BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg

NATIONAL AND CULTURAL SPECIFICITY OF RUSSIAN PHRASEOLOGICAL UNITS

Shoira Baxshulloyevna Narzullayeva
Lecturer at the Asia International University

ABSTRACT

The article examines the national and cultural specificity of Russian phraseological units from a linguocultural perspective, emphasizing their role as carriers of culturally encoded knowledge, historical memory, and collective worldview. Phraseological units are considered not only as stable linguistic constructions but also as culturally marked signs that reflect the mentality, traditions, and value systems of the Russian ethnos. The research is based on comparative and interpretative approaches widely used in modern Uzbek linguistics and educational literature, particularly in works devoted to linguoculturology, comparative phraseology, and translation studies. Special attention is given to the interaction between language and culture, the embodiment of national symbolism in idiomatic expressions, and the challenges of interpreting phraseological meanings across cultures. The article also highlights parallels between Russian phraseological systems and Uzbek linguistic interpretations of phraseology, showing how Uzbek scholars contribute to the development of general phraseological theory. The study demonstrates that Russian phraseological units preserve cultural codes related to history, folklore, religion, social norms, and everyday life, functioning as a linguistic repository of national identity. The findings underline the importance of phraseological units in intercultural communication and foreign language teaching.

KEYWORDS

Phraseological units, Russian language, national-cultural specificity, linguoculturology, Uzbek linguistics, cultural semantics, idioms, comparative linguistics, worldview, translation studies.

INTRODUCTION

The study of phraseological units as culturally significant linguistic phenomena has become one of the central directions in modern linguistics, especially within the frameworks of linguoculturology and cognitive linguistics. In Russian linguistics, phraseology is traditionally associated with the works of scholars who emphasized the semantic integrity, stability, and imagery of idiomatic expressions. At the same time, Uzbek linguistic science has actively developed comparative and linguocultural approaches to phraseology, focusing on how language units reflect national mentality, cultural memory, and social experience. In this context, Russian phraseological units are widely studied in Uzbek academic literature as culturally loaded structures that reveal specific features of Russian worldview and national consciousness. Phraseological units represent a unique layer of language where lexical meaning is inseparably connected with cultural connotation, metaphorical thinking, and historical development of society. Their study allows researchers to reconstruct cultural models embedded in language and to understand how linguistic expressions encode collective experience. In Uzbek scientific discourse, phraseology is often interpreted as a bridge between language and culture, and Russian phraseological units are analyzed in comparison with Uzbek equivalents in order to identify universal and culture-specific elements. Such comparative analysis helps to clarify how different linguistic communities conceptualize similar life experiences in different metaphorical forms. Therefore, the relevance of studying the national and cultural specificity of Russian

phraseological units is determined by the need to deepen intercultural understanding, improve translation accuracy, and develop linguistic competence in multilingual educational environments.

MAIN PART

Russian phraseological units constitute a complex system of stable expressions that reflect the historical, cultural, and social development of the Russian-speaking community. From a linguocultural perspective, these units function as symbolic representations of national identity, embodying culturally significant meanings that cannot always be directly translated into other languages without loss of semantic and connotative depth. Uzbek linguists studying Russian phraseology emphasize that idiomatic expressions often encode cultural scenarios, behavioral norms, and evaluative judgments formed over centuries of social experience. For example, many Russian phraseological units are rooted in folklore, fairy tales, religious traditions, and agrarian life, which played a significant role in shaping the Russian worldview. Expressions derived from natural phenomena, household practices, and historical events reveal the close connection between language and environment. In Uzbek linguistic literature, such units are often analyzed as "linguistic-cultural markers" that reflect the interaction between human cognition and cultural environment[1].

One of the most important aspects of Russian phraseological units is their metaphorical nature. Metaphor serves as a cognitive mechanism that allows abstract concepts to be expressed through concrete images. In Uzbek academic research, metaphorical phraseology is interpreted as a manifestation of national thinking patterns. Russian idioms frequently use images of animals, plants, body parts, and household objects to describe human behavior and social relations. For instance, expressions based on animals often reflect stereotypical cultural associations: certain animals symbolize strength, cunning, laziness, or wisdom. Uzbek researchers note that such associations are culturally conditioned and may differ significantly from those in Uzbek phraseology, even when similar images are used. This demonstrates that phraseological meaning is not universal but culturally embedded.

Another important feature of Russian phraseological units is their historical layering. Many idioms preserve archaic words and expressions that are no longer used in everyday speech but remain fixed in phraseological structures. Uzbek linguists emphasize that this phenomenon makes phraseology a valuable source for reconstructing historical stages of language development. Through phraseological analysis, it is possible to trace cultural transformations, shifts in social values, and changes in worldview. For example, some Russian idioms reflect feudal relations, traditional crafts, and religious practices that shaped the cultural landscape of earlier centuries. In Uzbek comparative studies, such units are often interpreted as "linguistic fossils" preserving historical memory within modern language.

