

## LINGUACULTUROLOGICAL ASPECTS OF SYMMETRY AND ASYMMETRY IN ENGLISH AND UZBEK LITERARY TEXTS

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**Abstract:** *Language and culture are two inseparable components of human existence, sharing a profound and intricate connection. Serving as a reflection of human thought and worldview, language acts as a primary vehicle for expressing national culture. The language of any nation is its historical memory encapsulated within words.*

**Keywords:** *symmetry, asymmetry, linguaculturology, phraseologisms, paremias, metaphors.*

### **Introduction: The Intersection of Language and Culture**

A nation's core characteristics—such as its psychology, collective character, cognitive style, artistic uniqueness, moral state, and spirituality—are fully manifested in and through its language. The concept of convergence (the coming together) of language and culture stands at the very center of modern philosophy of language and theoretical linguistics. Anthropocentric linguistic research increasingly proves that behind the surface-level diversity of languages lies a unique linguistic picture of the world and a distinct national worldview.

Although language serves as a universal biological and social capacity for all humankind, each specific language is the unique product of an ethnic group's spiritual and cultural evolution. Differences between languages are not merely variations in sounds and symbols, but fundamentally different ways of perceiving and understanding the world. Thus, linguacultural pluralism (diversity) manifests as a vital balance between the intellectual potential and cultural codes of various civilizations and ethnic groups.

### **The Role of Linguaculturology**

In the modern system of sciences, this exact dialectic between language and culture is directly investigated by the field of **linguaculturology**. Linguaculturology is an integrative discipline that studies cultural values, social concepts, and stereotypes embedded within linguistic units—such as phraseologisms (idioms), paremias (proverbs and sayings), metaphors, and lacunae (cultural gaps)—across both synchronous (present-day) and diachronous (historical) dimensions. Scholars of this school move beyond rigid structural-segmental and formal linguistic templates. Instead, they analyze language as a dynamic communicative phenomenon that operates within a living socio-cultural context and shapes national discourse.

The cultural context fundamentally shapes the semantic structure, conceptual fields, and expressive aspects of speech, which further enriches the dimensions of symmetry and asymmetry in literary texts. For instance, cultural values and concepts expand the semantic and pragmatic potential of language units, while their structural formation remains intrinsically tied to the cultural context. In modern linguaculturology, the interaction between language and culture is interpreted as a complex, dynamic, and multi-layered system. Language stands as the primary semiotic (sign) tool reflecting human cultural experience, social memory, and conceptual worldview.

### **Symmetry and Asymmetry as Universal Categories**

According to the linguacultural approach, language and culture exist in a reflexive, reciprocal relationship: language expresses culture while simultaneously shaping it. Within this process:

- **Symmetry** signifies stability, normativity, and consistency within the cultural system.
- **Asymmetry** represents cultural variability, diversity, and the generation of new meanings.

### **Interdisciplinary Perspectives:**

- **Cognitive Linguistics:** From this viewpoint, human thought is structured around conceptual frameworks expressed through language. According to Fauconnier and Turner's *conceptual blending theory*, new meanings emerge from the integration of different mental spaces, a process where both symmetric (harmonious) and asymmetric (contrasting) elements play crucial roles.
- **Pragmatics:** In Jef Verschueren's view of linguistic adaptability, symmetry during speech ensures consistency and intelligibility, whereas asymmetry enhances communicative flexibility and contextual meaning.
- **Discourse Analysis:** Ken Hyland notes that in academic texts, symmetrical structures serve to transmit information systematically, while asymmetrical elements introduce emphasis and expressiveness.
- **Critical Stylistics:** Lesley Jeffries demonstrates that textual symmetry and asymmetry are vital tools for creating ideological meaning. Structural balance or its disruption directly impacts the reader's interpretation.
- **Cross-Cultural Communication:** Symmetry and asymmetry reflect structural and conceptual correspondences or divergences between language units. Symmetrical, structured speech forms dominate in collectivistic cultures, whereas asymmetrical, context-dependent speech forms are more prevalent in individualistic cultures.

In short, symmetry and asymmetry are universal linguacognitive phenomena reflecting the interdependence of language and culture. They serve as essential theoretical foundations for human perception, meaning construction, and communicative organization.

### **Comparative Linguacultural Analysis**

Prominent scholars like Professor D.U. Ashurova define the object of linguaculturology as the study of linguistic laws in inseparable connection with cultural phenomena, social stereotypes, ethnocultural values, and nation-specific concepts. Similarly, V.A. Maslova explains linguaculturology as a science aimed at decoding cultural values through language. Consequently, symmetry and asymmetry are viewed as core mechanisms through which cultural meanings are

linguistically manifested.

### **1. Manifestation of Symmetry**

Linguaculturally, symmetry embodies harmony, stability, and tradition. In the Uzbek linguistic worldview, this phenomenon is clearly visible in the structural-semantic composition of proverbs and sayings (the quintessence of folk wisdom):

- *Uzbek: “Yaxshi gap – jon ozig‘i, yomon gap – bosh qozig‘i.” (Good words nourish the soul; bad words endanger the head.)*
- *Uzbek: “Mehnat qilgan – to‘yadi, mehnat qilmagan – to‘yadi.” (He who works eats well; he who does not work also "eats" consequences.)*

The strict rhythmic balance, syntactic isomorphism (matching structure), and semantic parallelism in these paremiological units transmit centuries of national experience, moral imperatives, and educational values as balanced cognitive patterns into the listener's mind.

This structural universality is also found in the English proverbial fund, providing a balanced interpretation of human and national values:

- *English: “Easy come, easy go.”*
- *English: “No pain, no gain.”*

This comparative analysis proves the international nature of symmetrical linguistic models and highlights the existence of cross-cultural commonalities (linguistic universals).

### **2. Manifestation of Asymmetry**

Conversely, linguacultural asymmetry signifies systemic dynamism, variability, linguistic economy, and discursive innovation. The asymmetric nature of a linguistic sign implies a breakdown of exact correspondence between its signifier (form) and signified (meaning). This linguistic divergence is clearly visible in polysemy, metaphorical or metonymic shifts, and the formation of national-cultural connotations:

- **The Uzbek Lexeme “Oq” (White):** On a cognitive level, it denotes far more than a color spectrum; it embodies positive conceptual connotations such as purity, goodness, kindness, happiness, and blessing.

- **The English Lexeme “Black”:** In contrast, in English cultural discourse, the word "black" frequently shifts away from a literal color to embody cultural-negative connotations. It is widely used to represent sorrow, illegality, secrecy, or psychological gloom (e.g., “*black market*”, “*black economy*”, or “*the black dog*” referring to depression).

Ultimately, these asymmetrical shifts demonstrate how cultural memory continuously stretches and reshapes linguistic forms to capture a nation's distinct lived reality.

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