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ANALYZING UZBEK GRAMMATICAL STRUCTURES THROUGH THE LENS OF ANTHROPOCENTRIC PARADIGMS

ABSTRACT

This article explores the profound significance of examining the grammatical structure of the Uzbek language from an anthropocentric perspective. Its main objective is to clarify how the Uzbek language not only reflects but also influences the experience of its speakers. The research aims to identify and analyze anthropocentric features in Uzbek grammar, exploring the cultural implications of language use and suggesting innovative methods for investigating the relationship between language and human experience. It advocates for interdisciplinary research to provide a comprehensive understanding of language dynamics. Central to this exploration is the use of evidentiality markers within Uzbek grammar, which indicate the source and credibility of conveyed information, thus emphasizing the human-centric nature of linguistic expression.

Using a comprehensive approach that includes linguistic analysis, literature review, and comparative studies, the research aims to identify important human-centred characteristics present in Uzbek grammar. The findings reveal a sophisticated system of honorifics, evidentiality markers, and other grammatical structures that intricately encode social hierarchies, speaker attitudes, and cultural norms. This demonstrates the close relationship between the Uzbek language and the identity of its speakers.

The implications of these findings go beyond linguistic inquiry; they also relate to broader theoretical frameworks, language pedagogy, and intercultural communication strategies. The

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ANTROPOSENTRIZM PARADIGMASI YO'NALISHLARI DOIRASIDA O'ZBEK TILI GRAMMATIK STRUKTURASINI O'RGANISH

ANNOTATSIYA

Ushbu maqolada o'zbek tilining grammatik tuzilishini antropotsentrik nuqtayi nazardan o'rganishning ahamiyati ko'rib chiqilgan. Uning asosiy maqsadi o'zbek tilining nafaqat shu tilda so'zlashuvchilarning taassurotlarini aks ettirishi, balki ularga qanday ta'sir qilishini yoritish, shu bilan birga, bu murakkab munosabatlarni chuqurroq o'rganish yo'llarini taklif qilishdir. Tadqiqot o'zbek tili grammatikasidagi antropotsentrik xususiyatlarni aniqlash va tahlil qilishga xizmat qiladi. U tildan foydalanishning madaniy natijalarini, ijtimoiy munosabatlar va qadriyatlarni shakllantirishni o'rganadi va til va inson tajribasi o'rtasidagi munosabatlarni o'rganishning innovatsion usullarini taklif qiladi, til dinamikasini har tomonlama tushunishni ta'minlash uchun fanlararo tadqiqotlarni qo'llab-quvvatlaydi. Bu tadqiqotning markazida o'zbek tili grammatikasi doirasida berilgan ma'lumotlarning manbasi va ishonchligini ko'rsatishga xizmat qiluvchi va shu orqali lingvistik ifodaning insonga qaratilganligini ta'kidlaydigan belgilaridan foydalanish turadi.

Lingvistik tahlili, adabiyotlarni o'rganish va qiyosiy tadqiqotlarni o'z ichiga olgan ko'p qirrali yondashuvni qo'llagan holdagi ushbu ilmiy maqola o'zbek tili grammatikasi tarkibiga kiritilgan asosiy antropotsentrik atributlarni aniq belgilashga yo'naltiriladi. Izlanishlar ijtimoiy iyerarxiyalar, so'zlovchi munosabati va madaniy me'yorlarni murakkab kodlashtirib, o'zbek tili va unda so'zlashuvchilarning o'ziga xosligi o'rtasidagi chambarchas bog'liqlikni ko'rsatuvchi hurmat, bir-birini tushunish belgilari va boshqa

article calls for further investigation into the anthropocentric dimensions of Uzbek grammar and advocates for the development of educational materials that integrate this perspective. It emphasizes the pivotal role of language in shaping societal identities and ideological frameworks, highlighting the potential of anthropocentric approaches to inform language policies and planning initiatives. This study underscores the importance of considering the human element in language research to understand its structural and functional nuances fully.

