



**“FILOLOGIK KOMPARATIVISTIKA VA  
TARJIMASHUNOSLIK MASALALARI”**  
*mavzusidagi xalqaro ilmiy-amaliy konferensiya*  
*2025-yil, 12-13-noyabr*

**“PROBLEMS OF COMPARATIVE  
PHILOLOGY AND TRANSLATION  
STUDIES”**  
*international scientific and practical conference*  
*November 12-13, 2025*



O‘ZBEKISTON RESPUBLIKASI OLIY TA’LIM, FAN VA  
INNOVATSIYALAR VAZIRLIGI

ALISHER NAVOIY NOMIDAGI  
TOSHKENT DAVLAT O‘ZBEK TILI VA ADABIYOTI  
UNIVERSITETI

TARJIMA NAZARIYASI VA AMALIYOTI KAFEDRASI

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THE MINISTRY OF HIGHER EDUCATION, SCIENCE AND  
INNOVATIONS OF THE REPUBLIC OF UZBEKISTAN

ALISHER NAVO‘I TASHKENT STATE UNIVERSITY  
OF UZBEK LANGUAGE AND LITERATURE

THE DEPARTMENT OF “TRANSLATION THEORY AND PRACTICE”

*Proceedings of the International Scientific and Practical Conference titled*

**“PROBLEMS OF COMPARATIVE PHILOLOGY  
AND TRANSLATION STUDIES”**

*November 12-13, 2025*

Tashkent – 2025

**UO‘K 845.711.05**

**KBK 133.585.3** “Filologik komparativistika va tarjimashunoslik masalalari” mavzusidagi xalqaro ilmiy-amaliy konferensiya to‘plami. – Toshkent, 2025. – 889 b.

ISBN 978-9910-8871-6-1

**Mas’ul muharrir:**  
**Shuhrat SIROJIDDINOV**

akademik

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Mazkur xalqaro konferensiya materiali filologik komparativistika va tarjimashunoslikning dolzarb nazariy hamda amaliy masalalarini zamonaviy ilmiy yondashuvlar asosida yoritishga bag‘ishlanadi. To‘plamda turli milliy adabiyotlar, tillar va madaniyatlar o‘rtasidagi o‘zaro ta’sir, adabiyotlararo aloqalar, qiyosiy-tipologik va qiyosiy-genetik tadqiqotlar, badiiy va maxsus matnlarni tarjima qilish muammolari, tarjima strategiyalari va ekvivalentlik masalalari tahlil qilinadi. Shuningdek, konferensiya materiallarida tarjima nazariyasining zamonaviy konsepsiyalari, tarjimon kompetensiyasini shakllantirish, tarjimoni o‘qitish metodikasi, madaniyatlararo kommunikatsiya hamda globallashuv sharoitida tarjimaning ijtimoiy-madaniy ahamiyati kabi masalalar keng yoritiladi. Ilmiy maqolalar filologik komparativistika va tarjimashunoslik sohalarida faoliyat yuritayotgan olimlar, tadqiqotchilar, doktorantlar, magistrantlar hamda talabalar uchun mo‘ljallangan bo‘lib, fanlararo integratsiyani kuchaytirishga hamda nazariya va amaliyot uyg‘unligini ta’minlashga xizmat qiladi.

*Mualliflar qarashi va asarlar nomlaridagi imlo tahririyat nuqtayi nazaridan farqlanishi mumkin.*

To‘plam Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti Ilmiy-texnik kengashining 2025-yil 17-dekabrda 6-sonli yig‘ilish qaroriga asosan nashrga tavsiya etilgan.

**UO‘K 845.711.05**

**KBK 133.585.3** Proceedings of the International Scientific-Practical Conference on the topic “Problems of comparative philology and translation studies”. – Tashkent, 2025. – 889 p.

