MODERNIZATSIYA QILISH 4-6

Ismailova Zumrad, Anarbaev Anvar, Vaxidov Umid

ISSIQXONADA HAVOSINI BUG'LATIB SOVUTISH TIZIMI UCHUN SHAMOLLITGICH QURILMANING RATSIONAL ELEKTR PARAMETRLARINI ANIQLASH 7-12

TARIX FANLARI

Narzullayeva Zulxumor

SALJUQIY HUKMDORLARNING MAMLAKATDAGI ZIYOLILAR QATLAMIGA VA TA'LIMGGA KO'RSATGAN E'TIBORI 13-16

FILOLOGIYA FANLARI

Begmatova Dilorom

DARIY TILI GAZETA MATNLARIDAGI HOKIMIYAT ORGANLARI VA ULARNING FAOLIYATI BILAN BILAN BOG'LIQ SIYOSIY EVFEMIZMLAR 17-19

YURIDIK FANLAR

Shorasulova Gulnoza

RAQAMLI MAKONDA BOLALARNING SHAXSIY MA'LUMOTLARINI HIMOYA QILISH: O'ZBEKISTON TARAQQIYOT STRATEGIYASIDA "XALQ XIZMATIDAGI DAVLAT" TAMOIYILINING AMALIY IFODASI 20-25

Maxmudova Hurmatxon

FUQAROLARNING YURIDIK YORDAM OLIH HUQUQI: XALQARO TAJRIBA VA O'ZBEKISTON AMALIYOTI 26-30

PEDAGOGIKA FANLARI

Xakimov Tulanboy

TARIX O'QITUVCHISINING NUTQ MADANIYATI VA HIKOYALASH MAHORATI — NARRATIV YONDASHUVNING ASOSI 31-33

Pulatova Lobar

LINGUOCULTUROLOGY AND MEDIA TEXT: THEIR INTERRELATION 34-37

SIYOSIY FANLAR

Umarova Nilufar

STRATEGIC RESILIENCE AND REGIONAL LEADERSHIP: UZBEKISTAN'S PATH THROUGH THE FOURTH INDUSTRIAL REVOLUTION 38-41

LINGUOCULTUROLOGY AND MEDIA TEXT: THEIR INTERRELATION

Pulatova Lobar Botir kizi

Email: urunova5000@gmail.com

Annotation. The article explores the interrelation between linguoculturology and media texts in the context of the 21st century's rapidly evolving communication landscape. It highlights how media platforms—from traditional to digital—have become powerful spaces for constructing and transmitting cultural values, identities, and ideologies. The study emphasizes that analyzing media discourse requires not only linguistic but also cultural and semiotic perspectives. Drawing on the theoretical foundations of Russian linguoculturology (Vereshchagin & Kostomarov, 1990; Krasnykh, 2002), the paper examines media texts as cultural artifacts where language serves as a vehicle of both explicit and implicit cultural meanings. The research underscores the significance of linguoculturological analysis for understanding how modern media shape and reflect cultural consciousness.

Key words: linguistics, media text, cultural codes, globalization, intercultural communication, discourse analysis, cultural identity, cultural mediation, digital communication, glocalization.

LINGVOMADANIYAT VA OMMAVIY MAHSULOTLAR MATNI: ULARNING O'ZARO ALOQASI

Pulatova Lobar Botir kizi

Annotatsiya. Maqolada lingvokulturologiya va media matnlar o'rtasidagi o'zaro bog'liqlik XXI asrning tez rivojlanayotgan aloqa landshafti kontekstida o'rganiladi. U qanday qilib an'anaviydan raqamligacha bo'lgan media platformalar madaniy qadriyatlar, o'ziga xosliklar va mafkuralarni yaratish va uzatish uchun kuchli maydonga aylanganini ta'kidlaydi. Tadqiqotda ta'kidlanishicha, media nutqini tahlil qilish nafaqat lingvistik, balki madaniy va semiotik nuqtai nazarlarni ham talab qiladi. Rus lingvokulturologiyasining nazariy asoslariga tayangan holda ushbu maqola ommaviy axborot vositalari matnlarini madaniy artefaktlar sifatida ko'rib chiqadi, bu erda til ochiq va yashirin madaniy ma'nolarning vositasi bo'lib xizmat qiladi. Tadqiqot zamonaviy ommaviy axborot vositalari madaniy ongini qanday shakllantirishi va aks ettirishini tushunish uchun lingvokulturologik tahlilning ahamiyatini ta'kidlaydi.