Key words: Uzbek language, anthropocentrism, grammar, culture, identity, social relationships, language ideologies, language planning.

grammatik konstruksiyalarning murakkab tarmog'ini ochib beradi.

Natijalar lingvistik tadqiqotlar doirasidan tashqariga chiqadi, muhokamalar ushbu topilmalarning kengroq nazariy asoslar, til pedagogikasi va madaniyatlararo muloqot strategiyalari bilan bog'liqligiga qaratilgan. Maqola o'zbek grammatikasining antropotsentrik jihatlarini yanada chuqurroq o'rganishga da'vat etadi va bu nuqtayi nazarni o'zida mujassam etgan ilmiy materiallarini ishlab chiqish g'oyasini ilgari surish bilan yakunlanadi. Shuningdek, u tilning ijtimoiy o'ziga xosliklarini, mafkuraviy asoslarni shakllantirishdagi hal qiluvchi rolini ta'kidlab, til siyosati va kelgusidagi tashabbuslarni ochib berish uchun antropotsentrik yondashuvlarning imkoniyatlarini ifodalaydi. Aslini olganda, ushbu maqola til tadqiqotida inson elementini uning tarkibiy nozik funktsional jihatlarini har tomonlama tushunish uchun ko'rib chiqish zarurligi g'oyasini ilgari suradi.

Kalit so'zlar: o'zbek tili, antropotsentrizm, grammatika, madaniyat, o'zlik, ijtimoiy munosabatlar, til mafkuralari, tilni rejalashtirish

INTRODUCTION

Language is not merely a tool for communication; it is a reflection of the human experience and a shaper of thought and culture [Langacker, 1987]. This idea lies at the heart of the paradigm of anthropocentrism, which emphasizes the central role of human cognition, perception, and interaction in the study of language [Foley, 1997]. Within this framework, the grammatical structure of a language is seen not as an abstract set of rules, but as a manifestation of how speakers conceptualize and navigate their social and physical world [Palmer, 1996].

The Uzbek language provides a fascinating case study for exploring the relationship between grammar and human experience. Uzbek language, a member of the Turkic language family within the Altaic language group, is spoken in Uzbekistan, eastern Turkmenistan, northern and western Tajikistan, southern Kazakhstan, northern Afghanistan, and northwestern China. Uzbek belongs to the southeastern, or Chagatai, branch of the Turkic languages [Britannica, 2023]. As a Turkic language with a rich history and unique cultural context, Uzbek has developed a complex grammatical system that encodes social relationships, speaker attitudes, and cultural values [Ismatullayeva, 2020; 6584]. However, despite its linguistic and cultural significance, Uzbek has received relatively little attention in the field of anthropocentric linguistics [Djumabaeva, 2018; 201].

Previous research on the anthropocentric aspects of Uzbek grammar has focused primarily on specific features such as honorifics [Ismatullayeva, 2015; 89],

evidentiality markers [Djumabaeva, 2016; 34], and politeness strategies [Islamov, 2019; 47]. These studies have revealed how Uzbek speakers use grammatical forms to express respect, deference, and social hierarchy [Ismatullaeva, 2015; 89], to indicate the source and reliability of information [Djumabaeva, 2016; 34], and to maintain face and avoid conflict in interaction [Islamov, 2019; 47]. However, there has been little attempt to integrate these findings into a broader understanding of the Uzbek language as a reflection of Uzbek culture and identity [Ismailova, 2021; 50].

In contrast, research on other Turkic languages such as Turkish [Johanson, 2021] and Kazakh [Muhamedova, 2016] has taken a more holistic approach, examining how grammatical structure intersects with cultural values, social norms, and historical experiences. These studies have highlighted the importance of considering the human dimension of language to fully understand its form and function [Şahin, 2018; 267].

The current study aims to address this gap in the literature by providing a comprehensive analysis of the anthropocentric features of Uzbek grammar and their relationship to Uzbek culture and identity. By examining a range of grammatical phenomena through the lens of anthropocentrism, this research seeks to contribute to a deeper understanding of the Uzbek language and its speakers, as well as to the broader field of linguistic anthropology [Duranti, 1997].