ISBN 978-9910-8871-6-1

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This international conference articles are dedicated to illuminating the current theoretical and practical issues in philological comparativistics and translation studies based on the modern scientific approaches. The collection analyzes of mutual influences between different national literatures, languages and cultures; interliterary connections; comparative-typological and comparative-genetic studies; the issues of translating literary and specialized texts; translation strategies and problems of equivalence. Furthermore, the conference materials extensively cover the topics such as: contemporary concepts in translation theory, the formation of a translator competence, methodologies for teaching translation, intercultural communication and socio-cultural significance of translation in the context of globalization. The given scientific articles are intended to scientists, researchers, doctoral students, master’s students and undergraduate students who actively working in the fields of philological comparativistics and translation studies and they serve to strengthen interdisciplinary integration as well as to ensure the harmony between theory and practice.

*The views expressed in the articles do not necessarily reflect those of the editorial board.*

The publication was recommended by the Scientific and Technical Council of Alisher Navo'i Tashkent State University of Uzbek Language and Literature on December 17, 2025.

## REALIA AS COGNITIVE AND LINGUOCULTURAL ANCHORS IN MULTILINGUAL COMMUNICATION: TOWARDS A NEW INTEGRATIVE MODEL

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**Abstract.** This expanded paper explores the phenomenon of realia as not only linguistic but also cognitive and cultural units that preserve and transmit collective memory, values, and identity in multilingual communication. Drawing upon theories from translation studies, cognitive linguistics, and semiotics, it argues that realia should be conceptualized as cognitive-linguocultural anchors that mediate between language, thought, and culture. The study integrates classical translation approaches (Vlahov & Florin, Nida) with contemporary frameworks of conceptual metaphor, frame semantics, and digital semiotics. Examples from English, Russian, and Uzbek reveal how realia function within national conceptual systems and how they adapt within global digital discourse. The article proposes a multi-dimensional Integrative Model of Realia (IMR) and discusses pedagogical and digital applications for teaching, translating, and preserving culturally embedded vocabulary.

**Keywords:** *realia, cognition, linguoculture, translation, semiotics, globalization, intercultural communication.*

**Annotatsiya.** Ushbu kengaytirilgan maqola realiyalar hodisasini nafaqat lingvistik, balki kognitiv va madaniy birliklar sifatida ko‘rib chiqadi. Realialar ko‘p tilli muloqotda kollektiv xotira, qadriyatlar va identitetni saqlash hamda uzatishga xizmat qiluvchi vositalar sifatida talqin etiladi. Tarjima nazariyasi, kognitiv lingvistik va semiotika yondashuvlariga tayangan holda, maqolada realialarni til, tafakkur va madaniyat o‘rtasidagi vosita bo‘lib xizmat qiluvchi kognitiv-lingvomadaniy “yakorlar” sifatida tushunish taklif etiladi. Tadqiqotda klassik tarjima nazariyalari (Vlahov va Florin, Nayda) zamonaviy kontseptual metafora nazariyasi, freym semantikasi va raqamli semiotika yondashuvlari bilan uyg‘unlashtiriladi. Ingliz, rus va o‘zbek tillaridan olingan misollar realialarning milliy konseptual tizimlar ichidagi funksiyasini, shuningdek, global raqamli diskursda qanday moslashishini ko‘rsatadi. Maqolada realialarning ko‘p o‘lchovli Integrativ modeli (IMR) taklif etilib, madaniy jihatdan yuklangan leksikani o‘qitish, tarjima qilish va saqlashda uning pedagogik hamda raqamli qo‘llanilish imkoniyatlari muhokama qilinadi.

**Kalit so‘zlar:** *realiyalar, kognitsiya, lingvomadaniyat, tarjima, semiotika, globallashuv, madaniyatlararo kommunikatsiya.*

**1. Introduction: From Translation Object to Cognitive Phenomenon.** Traditionally, the term ‘realia’ referred to culturally specific words that have no direct equivalents in other languages. They have been discussed mainly in the field of translation studies as lexical challenges requiring strategies such as transliteration, descriptive translation, or borrowing. However, the globalized and digitalized nature of contemporary communication invites a broader perspective. Realia embody a people’s worldview and act as cognitive and cultural symbols that maintain national identity even in multilingual contexts. For instance, the English word ‘pub’, the Russian ‘banya’, and the Uzbek ‘choyxona’ each represent unique cultural experiences related to social interaction, leisure, and hospitality.

