



THE CONCEPT OF HOSPITALITY AS A CULTURAL VALUE IN COMPARATIVE LINGUISTICS

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ABSTRACT

This article investigates the concept of hospitality as an important cultural and axiological phenomenon in comparative linguistics. The research analyzes the linguistic representation of hospitality in English, Russian, and Uzbek linguacultures through lexical units, phraseological expressions, proverbs, and communicative behavior. The study aims to identify universal and culture-specific characteristics of hospitality reflected in different language systems. Comparative analysis demonstrates that hospitality functions not only as a communicative practice but also as a reflection of national mentality, ethical norms, and social traditions. The findings reveal that Uzbek hospitality is strongly connected with collectivism and sacred traditions, Russian hospitality emphasizes emotional openness and sincerity, while English hospitality is characterized by politeness and respect for personal space. The article contributes to linguacultural studies and intercultural communication by demonstrating the close relationship between language, culture, and value systems.

Introduction

Modern linguistics increasingly focuses on the interaction between language and culture. Language is not only a means of communication but also a mechanism for preserving and transmitting cultural values, traditions, and collective experience. In this regard, linguacultural studies examine how concepts important to society are reflected in language.

One of the most significant cultural concepts is hospitality. Hospitality has existed since ancient times and remains an essential element of social interaction in many societies. It reflects attitudes toward strangers, ethical norms, traditions of communication, and systems of moral values. Every nation has developed its own understanding of hospitality based on historical, religious, economic, and cultural conditions.

The concept of hospitality is deeply embedded in linguistic consciousness. It is represented through vocabulary, idiomatic expressions, proverbs, metaphors, speech etiquette

formulas, and communicative behavior. Therefore, the study of hospitality from a comparative linguistic perspective allows researchers to understand how language reflects cultural mentality.

In contemporary globalization processes, intercultural communication has become increasingly important. Misunderstandings between representatives of different cultures often arise because communicative norms and cultural expectations differ. Hospitality plays a key role in intercultural dialogue because it regulates social interaction and demonstrates attitudes toward others.

Uzbek culture traditionally places great importance on hospitality. Receiving guests is considered a moral obligation and a sacred tradition. Hospitality in Uzbek society is connected with generosity, respect for elders, and communal solidarity. Russian culture also values hospitality, emphasizing sincerity, emotional warmth, and openness. English-speaking cultures interpret hospitality differently, focusing more on politeness, privacy, and individual comfort.

The relevance of this research lies in the growing interest in comparative linguistics, intercultural communication, and axiological studies. Despite numerous studies devoted to cultural concepts, the comparative analysis of hospitality in English, Russian, and Uzbek linguacultures remains insufficiently explored.

The aim of this article is to investigate the concept of hospitality as a cultural value and to identify its linguistic and axiological features in English, Russian, and Uzbek language systems.

Literature Review

The relationship between language and culture has long been studied in linguistics, anthropology, philosophy, and sociology. Linguacultural studies emerged as an interdisciplinary field focusing on cultural concepts represented in language.

One of the central notions in linguacultural studies is the concept. According to Yu. Stepanov, concepts are "cultural constants" reflecting collective knowledge and national mentality. Concepts preserve historical and cultural experience and function as mental units in human consciousness.

V. Karasik emphasized that cultural concepts include not only semantic meaning but also emotional, evaluative, and associative components. In this sense, hospitality represents an axiological concept because it reflects moral and ethical values accepted in society.

Anna Wierzbicka argued that every culture possesses key words and concepts that shape national identity. She believed that language reflects cultural norms and communicative styles. Hospitality can therefore be viewed as a key cultural concept reflecting attitudes toward social interaction.

Edward Hall's theory of intercultural communication also contributes to understanding hospitality. Hall distinguished between high-context and low-context cultures. Eastern societies such as Uzbek culture belong mainly to high-context cultures where interpersonal relationships and traditions play an essential role. Western cultures such as English-speaking societies are generally low-context cultures emphasizing individual autonomy and explicit communication.

Researchers in Uzbek linguistics have noted that hospitality occupies a special place in Uzbek national consciousness. Traditional customs related to guests include preparing special meals, offering tea, and demonstrating respect through speech etiquette. Uzbek hospitality is

closely connected with Islamic ethical principles and collectivist social values.

Russian linguistic culture also demonstrates strong hospitality traditions. Russian hospitality is associated with emotional openness, generosity, and communal relationships. Folk sayings and literary texts frequently portray hospitality as a symbol of kindness and humanity.