The purpose of this study is threefold: (1) to identify and describe the key anthropocentric features of Uzbek grammar, (2) to explore how these features reflect and shape Uzbek culture and identity, and (3) to propose methods for further investigating the relationship between language and human experience in the Uzbek context. By achieving these objectives, this research aims to demonstrate the importance of studying the grammatical structure of Uzbek within the paradigm of anthropocentrism and to provide a foundation for future work in this area.

METHODS

This study adopts a qualitative research design, employing a multifaceted approach that integrates linguistic analysis, literature review, and comparative studies to delve into the anthropocentric facets embedded within the grammar of the Uzbek language. The research unfolds in three principal phases, each serving a distinct purpose: firstly, the identification and delineation of pivotal grammatical features; secondly, the exploration of their nuanced cultural and social ramifications; and lastly, the juxtaposition of these findings with analogous elements in other Turkic languages to discern patterns and variations.

To embark on this investigative journey, a comprehensive dataset comprising diverse Uzbek language materials is meticulously curated. This corpus encompasses both written texts, spanning genres such as literature, news articles, and social media posts, as well as spoken discourse, including everyday conversations, structured interviews, and public speeches. Sourced from an array of outlets including online databases, printed publications, and field recordings, these materials form the bedrock of empirical evidence essential for the analysis. Additionally, the study supplements its primary data with secondary sources gleaned from prior research endeavors on

Uzbek grammar and culture, as well as comparative data sourced from studies on other Turkic languages.

The initial phase of the research involves a meticulous examination aimed at pinpointing and elucidating the anthropocentric features ingrained within the grammatical framework of the Uzbek language. This entails a granular analysis of linguistic elements such as honorifics, evidentiality markers, and cultural metaphors, teasing apart their syntactic, semantic, and pragmatic dimensions. By dissecting these linguistic constructs, the study aims to unravel the intricate tapestry of human experience interwoven into the fabric of the language. With a rich repository of grammatical features at its disposal, the research transitions into the second phase, wherein it embarks on an exploration of the broader cultural and social significance of these linguistic phenomena within the context of Uzbek society. This entails a deep dive into how these features shape social interactions, influence attitudes and perceptions, and contribute to the construction of social identities. Through this cultural lens, the study seeks to shed light on the intricate interplay between language and society, offering valuable insights into the socio-cultural dynamics underpinning language use among Uzbek speakers. In the final phase of the research, the spotlight shifts to a comparative analysis aimed at situating the findings within a broader linguistic landscape. By juxtaposing the anthropocentric features of Uzbek grammar with analogous elements in other Turkic languages, the study seeks to discern commonalities, differences, and patterns across linguistic systems. This comparative perspective not only enriches our understanding of Uzbek grammar but also offers valuable insights into the broader typological and cultural dimensions of Turkic languages.

This research endeavours to unravel the anthropocentric underpinnings of Uzbek grammar through a multifaceted inquiry spanning linguistic analysis, cultural exploration, and comparative study. By traversing through the intricacies of language and culture, it seeks to offer nuanced insights into the rich tapestry of human experience encapsulated within the Uzbek linguistic landscape. To ensure the validity and reliability of the findings, rigorous data analysis techniques are employed, including qualitative coding and thematic analysis. The linguistic analysis involves examining the syntactic, semantic, and pragmatic aspects of anthropocentric features, while the literature review explores relevant theoretical frameworks and existing research on anthropocentrism in language. Comparative studies with other Turkic languages provide valuable insights into the unique characteristics of Uzbek grammar and its cultural underpinnings. Through this comprehensive approach, the study aims to contribute to both theoretical advancements in linguistics and practical implications for language education and policy.

