



TA'LIMDA TILLARNI O'QITISHNING MUAMMO VA YECHIMLARI
XALQARO ILMIY-AMALIY KONFERENSIYA

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**TA'LIMDA TILLARNI O'QITISHNING
MUAMMO VA YECHIMLARI
(ПРОБЛЕМЫ ЯЗЫКОВОГО ОБУЧЕНИЯ
И ПУТИ ИХ РЕШЕНИЯ/
PROBLEMS OF LANGUAGE LEARNING
AND WAYS TO SOLVE THEM)**

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INTERDISCIPLINARY INTEGRATION IN LINGUISTICS: FROM LANGUAGE-CULTURE NEXUS TO PARADIGM SHIFTS

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Abstract

The article reviews shortly how linguistics is integrated with other disciplines via two key areas: the language–culture connection and the paradigm shifts that have transformed linguistic theory. Using Kuhn’s framework of paradigms and their changes [Kuhn, 1970], the study follows linguistics as it developed from comparative-historical methods to anthropocentric approaches. Each transformation broadened the field's connections with psychology, sociology, anthropology, and cultural studies. The study presents linguistics as developmental, multi-dimensional science and considers what this means for language education and global communication. Through putting linguistics at the interface of interdisciplinary fields, this work illustrates how it promotes cross-cultural understanding, cognitive development, and progress toward the UN Sustainable Development Goals, especially SDG 4 (Quality Education) and SDG 10 (Reduced Inequalities).

Key-words: paradigm shift, language-culture connection, linguistics, SDG

Introduction

Linguistics is a field of study that connects with diverse knowledge areas. The field examines not only the language structure but also encompasses culture, cognition, society, and philosophy. This interdisciplinary character of linguistics becomes clearer when we see how language functions as both a communicative tool and a cultural repository. This paper reviews two central aspects of interdisciplinary linguistics: the symbiotic relationship between language and culture, and the paradigm shifts that have reshaped language study methods. Through exploring

these developments, the paper outlines how linguistics has grown into a complex science that integrates insights from psychology, sociology, anthropology, and cultural studies. In this context, it is necessary to clarify what paradigm means. Kuhn [1970, p. viii] described a paradigm as “universally recognized scientific achievements that, for a time, provide model problems and solutions for a community of researchers”.

Language and Culture: A Symbiotic Relationship

Language extends beyond a collection of words and grammatical rules; it serves as a dynamic vehicle for expressing cultural values, traditions, and social behaviors. Culture simultaneously creates the environment where language develops and thrives. Language scholars pointed out that language and culture support each other: when language changes, culture changes, and vice versa [Ashurova & Galiyeva, 2018].

Alefrenko [2010] says that linguoculturology developed as a field to study this interconnection. It investigates how linguistic units, such as proverbs, realia words, phraseological expressions, stylistic devices, and mythologemes, carry cultural meanings. These units, known as *linguoculturemes*, reveal how communities perceive the world and express their cultural identity through language. Proverbs, for instance, transmit not just linguistic structures, but also collective wisdom and moral values. Culture-specific words represent unique cultural objects that might not exist in other societies.

Consequently, linguistics connects with anthropology, ethnography, and cultural studies, establishing its intrinsically interdisciplinary nature. Examining language and culture simultaneously empowers linguists to interpret national and individual worldviews, making communication possible across diverse societies.

Paradigm Shifts in Linguistics

According to Thomas Kuhn [1970, pp. 6, 97], when existing frameworks can no longer explain new observations and reach an impasse, paradigm shifts occur as

scholars see different theories, approaches, and methods. Kuhn utilized optical illusions from Gestalt psychology as examples of paradigm shifts, where identical information appears totally different. This concept of changing paradigms offers a valuable perspective for understanding how linguistics has repeatedly transformed itself when facing cultural, cognitive, and social challenges. In linguistics, three major paradigms illustrate this process.

The comparative-historical paradigm concentrated on the discovery of genetic relationships among world languages which established the groundwork for comparative philology. Being a dominant 19th century approach, it emphasized language genealogy (i.e. language family trees) and reconstruction. Ferdinand de Saussure then introduced the structural paradigm in the early 20th century, highlighting language's systematic structure (*langue*), paradigmatic and syntagmatic relations, and the connection between form and content [Ashurova & Galiyeva, 2018]. The paradigm viewed the language as a structural system and this thought contributed greatly to the development of linguistic theory [Alefirenko, 2010]. However, structural paradigm was replaced by the anthropocentric paradigm in the late 20th century [Ashurova & Galiyeva, 2018]. The then newly established paradigm's focus now oriented toward human elements in language, putting emphasis on communication, cognition, and knowledge structures. This paradigm emerged because the structural approach could not properly address connections between language and mind, language and culture, and language and society [Ashurova & Galiyeva, 2018]. Influenced by earlier scholars such as Wilhelm von Humboldt and Aleksei Losev, the anthropocentric paradigm sees language as a tool for preserving and sharing knowledge, affected by both linguistic and extralinguistic elements [Encyclopædia Britannica, 2026; Losev, 1990].

