

**THE CONCEPT OF HOSPITALITY IN THE LINGUACULTURAL LANDSCAPE:
AN AXIOLOGICAL PERSPECTIVE ACROSS DIFFERENT LANGUAGE SYSTEMS****Allayarova Xosiyatxon Allayarbek kizi**Urganch state Pedagogical Institute,
Department of Foreign Philology, Trainee-teacher,E-mail: asush2303@gmail.com<https://doi.org/10.5281/zenodo.20307925>

Abstract. This article examines the concept of hospitality from an axiological and linguacultural perspective in Uzbek, Russian, and English language systems. Hospitality is analyzed as a universal cultural value reflected in linguistic expressions, proverbs, idioms, and communicative behavior. The study explores how different linguistic communities conceptualize hospitality through their historical traditions, social norms, and cultural identities. Comparative analysis demonstrates that while hospitality is universally appreciated, each language system encodes unique cultural meanings and value orientations. The research employs comparative linguistics, discourse analysis, and linguacultural interpretation to identify similarities and differences in the verbalization of hospitality across languages. The findings reveal that hospitality functions not only as a social practice but also as a significant marker of national mentality and cultural worldview.

Key words: hospitality, linguaculture, axiology, comparative linguistics, cultural values, discourse analysis, Uzbek language, Russian language, English language.

Аннотация. В данной статье рассматривается концепт гостеприимства с аксиологической и лингвокультурологической точки зрения в узбекской, русской и английской языковых системах. Гостеприимство анализируется как универсальная культурная ценность, отраженная в языковых выражениях, пословицах, идиомах и коммуникативном поведении. Исследование показывает, как различные языковые сообщества концептуализируют гостеприимство через исторические традиции, социальные нормы и культурную идентичность. Сравнительный анализ демонстрирует, что, несмотря на универсальность ценности гостеприимства, каждая языковая система кодирует уникальные культурные смыслы и ценностные ориентации. В исследовании используются методы сравнительной лингвистики, дискурс-анализа и лингвокультурологической интерпретации.

Ключевые слова: гостеприимство, лингвокультура, аксиология, сравнительная лингвистика, культурные ценности, дискурс-анализ, узбекский язык, русский язык, английский язык.

Annotatsiya. Mazkur maqolada mehmondo'stlik konsepti o'zbek, rus va ingliz til tizimlarida aksiologik hamda lingvomadaniy nuqtai nazardan tahlil qilinadi. Mehmondo'stlik til birliklari, maqollar, idiomalar va kommunikativ xulq-atvor orqali ifodalanuvchi universal madaniy qadriyat sifatida ko'rib chiqiladi. Tadqiqot turli til jamoalarining mehmondo'stlikni tarixiy an'analar, ijtimoiy me'yorlar va madaniy identitet orqali qanday konseptualashtirishini yoritadi. Qiyosiy tahlil mehmondo'stlik barcha xalqlarda qadrlanishiga qaramay, har bir til tizimi o'ziga xos madaniy ma'no va qadriyat yo'nalishlarini aks ettirishini ko'rsatadi. Tadqiqotda qiyosiy tilshunoslik, diskurs tahlili va lingvomadaniy interpretatsiya metodlaridan foydalanildi.

Kalit so'zlar: mehmondo'stlik, lingvomadaniyat, aksiologiya, qiyosiy tilshunoslik, madaniy qadriyatlar, diskurs tahlili, o'zbek tili, rus tili, ingliz tili.

Introduction. The concept of hospitality occupies a central position in the cultural and linguistic consciousness of many nations. It reflects not only social etiquette and ethical norms but also the worldview and value system of a society. In linguacultural studies, hospitality is



regarded as an important cultural code that reveals national identity, traditions, and patterns of interpersonal communication.

Hospitality has been studied in anthropology, sociology, philosophy, and linguistics as a multidimensional phenomenon. In linguistics, the concept is often examined through language units such as lexical items, phraseological expressions, proverbs, metaphors, and discourse patterns. The axiological approach allows researchers to identify how values are encoded and transmitted through language.

In Uzbek culture, hospitality is traditionally associated with generosity, respect for guests, and moral obligation. Uzbek proverbs such as “Mehmon otangdan ulugʻ” (“A guest is greater than your father”) demonstrate the high cultural status of guests. In Russian culture, hospitality is linked with sincerity, openness, and communal solidarity. English-speaking cultures tend to conceptualize hospitality through politeness, personal comfort, and social courtesy.

The purpose of this study is to analyze the concept of hospitality in Uzbek, Russian, and English linguistic systems from an axiological perspective and to identify the similarities and differences in its linguacultural representation.

Literature Review. The relationship between language and culture has been extensively studied in modern linguistics. Scholars such as Edward Sapir and Benjamin Lee Whorf emphasized that language shapes cultural perception and human cognition. Their linguistic relativity theory contributed significantly to the development of linguacultural studies.

The concept of linguaculture was further developed by researchers including Vladimir Karasik, Yuri Stepanov, and Anna Wierzbicka. Karasik defined cultural concepts as mental formations reflecting socially significant values in language consciousness. According to Stepanov, concepts represent cultural constants preserved in collective memory.

Hospitality as a cultural phenomenon has attracted the attention of anthropologists and linguists alike. Derrida viewed hospitality as an ethical principle connected with openness toward the “Other.” Wierzbicka examined speech acts and politeness strategies associated with hospitality across cultures.

In Uzbek linguistics, scholars have analyzed national values through proverbs, folklore, and communicative behavior. Hospitality is frequently associated with respect, honor, and collective solidarity. Russian linguists have focused on the semantic and emotional dimensions of “гостеприимство,” emphasizing cordiality and emotional warmth. English linguistic studies often interpret hospitality within the framework of politeness theory and intercultural communication.