The collected data were analyzed using a combination of linguistic and anthropological methods. Grammatical features were identified and described using standard linguistic terminology and frameworks, such as morphosyntactic analysis and pragmatic theory [Saeed, 2016]. The cultural and social significance of these features was explored through a close reading of the texts and discourse, as well as through consultation with native Uzbek speakers and cultural experts [Bernard, 2017].

Comparative analysis was conducted by examining similar grammatical phenomena in other Turkic languages and identifying patterns of similarity and difference [Johanson & Csato, 2015].

The literature review for this study focused on three main areas: (1) anthropocentric approaches to language and grammar, (2) previous research on Uzbek grammar and culture, and (3) comparative studies of Turkic languages. Key sources in the first area include works by cognitive linguists such as R.W. Langacker [Langacker, 1991] and L.Talmy [Talmy, 2000], as well as anthropological linguists such as A.Duranti [Duranti, 2004] and W.A. Foley [Foley, 2012]. These authors emphasize the importance of considering the human dimension of language, including how grammatical structure reflects and shapes thought, perception, and social interaction.

In the second area, important studies include N.R. Ismatullayeva's [Ismatullayeva, 2015; 89] analysis of Uzbek honorifics, J.S. Djumabaeva's [Djumabaeva, 2016; 34] examination of evidentiality markers, and U.F. Islamov's [Islamov, 2019; 47] investigation of politeness strategies. These works provide valuable insights into specific anthropocentric features of Uzbek grammar but do not offer a comprehensive overview of the language from this perspective.

Finally, the comparative literature on Turkic languages includes studies by L.Johanson [Johanson, 2021] on Turkish, R.Muhamedova [Muhamedova, 2016] on Kazakh, and H.Şahin [Şahin, 2018; 267] on the relationship between language and culture in the Turkic world. These works demonstrate the value of a comparative approach in understanding the anthropocentric aspects of grammar and provide a broader context for the current study.

RESULTS

The analysis of Uzbek language materials revealed a range of grammatical features that encode anthropocentric meanings and functions. These features can be broadly categorized into three main types: (1) honorifics and politeness markers, (2) evidentiality and epistemic modality, and (3) cultural keywords and metaphors.

Uzbek exhibits a rich system of honorifics and politeness markers, which are used to express respect, deference, and social hierarchy [Ismatullayeva, 2015; 89]. These include the use of special pronouns (e.g., *siz* 'you' for high-status or elder individuals), verb suffixes (e.g., *-(i)b* for polite requests), and lexical choices (e.g., *marhamat* 'please'). The analysis of spoken discourse revealed that these forms are used not only in formal settings, but also in everyday interactions among family members, friends, and colleagues.

For example, in a conversation between a student and a teacher, the student consistently used the polite pronoun *siz* and the polite verb suffix *-(i)b* when addressing the teacher, while the teacher used the informal pronoun *sen* and plain verb forms when speaking to the student. This asymmetry in honorific usage reflects the social hierarchy between the two speakers and the cultural value placed on respect for elders and authority figures.

Another key anthropocentric feature of Uzbek grammar is the use of evidentiality

markers, which indicate the source and reliability of information [Djumabaeva, 2016; 34]. Uzbek has a complex system of evidential suffixes, such as *-gan* for direct or firsthand evidence, *-dir* for hearsay or reported information, and *-mish* for unconfirmed or doubtful statements. These suffixes are used not only in factual statements, but also in expressions of opinion, belief, and speculation.

For instance, in a news article about a recent political event, the reporter used the suffix *-gan* when describing actions that he had witnessed directly, but switched to *-dir* when reporting on statements made by officials or other sources. This distinction reflects the journalist's commitment to accurate and transparent reporting, as well as the cultural value placed on credibility and trustworthiness in public discourse.

Uzbek grammar also encodes cultural meanings and values through the use of keywords and metaphors [Usmonova, 2020; 125]. These include words and phrases that have special significance in Uzbek culture, such as *qalb* 'heart', *ruh* 'soul', and *baxt* 'happiness', as well as metaphorical expressions that reflect Uzbek ways of thinking and understanding the world.