Kalit so'zlar: tilshunoslik, media matn, madaniy kodlar, globalashuv, madaniyatlararo muloqot, nutq tahlili, madaniy o'ziga xoslik, madaniy vositachilik, raqamli aloqa, globalizatsiya.

Introduction.

The 21st century is characterized by the unprecedented expansion of media communication. Media platforms—from traditional newspapers and television to social networks and digital applications—serve not only as channels of information but also as spaces where cultural values, identities, and ideologies are created, disseminated, and contested. The study of media texts, therefore, requires approaches that go beyond pure linguistic description and engage with the cultural dimensions of communication.

Linguoculturology, an interdisciplinary field combining linguistics, cultural studies, and semiotics, offers valuable tools for analyzing the intersection of language and culture. Originating from Russian philological traditions (Vereshchagin & Kostomarov, 1990; Krasnykh, 2002), linguoculturology emphasizes the role of cultural codes in shaping discourse. Media texts, in turn, are cultural artifacts in which linguistic signs function as carriers of both explicit and implicit cultural meanings.

This research aims to explore the relationship between linguoculturology and media texts by analyzing how cultural concepts and codes are embedded, represented, and

interpreted in mediated communication. The study seeks to answer the following research questions:

1. What cultural codes are most frequently represented in media texts?
2. How do global and local media differ in their cultural representations?
3. How can linguoculturology contribute to the interpretation of media texts in intercultural contexts?

By addressing these questions, the study contributes to the growing field of interdisciplinary media studies and demonstrates the importance of linguoculturological approaches in understanding cultural communication.

Literature Review

The relationship between language, culture, and media has been widely studied in various disciplines. Critical discourse analysis (Fairclough, 1995; van Dijk, 1998) highlights the ideological dimension of media texts, focusing on how power relations are reproduced through language. Semiotic approaches [2; 25–26-p.], view media as systems of signs that generate meaning through cultural codes. Cultural studies scholars [3; 55–56-p.], argue that representation is not a reflection of reality but a cultural practice that actively constructs meaning.

Linguoculturology emerged in Russian linguistics as a response to the need for integrating linguistic and cultural perspectives (Vereshchagin & Kostomarov, 1990). It introduced the concept of *linguocultural code*—a system of culturally significant signs embedded in language. [35; 89–90-p.], expanded this theory by distinguishing between national, universal, social, and situational codes. This framework is especially useful for analyzing media texts, where diverse codes interact and compete.

Recent research has also emphasized the role of globalization in shaping media texts. Appadurai (1996) introduced the notion of “global cultural flows,” illustrating how media fosters the circulation of cultural symbols across borders. Scholars of mediatization [2; 25–26-p.], argue that media has become a constitutive force in culture itself, not merely a channel of transmission.

However, despite these contributions, the direct integration of linguoculturology into media studies remains underdeveloped. This study fills this gap by applying linguoculturological analysis to media discourse, highlighting the cultural codes that structure mediated communication.

Methods

This research employs a **qualitative design**, combining three methodological approaches:

1. **Discourse Analysis** – focusing on lexical, grammatical, and stylistic features of media texts that encode cultural meanings (Fairclough, 1995).
2. **Content Analysis** – categorizing cultural codes represented in a sample of media texts.
3. **Linguoculturological Interpretation** – applying the framework of cultural codes [4; 120–123-p.], to interpret how culture is reflected and constructed in discourse.