Despite numerous studies on hospitality and cultural values, comparative axiological analysis across Uzbek, Russian, and English language systems remains insufficiently explored. This study seeks to fill this gap.

Methodology. The research employs a comparative and interdisciplinary methodology combining linguacultural analysis, discourse analysis, and axiological interpretation.

The primary sources of data include:

- Proverbs and sayings in Uzbek, Russian, and English;
- Phraseological units and idiomatic expressions;
- Literary texts and conversational discourse;
- Dictionaries and linguistic corpora.

The study employs several interconnected research methods to investigate the concept of hospitality in different language systems. Comparative analysis is used to identify similarities and differences in the linguistic representation of hospitality across Uzbek, Russian, and English cultures. Semantic analysis helps to examine the lexical meanings, connotations, and emotional associations of words and expressions related to hospitality. In addition, discourse analysis is applied to explore communicative behavior, speech patterns, and interactional norms connected



with hosting and receiving guests. The research also utilizes axiological analysis to determine the cultural values and value orientations encoded in linguistic expressions. Overall, the study focuses on how the concept of hospitality is verbalized, interpreted, and culturally manifested in various linguacultural contexts.

Analysis and Discussion.

Hospitality in Uzbek Linguaculture

In Uzbek culture, hospitality is considered a sacred duty and a moral value deeply rooted in national traditions. Guests are treated with exceptional respect regardless of their social status. Hospitality reflects generosity, kindness, and communal unity.

Numerous Uzbek proverbs emphasize the significance of guests:

- “Mehmon kelsa, nur keladi” (“When a guest comes, light comes”);
- “Mehmon – rizq bilan” (“A guest comes with sustenance”).

These expressions indicate that guests are perceived as symbols of blessing and prosperity. The Uzbek language frequently employs affectionate and respectful vocabulary in addressing guests, reflecting emotional warmth and sincerity.

Hospitality discourse in Uzbek culture also includes ritualized practices such as offering tea, preparing traditional meals, and insisting that guests eat more food. Such communicative patterns demonstrate collectivist cultural values and strong social cohesion.

Hospitality in Russian Linguaculture

Russian hospitality is traditionally associated with openness, emotional generosity, and sincerity. The Russian concept “гостеприимство” contains strong emotional and moral connotations.

Russian proverbs include:

- “Гость в дом — Бог в дом” (“A guest in the house is God in the house”);
- “Чем богаты, тем и рады” (“We are glad to share what we have”).

These examples reveal the ethical principle of sharing and welcoming others despite economic circumstances. Russian hospitality often involves extensive conversations, emotional openness, and symbolic food-sharing traditions.

In Russian discourse, hospitality is connected with emotional closeness and trust. Hosts are expected to demonstrate authenticity rather than formal politeness. This feature distinguishes Russian communicative culture from English-speaking traditions.

Hospitality in English Linguaculture

In English-speaking cultures, hospitality is commonly associated with politeness, privacy, comfort, and respect for personal boundaries. English hospitality tends to be less ritualized than Uzbek or Russian hospitality.

Common English expressions include:

- “Make yourself at home”;
- “You are always welcome.”

These phrases emphasize individual comfort and voluntary interaction rather than social obligation. English communicative culture values courtesy, indirectness, and respect for personal space.

Hospitality in English discourse often reflects individualistic cultural values. Invitations may be carefully planned and limited by time and social conventions. Unlike Uzbek hospitality, excessive insistence may be interpreted as intrusive.

Comparative Axiological Perspective

The comparative analysis demonstrates both universal and culture-specific aspects of hospitality.

Common Features

- Hospitality is positively evaluated in all three cultures;



- Guests symbolize social connection and mutual respect;
- Linguistic expressions of hospitality contain ethical and emotional meanings.

Differences

Aspect	Uzbek	Russian	English
Dominant Value	Sacred duty	Emotional sincerity	Politeness and comfort
Cultural Orientation	Collectivist	Collectivist-emotional	Individualistic
Communication Style	Ritualized and expressive	Emotional and open	Reserved and polite
Guest Treatment	Highly ceremonial	Warm and generous	Respectful but moderate

These distinctions demonstrate that language reflects broader cultural worldviews and social norms.

Results. The study confirms that hospitality functions as an important linguacultural concept across Uzbek, Russian, and English language systems. The analysis reveals that:

1. Hospitality is universally recognized as a positive social value;
2. Linguistic expressions of hospitality reflect national mentality and cultural identity;
3. Uzbek hospitality emphasizes sacred obligation and generosity;
4. Russian hospitality prioritizes emotional openness and sincerity;
5. English hospitality focuses on politeness, personal comfort, and individual autonomy;
6. Proverbs and idiomatic expressions serve as significant carriers of cultural values.

The findings illustrate the close relationship between language, culture, and value systems.

Conclusion. Hospitality represents a complex linguacultural phenomenon shaped by historical traditions, social norms, and cultural values. Although Uzbek, Russian, and English cultures share a positive attitude toward hospitality, each language system encodes distinct axiological meanings.

Uzbek hospitality reflects collectivism, moral responsibility, and reverence toward guests. Russian hospitality emphasizes emotional warmth and openness, while English hospitality prioritizes politeness and respect for personal boundaries.

The comparative analysis demonstrates that language serves as a repository of cultural values and national identity. The concept of hospitality reveals how societies interpret interpersonal relations and ethical behavior through linguistic means.

Further research may explore hospitality in additional linguistic and cultural contexts or investigate its transformation in contemporary digital communication and globalization processes.

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