For example, the phrase *qo'l qovushtirib o'tirmoq* 'to sit with hands clasped' is a common metaphor for being unemployed or idle, reflecting the cultural value placed on hard work and productivity. Similarly, the expression *ko'z tegmoq* 'to be struck by the evil eye' is used to describe misfortune or bad luck, reflecting the belief in the power of envy and jealousy to cause harm.

The results of this study suggest that Uzbek grammar is deeply intertwined with Uzbek culture and identity and that studying its structure can provide valuable insights into the Uzbek worldview. The use of honorifics and politeness markers reflects the importance of social hierarchy and respect in Uzbek culture, while the system of evidentiality and epistemic modality reveals the cultural value placed on credibility and trustworthiness in communication. The presence of cultural keywords and metaphors in Uzbek grammar highlights how language reflects and shapes cultural meanings and values.

These findings are consistent with previous research on the anthropocentric aspects of language and grammar [Langacker, 1987; Foley, 1997; Palmer, 1996], which emphasizes the central role of human cognition, perception, and interaction in shaping linguistic structure. They also align with studies on other Turkic languages [Johanson, 2021; Muhamedova, 2016; Şahin, 2018; 267], which have demonstrated how grammatical features encode cultural and social meanings.

However, the current study goes beyond previous work by providing a comprehensive analysis of the anthropocentric features of Uzbek grammar and their relationship to Uzbek culture and identity. By examining a range of grammatical phenomena through the lens of anthropocentrism, this research contributes to a deeper understanding of the Uzbek language and its speakers, as well as to the broader field of linguistic anthropology.

The implications of these findings are significant for both linguistic theory and language education. From a theoretical perspective, this study underscores the importance of considering the human dimension of language when investigating its

structure and function. It suggests that a full understanding of grammar requires not only formal analysis but also an examination of the cultural and social contexts in which language is used.

From an educational perspective, this research highlights the need for language teaching materials and methods that incorporate an anthropocentric approach. By exploring the cultural and social meanings encoded in Uzbek grammar, learners can develop a deeper understanding and appreciation of the language and its speakers. This approach can also facilitate cross-cultural communication and understanding, by highlighting how language reflects and shapes cultural values and norms.

Another important aspect of the anthropocentric approach to Uzbek grammar is the recognition of the role of language in shaping and reflecting social identities and relationships. As A. Duranti [Duranti, 2011; 28] notes, language is not simply a means of communicating information, but also a way of constructing and negotiating social roles, statuses, and boundaries. In the Uzbek context, this can be seen in the use of honorifics and politeness markers to express deference and respect towards individuals of higher social status or age, as well as in the use of in-group and out-group language to mark social belonging and exclusion.

For example, the use of kinship terms such as *aka* ‘elder brother’ and *opa* ‘elder sister’ as honorifics for non-family members reflects the cultural value placed on family relationships and the extension of familial roles to broader social contexts [Agzamova, 2021; 57]. Similarly, the use of regional dialects and accents can serve as markers of local identity and solidarity, while the use of Russian loanwords and expressions can indicate a level of education and urbanization [Dadabaev, 2016].

The anthropocentric approach also highlights the importance of language attitudes and ideologies in shaping linguistic behaviour and change. As K.A. Woolard and B.B. Schieffelin [Woolard & Schieffelin; 1994; 55] argue, language ideologies are not simply reflections of linguistic structure or use but rather are socially and culturally constructed beliefs and values about language that can influence language policies, practices, and evolution. In the Uzbek context, language ideologies can be seen in the ongoing debates around the status and use of Uzbek in Russian and other languages, as well as in the efforts to standardize and purify the Uzbek language from foreign influences [Kudratova, 2020; 64].

For instance, the promotion of Uzbek as the sole official language of Uzbekistan following independence in 1991 can be seen as a reflection of nationalist language ideologies that seek to assert Uzbek identity and sovereignty [Landau & Kellner-Heinkele, 2001]. At the same time, the continued use of Russian in many spheres of public life, such as education and media, reflects the enduring influence of Soviet-era language policies and the practical realities of a multilingual society [Bahry, 2021; 213].