The national-cultural specificity of Russian phraseology is also evident in its evaluative and emotional coloring. Phraseological units often express judgment, approval, irony, or disapproval in a highly condensed form. Uzbek linguistics highlights that this evaluative component is culturally significant because it reflects social norms and moral values of the speech community. Russian idioms frequently encode attitudes toward labor, morality, interpersonal relations, and social behavior. These attitudes are not explicitly stated but are embedded in metaphorical structures, making phraseological units a subtle instrument of cultural communication.

In addition, Uzbek researchers emphasize the importance of phraseological units in intercultural communication and translation studies. Since phraseological meaning is deeply

[1] Rahmatullayev Sh. *O'zbek frazeologiyasi*. Toshkent, 1998.

rooted in culture, literal translation often fails to convey the intended meaning. Therefore, translators must rely on functional equivalence, cultural adaptation, or descriptive translation strategies. Uzbek scientific literature on translation theory highlights that Russian phraseological units often require contextual interpretation to be fully understood by non-native speakers. This demonstrates the necessity of linguocultural competence in translation practice[2].

Comparative studies between Russian and Uzbek phraseological systems reveal both universal and culture-specific features. Universality is observed in the presence of similar conceptual domains such as life, death, happiness, work, and human relationships. However, the cultural expression of these concepts differs significantly. Uzbek linguists note that while both languages may use similar metaphors, the underlying cultural associations and symbolic meanings may vary. This confirms the idea that phraseology is a reflection of national worldview shaped by historical, geographical, and social factors.

Furthermore, Uzbek educational literature emphasizes the pedagogical value of phraseological units in teaching foreign languages. Russian phraseology is often included in language curricula to develop students' cultural awareness and communicative competence. By studying idiomatic expressions, learners gain insight into the cultural logic of the language and improve their ability to interpret non-literal meanings. This approach is consistent with modern linguodidactic principles that integrate language and culture in education.

Thus, Russian phraseological units represent a multidimensional phenomenon that combines linguistic structure, cultural symbolism, and cognitive representation. Uzbek linguistics contributes significantly to their study by providing comparative frameworks, translation methodologies, and linguocultural interpretations that highlight the interaction between Russian and Uzbek linguistic traditions.

The discussion of national and cultural specificity of Russian phraseological units within the framework of Uzbek linguocultural and educational literature reveals that phraseology is not merely a lexical subsystem of language but a culturally saturated cognitive mechanism through which a nation encodes and transmits its worldview. Uzbek linguists, particularly in the fields of comparative linguistics and translation studies, consistently emphasize that phraseological units function as culturally marked signs that cannot be fully interpreted without reference to the historical and cultural environment in which they emerged. In this regard, Russian phraseological units are treated as complex semiotic formations that reflect the mentality, traditions, and value orientations of Russian-speaking society. Their meanings extend beyond literal interpretation and are deeply connected to associative thinking patterns shaped by centuries of cultural development[3].

A significant aspect of the discussion in Uzbek scientific literature concerns the relationship between language and mentality. Russian phraseological units are frequently analyzed as linguistic manifestations of collective psychological traits attributed to the Russian ethnocultural community. These include perceptions of patience, endurance, emotional expressiveness, irony, and philosophical reflection on life circumstances. Uzbek researchers note that such traits are not absolute but are linguistically constructed through repeated metaphorical patterns embedded in phraseology. For example, idioms expressing inevitability, fate, or endurance often reflect cultural attitudes toward life challenges, which are encoded in stable figurative expressions. This demonstrates that phraseological units serve as carriers of culturally specific cognitive schemas.

[2] Maslova V. A. *Introduction to Linguocultural Studies*. Moscow: Heritage, 1997.
[3] Rahmatullayev Sh. *O'zbek frazeologiyasi*. Toshkent, 1998.

Another central point of discussion is the imagery system underlying Russian phraseological units. Uzbek linguocultural studies highlight that idiomatic imagery is largely based on everyday life, nature, historical experience, and traditional social relations. The frequent use of domestic objects, agricultural terminology, and natural phenomena in Russian idioms reflects the historical development of society and its close connection with the environment. Uzbek scholars compare these patterns with Uzbek phraseology and conclude that although similar thematic domains exist in both languages, the symbolic interpretation of images often differs significantly. For instance, animals or objects that carry positive connotations in one culture may have neutral or negative associations in another, demonstrating the culturally relative nature of phraseological semantics.