English-speaking cultures interpret hospitality through politeness formulas and etiquette norms. Researchers note that English hospitality often seeks to create comfort while maintaining personal boundaries. Expressions such as “Help yourself” and “Feel at home” reflect this communicative style.

Although scholars have examined hospitality from ethnographic and sociolinguistic perspectives, comparative axiological analysis across English, Russian, and Uzbek linguacultures remains relatively limited. This article attempts to fill this gap.

Methodology

This research employs comparative, descriptive, semantic, and linguacultural methods to investigate the concept of hospitality in English, Russian, and Uzbek linguacultures. The material for analysis includes dictionaries, phraseological collections, literary texts, folklore materials, proverbs, sayings, and communicative expressions, as these sources reflect cultural values and national mentality. The study focuses on English, Russian, and Uzbek languages because they represent different communicative and cultural systems. The methodological framework consists of several stages.

First, lexical analysis was conducted to identify and examine words related to hospitality, including their direct and metaphorical meanings associated with welcoming guests, generosity, kindness, and social interaction.

Second, phraseological analysis was used to compare idioms and fixed expressions connected with hospitality in order to determine their cultural specificity. Third, proverb analysis was carried out because proverbs reflect collective wisdom and traditional social values. In addition, comparative analysis helped identify similarities and differences in the conceptualization of hospitality across the three languages. Finally, axiological interpretation was applied to examine the moral and cultural values underlying hospitality expressions. The combination of these methods provides a comprehensive understanding of hospitality as both a linguistic and cultural phenomenon.

Results and Analysis

Hospitality in Uzbek Linguaculture

In Uzbek linguaculture, hospitality is considered one of the highest moral values and is closely connected with family traditions, collectivism, and respect for guests. Guests are treated with great honor regardless of their social status, and refusing hospitality may be regarded as disrespectful. Uzbek proverbs such as “Mehmon otangdan ulugʻ” (“A guest is greater than your father”) and “Mehmon — atoyi Xudo” (“A guest is God’s gift”) reflect the sacred role of guests in society. Lexical units like “mehmon,” “mehmondoʻstlik,” “dasturxon,” and “izzat-ikrom” demonstrate the cultural importance of generosity, unity, and social harmony in Uzbek hospitality traditions.

Hospitality in Russian Linguaculture

Russian hospitality is characterized by sincerity, openness, and emotional warmth. Traditional expressions such as “хлеб-соль” symbolize respect

and friendly reception of guests. Russian proverbs, including “Гость в дом — счастье в дом,” emphasize generosity and kindness toward visitors. Hospitality in Russian culture often involves long conversations, shared meals, and emotional communication. Words such as “гостеприимство,” “радушие,” and “угощение” highlight the importance of cordiality and communal relationships.

Hospitality in English Linguaculture

In English linguaculture, hospitality is mainly associated with politeness, etiquette, and personal comfort. Expressions like “Make yourself at home” and “You’re always welcome” create a friendly atmosphere while maintaining personal boundaries. Unlike Uzbek and Russian traditions, English hospitality is less ritualized and places greater importance on privacy and punctuality. Lexical items such as “hospitality,” “welcome,” and “courtesy” reflect the individualistic and formal nature of English-speaking cultures.

Comparative analysis shows that all three linguacultures value respect toward guests, kindness, and generosity. However, Uzbek hospitality is more ritualized and collective, Russian hospitality emphasizes emotional openness, while English hospitality is characterized by politeness and respect for personal space. These differences demonstrate how cultural values and social traditions influence linguistic representations of hospitality.

The concept of hospitality occupies an important place in English, Russian, and Uzbek linguacultures. Although hospitality represents a universal human value, its linguistic and cultural realization differs significantly across societies.

Uzbek hospitality is based on collectivism, sacred traditions, and moral obligation. Russian hospitality emphasizes emotional openness, sincerity, and generosity. English hospitality reflects politeness, comfort, and respect for personal boundaries.

The study confirms that language serves as a repository of cultural values and social experience. Proverbs, phraseological units, and communicative expressions preserve national mentality and cultural traditions.

Comparative analysis of hospitality contributes to deeper understanding of intercultural communication and helps explain differences in communicative behavior between cultures.

Future studies may investigate hospitality from cognitive, discourse-pragmatic, and sociolinguistic perspectives as well as explore hospitality in other linguistic and cultural systems.

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