The anthropocentric approach to Uzbek grammar also has important implications for language planning and policy. By recognizing the social and cultural dimensions of language, this approach can inform efforts to promote linguistic diversity, equity, and inclusion. For example, the development of Uzbek language education programs

that incorporate cultural and social perspectives can help to valorize and maintain regional and minority dialects, as well as to promote cross-cultural understanding and communication.

Moreover, the anthropocentric approach can contribute to the development of more effective and equitable language policies that take into account the complex realities of language use and attitudes on the ground. As A.J. Liddicoat and R.B. Baldauf [Liddicoat & Baldauf, 2008; 3] note, language policies that are imposed from above without consideration of local contexts and perspectives are often met with resistance and may have unintended consequences. By contrast, policies that are developed in consultation with local communities and that reflect their linguistic needs and aspirations are more likely to be successful and sustainable.

The anthropocentric approach to Uzbek grammar provides a nuanced insight into the interplay between language, culture, and society. By exploring how grammatical structures mirror and influence social identities and relationships, this approach enhances our comprehension of the Uzbek language and its speakers. Furthermore, it informs the formulation of equitable language policies. Understanding the profound connection between language and society aids in creating inclusive language education programs, preserving regional dialects, and fostering cross-cultural communication. Ultimately, this approach enriches our appreciation of linguistic diversity while promoting social cohesion and understanding.

DISCUSSION

The findings of this study raise several important questions and issues for further discussion and research. One key question is the extent to which the anthropocentric features of Uzbek grammar are unique to this language, or whether they are shared by other Turkic or Central Asian languages. While the comparative analysis in this study suggests some common patterns across Turkic languages, more research is needed to determine the specificity and universality of these features. This comparative aspect is crucial as it allows for a broader understanding of linguistic structures and their cultural implications not only within Uzbekistan but also across the broader linguistic landscape of Turkic languages, thus contributing to the field of comparative linguistics.

Another issue is the potential for change and variation in the anthropocentric aspects of Uzbek grammar. As Uzbek society and culture continue to evolve, likely, the language will also change its structure and use. For example, the increasing influence of globalization and digital communication may lead to a reduction in the use of honorifics and politeness markers, as well as a shift towards more informal and egalitarian forms of address. Similarly, the spread of scientific and technological knowledge may lead to changes in the system of evidentiality and epistemic modality, as speakers adopt new ways of expressing certainty and doubt. This aspect of the discussion emphasizes the dynamic nature of language and its responsiveness to social and cultural changes over time, highlighting the need for ongoing research to capture these evolving linguistic phenomena accurately.

A third issue is the relationship between the anthropocentric features of Uzbek

grammar and other aspects of Uzbek language and culture, such as vocabulary, discourse, and non-verbal communication. While this study focuses specifically on grammar, it is clear that the anthropocentric approach has implications for the study of language as a whole. Further research is needed to explore how different levels of linguistic structure interact and influence each other in the expression of cultural meanings and values. This interdisciplinary perspective encourages scholars to examine language not in isolation but as an integral part of broader cultural systems, thus enriching our understanding of the complex relationship between language and society.

Finally, there is a need for more research on the practical applications of an anthropocentric approach to Uzbek language learning and use. This includes the development of pedagogical materials and methods that incorporate cultural and social perspectives, as well as the creation of resources for cross-cultural communication and understanding. By bridging the gap between linguistic theory and practice, this research can contribute to more effective and meaningful language education and use. This aspect of the discussion emphasizes the importance of applying theoretical insights from linguistic research to real-world contexts, thus facilitating language learning and fostering intercultural communication skills among learners.

CONCLUSION

In conclusion, this comprehensive study unequivocally underscores the paramount importance of delving into the grammatical framework of the Uzbek language within the realm of anthropocentrism. Through an intricate examination of various grammatical elements from the perspective of human cognition, perception, and interaction, this scholarly inquiry has unveiled profound interlinkages between the Uzbek language, its cultural tapestry, and the collective identity of its speakers.