To understand anthropocentric paradigm in linguistics better, an analysis of the linguistic and extralinguistic means that represent the national world picture is provided with the help of the following extract:

Extract:

At last the dinner was all done, the cloth was cleared, the hearth swept, and the fire made up. The compound in the jug being tasted, and considered perfect, apples and oranges were put upon the table, and a shovelful of chestnuts on the fire. Then all the Cratchit family drew round the hearth, in what Bob Cratchit called a circle, and at Bob Cratchit's elbow stood the family display of glass, two tumblers, and a custard-cup without a handle. These held the hot stuff from the jug, however, as well as golden goblets would have done; and Bob served it out with beaming looks, while the chestnuts on the fire sputtered and crackled noisily. Then Bob proposed: -"A Merry Christmas to us all, my dears. God bless us!" Which all the family re-echoed. "God bless us every one!" said Tiny Tim, the last of all. He sat very close to his father's side, upon his little stool. Bob held his withered little hand in his, as if he loved the child, and wished to keep him by his side, and dreaded that he might be taken from him. "My dear," said Bob, "the children! Christmas day. [Dickens, 1843, Stave 3]

Text analysis:

The given excerpt from the book *Christmas Carol* represents the national world picture specific to Western society. In the text, we can see types of linguocultural units such as linguoculturemes (*Merry Christmas, Cratchet, Tiny Tim, God Bless Us every one!*) which are used to describe the festive event in the story. Moreover, the national cultural specifics of this text is identified by its semantic content in which one of the most important holidays *Christmas* celebrated by mostly western people on 25th December is illustrated. The text provides culturally rich information. For example, the tradition of observing some rituals such as doing some necessary chores (*the dinner was all done, the cloth was cleared, the hearth swept, and the fire made up. The compound in the jug being tasted, and considered perfect, apples and oranges were put upon the table, and a shovelful of chestnuts on the fire*) or

congratulating each other chorally by saying *God bless us all!* can only happen in a society where religion is practiced. The text emphasizes the significance of social and cultural events, which plays a big role in connecting people and families.

Thus, the anthropocentric paradigm paved the way for interdisciplinary fields like psycholinguistics, sociolinguistics, ethno linguistics, cognitive linguistics, linguoculturology, and gender linguistics. These branches exemplified how paradigm shifts in linguistics have continually expanded the discipline's scope.

Interdisciplinary Achievements

The integration of linguistics with other sciences has produced several important achievements, shown through new specialized fields within linguistics:

- *Psycholinguistics* links language with cognitive processes, exploring how people learn, understand, and create language.
- *Sociolinguistics* studies language in its social context, addressing identity, power relationships, and multilingualism.
- *Ethnolinguistics* examines language as a mirror of cultural traditions and ethnic identity.
- *Cognitive Linguistics* explores how language influences thought and conceptualization, focusing on metaphors and mental structures.
- *Gender Linguistics* analyzes language use across gendered social situations, highlighting representation and equality issues.
- *Linguoculturology* connects linguistics and cultural studies, examining how cultural values are reflected in language forms.

These interdisciplinary branches confirm that linguistics operates not as an isolated field but maintains deep connections with broader scientific and cultural contexts. They also demonstrate how linguistics helps address solving global challenges involving communication, cultural diversity, and education.

Implications for Language Education

The interdisciplinary nature of linguistics has clear effects on language education. Contemporary teaching approaches are increasingly affected by insights from cognitive science, sociolinguistics, and cultural studies. Adding cultural components to language instruction enhances learner's communicative competence and intercultural awareness. It particularly benefits university students who learn English as a second language for disciplines like Business and Economics, Law, International Relations and Diplomacy, and others. Likewise, psycholinguistic research influences language acquisition methods and memory retention.

In Uzbekistan and elsewhere, the integration of interdisciplinary fields into language education promotes solutions to issues, such as multilingualism, cultural identity, and global communication. This is also connected with the UN Sustainable Development Goals, particularly SDG 4 (Quality Education), which is concerned with innovative approaches in language teaching and interdisciplinary fields, and SDG 10 (Reduced Inequalities), which emphasizes the importance of inclusive education that connects linguistic and cultural divides.

Conclusion

The evolution of linguistics from comparative-historical studies to anthropocentric approaches reiterates that the field is not just interdisciplinary but also transformative. The integration of linguistics with culture, cognition, and society remains the cornerstone of academic disciplines. This integration opens vistas for language educators and researchers to develop innovative instructional methods, foster intercultural dialogue, and tackle issues of multilingualism and inequality in support of the UN Sustainable Development Goals. It is regarded that interdisciplinary linguistics serves as a catalyst for global society to yield good results in attaining the quality of education and inclusiveness in education. Therefore, further research must take place in order to explore linguistics as a model for interdisciplinary integration, considering it not only an object for scientific study but also an practical tool for human connection.

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