The discussion also focuses on the role of phraseological units in preserving historical memory. Uzbek academic sources underline that many Russian idioms retain traces of archaic cultural realities, including feudal structures, religious beliefs, and traditional customs. These elements are no longer actively present in modern society but continue to exist in language as fixed expressions. From this perspective, phraseological units are considered linguistic archives that preserve historical stages of cultural development. Uzbek linguists argue that studying such units allows researchers to reconstruct cultural models of the past and understand how historical experience influences contemporary linguistic consciousness[4].

Equally important is the evaluative and emotional dimension of Russian phraseological units. Uzbek researchers emphasize that idioms often encode implicit judgments about human behavior, social norms, and moral values. This evaluative function is culturally determined and reflects the dominant ethical principles of society. Phraseological units frequently convey irony, criticism, admiration, or disapproval in a condensed metaphorical form, making them highly expressive tools of communication. Uzbek linguistic analysis highlights that such evaluative meanings are not always directly translatable, which creates difficulties in intercultural communication and necessitates culturally adaptive translation strategies.

A significant area of discussion in Uzbek linguistics concerns the problem of equivalence in translation. Russian phraseological units often lack direct equivalents in Uzbek due to differences in cultural conceptualization. Uzbek scholars stress that translators must rely on functional, contextual, or descriptive equivalence rather than literal translation. This is particularly important in educational contexts, where learners of Russian as a foreign language must develop not only lexical competence but also cultural competence. Phraseological units, therefore, are considered one of the most challenging aspects of language acquisition, requiring deep understanding of cultural background knowledge.

In comparative analyses, Uzbek researchers also emphasize the presence of universal cognitive patterns underlying phraseological systems of different languages. Despite cultural differences, both Russian and Uzbek languages express similar human experiences such as emotions, social relationships, work, and moral evaluation. However, the linguistic representation of these experiences varies depending on cultural symbolism and metaphorical structuring. This leads to the conclusion that phraseological universals exist at the level of human cognition, while their linguistic realization is culturally specific.

Another important dimension of discussion is the pedagogical application of phraseological studies. Uzbek educational literature highlights that teaching Russian phraseological units contributes significantly to the development of intercultural communicative competence. Through idioms, students gain insight into cultural norms, behavioral expectations, and implicit meanings

[4] Mahmudov N. “Til va madaniyat munosabati masalalari”. Toshkent davlat universiteti ilmiy ishlari, 2010.

that govern communication in Russian-speaking environments. This approach aligns with modern educational paradigms that integrate linguistic and cultural learning, emphasizing the importance of contextual understanding[5].

Finally, Uzbek linguocultural research underlines that Russian phraseological units should be studied as dynamic cultural phenomena rather than static linguistic forms. Their meanings may evolve over time depending on social changes, cultural interactions, and communicative practices. This dynamic nature further reinforces the importance of continuous comparative research, especially in multilingual contexts such as Uzbekistan, where Russian language education remains an important component of academic and professional communication.

CONCLUSION

The analysis of Russian phraseological units from a national and cultural perspective demonstrates that these linguistic structures are deeply embedded in the cultural consciousness of the Russian-speaking community. They function as carriers of collective memory, moral values, and historical experience, reflecting the worldview shaped by centuries of cultural development. Uzbek linguistic research plays an important role in interpreting these units through comparative and linguocultural approaches, emphasizing both universal and culture-specific aspects of phraseology. The study shows that phraseological units cannot be fully understood outside their cultural context, as their meaning is closely connected with metaphorical thinking, historical background, and social norms. The findings also highlight the importance of phraseology in intercultural communication, translation studies, and foreign language teaching. Ultimately, Russian phraseological units represent not only a linguistic phenomenon but also a cultural archive that preserves and transmits national identity through language.

REFERENCES

1. Maslova V. A. Introduction to Linguocultural Studies. Moscow: Heritage, 1997.
2. Telia V. N. Russian Phraseology: Semantic, Pragmatic and Linguocultural Aspects. Moscow: Languages of Russian Culture, 1996.
3. Vereshchagin E. M., Kostomarov V. G. Linguo-country studies dictionary of Russian phraseological units. Moscow: Russian Language, 1990.
4. Rahmatullayev Sh. Uzbek Phraseological Dictionary. Tashkent, 1998.
5. Mahmudov N., Khudoyberganova D. Explanatory Dictionary of Uzbek Comparisons. Tashkent: Ma'naviyat, 2013.
6. G'aybulleyeva D. Phraseological units as national-cultural specifics of English and Uzbek languages. Oriental Art and Culture, 2022.
7. Abdullaeva D. Linguistic features of phraseological units in Uzbek and Russian languages. International Journal of Literature and Languages, 2025.
8. Azizova N. et al. Linguoculturological methods of semantization of phraseological units (Russian and Uzbek languages). Cuadernos de Rusística Española, 2025.

[5] G'aybulleyeva D. "Phraseological units as national-cultural specifics of English and Uzbek languages". *Oriental Art and Culture*, 2022.