The implications drawn from the findings of this study reverberate across the domains of linguistic theory and language pedagogy alike. They serve as a clarion call for embracing an anthropocentric lens in language study, one that transcends the confines of mere formal structure to encompass the broader cultural and social milieu. Moreover, they underscore the transformative potential of language education in nurturing cross-cultural empathy and fostering effective communication, by elucidating how language mirrors and molds cultural norms and values.

Nevertheless, this study does not merely conclude; rather, it ignites a fervent discourse and raises pertinent questions that beckon further investigation. These include delving into the nuanced specificity and universal applicability of anthropocentric features within Uzbek grammar, probing into the dynamics of change and variation that these features undergo over time, scrutinizing the intricate interplay between grammar and the multifaceted layers of language and culture, and exploring the pragmatic implications of adopting an anthropocentric approach in language learning and usage.

In essence, this scholarly endeavor contributes substantively to a nuanced comprehension of the Uzbek language and the mosaic of identities it encapsulates,

while enriching the broader field of linguistic anthropology. It accentuates the inherent value of an interdisciplinary approach to language inquiry, one that seamlessly integrates formal analysis with cultural and social perspectives. By shining a spotlight on the pivotal role of human experience in shaping linguistic structures and usage, this research charts new avenues for unravelling the intricate tapestry of human language and culture.

Drawing from the discernments of this study, a set of pragmatic recommendations emerges to inform the study and teaching of Uzbek language and culture:

Firstly, language educators and curriculum developers are urged to infuse an anthropocentric perspective into the fabric of Uzbek language education. This entails moving beyond the rote teaching of grammatical rules to explore the cultural and social nuances embedded within these rules. By illuminating how language both reflects and shapes Uzbek culture and identity, educators can facilitate learners' deeper engagement with the language and its cultural context.

Secondly, there exists a pressing need for pedagogical resources that specifically illuminate the cultural and social dimensions of Uzbek grammar, including honorifics, evidentiality markers, and metaphorical expressions. Such materials should be thoughtfully crafted to cultivate not only linguistic proficiency but also cultural competence and sensitivity among learners. They should feature authentic examples of language usage in context, alongside explanations elucidating the cultural and social connotations underlying specific grammatical structures.

Thirdly, the scope of Uzbek language education must transcend its traditional role as a conduit for linguistic skill development to encompass its potential as a catalyst for promoting cross-cultural dialogue and understanding. By unravelling the intricate ways in which Uzbek grammar reflects and shapes cultural norms and values, learners can cultivate a heightened appreciation for cultural diversity and a deeper understanding of their cultural perspectives. Educators should actively encourage learners to partake in cross-cultural interactions and reflection, harnessing their language skills to bridge divides between disparate communities and cultures. Moreover, the need for further inquiry into the anthropocentric dimensions of Uzbek grammar cannot be overstated. This necessitates interdisciplinary research endeavours that amalgamate insights from linguistics, anthropology, sociology, and allied disciplines. Collaboration with native Uzbek speakers and cultural experts is indispensable to ensure the fidelity and authenticity of research findings.

Lastly, tangible resources and tools are warranted to facilitate cross-cultural communication and comprehension grounded in an anthropocentric understanding of Uzbek language and culture. These resources may encompass bilingual dictionaries and phrasebooks that elucidate the cultural and social connotations of specific lexical items and expressions. Additionally, guides for navigating cultural norms and expectations in Uzbek social contexts can prove invaluable in promoting effective intercultural communication. Online platforms and mobile applications that facilitate authentic language exchange and cultural immersion experiences could further augment these efforts.

By implementing these pragmatic recommendations, stakeholders in Uzbek language and culture education can foster a more holistic and efficacious approach to language study and instruction. Moreover, they can play an instrumental role in cultivating greater cross-cultural empathy and understanding, by unveiling the myriad ways in which language serves as a mirror of human experience and identity.

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