Data Collection

A corpus of **50 media texts** was compiled, including:

- 20 online newspaper articles (e.g., *The Guardian*, *Pravda.ru*)

- 15 television news transcripts
- 15 social media posts from Twitter and Instagram.

The texts were selected based on their thematic relevance to cultural issues (e.g., national identity, traditions, social values, global events).

Data Analysis

The analysis followed three steps:

1. Identifying linguistic markers of cultural codes (e.g., metaphors, idioms, evaluative language, culturally specific references).
2. Categorizing codes as **national, universal, social, or situational**.
3. Comparing representations across **global vs. local media contexts**.

Results

Representation of Cultural Codes

The analysis revealed four dominant categories of cultural codes:

1. **National Codes** – References to traditions, folklore, historical events, and symbols (e.g., Russian media texts frequently used references to “Victory Day” as a cultural marker).
2. **Universal Codes** – Global values such as democracy, human rights, environmental protection (commonly observed in Western media outlets).
3. **Social Codes** – Collective values tied to gender roles, family, and community (e.g., media debates on gender equality often encoded cultural expectations of masculinity/femininity).
4. **Situational Codes** – Emerging cultural symbols specific to a context, especially in digital media (hashtags, memes, emojis).

Global vs. Local Differences

Global media tended to universalize cultural codes, presenting values such as freedom and human rights as globally shared. Local media emphasized national identity and traditions, often framing events in culturally specific terms.

Hybridization of Narratives

In digital media, hybrid cultural codes were observed, blending local traditions with globalized discourse. For example, memes on Twitter during cultural festivals often combined traditional imagery with global internet humor.

Discussion

The findings underscore the role of media texts as both **mirrors and constructors of culture**. Consistent with Hall's [1; 40–50-p.], view of representation as a cultural practice, media texts actively shape public perceptions of cultural values. By encoding national and universal codes, media both preserves cultural heritage and fosters global cultural exchange.

The study also highlights the **hybridization of cultural codes** in digital contexts, aligning with Appadurai's [2; 23–29-p.], theory of global cultural flows. This hybridization reflects the dynamic interplay of local and global narratives, creating “glocalized” cultural forms.

From a linguoculturological perspective, these results illustrate the importance of decoding cultural meanings in media communication. Media literacy, therefore, requires not only linguistic competence but also cultural competence—the ability to recognize and interpret

cultural codes. This is particularly crucial in intercultural communication, where misinterpretation of codes can lead to misunderstanding.

Finally, the results contribute to theoretical discussions on mediatization [3; 25–26-p.], suggesting that media not only reflects cultural codes but also generates new ones (e.g., hashtags, digital memes). These emergent codes represent a transformation of cultural communication in the digital age.

Conclusion

This study demonstrates the deep interconnection between linguoculturology and media texts. Media discourse encodes, transmits, and reshapes cultural meanings, functioning as both a repository and a generator of cultural codes. The analysis revealed the presence of national, universal, social, and situational codes, highlighting the complexity of mediated cultural communication.

The findings affirm the necessity of applying linguoculturological approaches to media analysis, particularly in intercultural contexts. As media becomes increasingly globalized and digitized, the interpretation of cultural codes becomes essential for promoting mutual understanding and preserving cultural identity.

Future Directions

Future research should:

- Expand the corpus to include multilingual media environments.
- Investigate the role of algorithmic platforms (e.g., TikTok, YouTube) in shaping cultural codes.
- Explore audience reception and the ways cultural codes are interpreted by different cultural groups.

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III RESPUBLIKA ILMIY-AMALIY KONFERENSIYASI MATERIALLARI
2025-yil, noyabr

Mas’ul muharrir: *F.T.Isanova*
Texnik muharrir: *N.Bahodirova*
Diszayner: *I.Abdihakimov*

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Konferensiya o‘tkazilgan sana: 2025-yil, 2-noyabr

ISBN-978-9910-8337-3-1

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