**2. Theoretical Background and Historical Perspectives.** The origins of realia studies are rooted in 19th-century ethnolinguistics. Wilhelm von Humboldt viewed language as the ‘form of thought,’ emphasizing its role in shaping cultural perception. Later, scholars such as Edward Sapir and Benjamin Lee Whorf argued that language structures thought—a principle foundational for understanding how realia encode specific conceptual frameworks. Vlahov and Florin (1980) developed the first systematic classification of realia in translation studies, identifying categories such as ethnographic, geographical, socio-political, and everyday realia.

Eugene Nida (1964) advanced the idea of ‘dynamic equivalence,’ emphasizing the need to reproduce the intended effect rather than literal form. This theory shifted focus from lexical substitution to cultural communication. In parallel, Anna Wierzbicka (1997) proposed the Natural Semantic Metalanguage (NSM), identifying cultural key words as the semantic core of national

identity. More recently, cognitive linguists like George Lakoff (1987) and Charles Fillmore (1982) examined how metaphors and frames structure human understanding, providing a theoretical foundation for analyzing realia as part of cognitive models rather than isolated lexical items.

**3. Realia as Cognitive-Linguocultural Anchors.** Realia function as mental and cultural anchors that link words to shared experience. They activate cultural frames that cannot be directly translated because they embody values, emotions, and social practices. For example, the Uzbek word ‘Navruz’ denotes not merely a spring holiday but a complex cultural symbol of renewal, kinship, and agrarian tradition. Similarly, the Russian ‘samovar’ or ‘matryoshka’ evoke family warmth and artistry, while English realia such as ‘tea time’ or ‘Thanksgiving’ convey cultural rituals of social unity. These associations transcend literal meaning and enter the sphere of collective memory.

**4. Comparative Dimensions of Realia.** Comparative linguocultural studies show that realia exhibit both universality and specificity. For instance, the Uzbek ‘plov’, Russian ‘borsch’, and British ‘roast dinner’ each represent traditional cuisine but differ in symbolic meaning. While all signify hospitality and community, ‘plov’ is linked with ceremony and family events, ‘borsch’ with warmth and resilience, and ‘roast dinner’ with domestic tradition. Such examples illustrate that translating realia involves reconstructing a cultural frame, not merely replacing a lexical unit.

Moreover, realia extend beyond tangible objects to include institutional and ideological concepts—such as ‘mahalla’ in Uzbek, ‘Duma’ in Russian, or ‘the Crown’ in English. Each reflects unique historical and administrative traditions that resist full equivalence. Hence, translators often employ hybrid strategies: combining loanwords, commentary, or adaptation to preserve both meaning and flavor.

**5. Realia in Multilingual and Digital Communication.** In digital communication, realia gain new life as mobile semiotic resources. Social networks and media accelerate the global circulation of culturally marked terms such as ‘emoji’, ‘hashtag’, or ‘sushi’. Meanwhile, local realia like ‘mahalla’ or ‘chapan’ appear in international platforms, often reshaped through visual and textual memes. This digital transformation turns realia into hybrid cultural signs that merge local identity with global accessibility.

For instance, the Uzbek term ‘chapan’ – a traditional coat – appears in online cultural campaigns to symbolize heritage and national craftsmanship. The use of such realia in digital diplomacy illustrates their semiotic flexibility and power to represent culture in a compressed, recognizable form. Conversely, global English terms penetrate local discourses, resulting in hybrid expressions such as ‘weekend bazm’ (Uzbek-English blend). This hybridization confirms that realia evolve continuously, adapting to new communicative ecosystems.

**6. The Integrative Model of Realia (IMR).** The Integrative Model of Realia (IMR) proposed in this study combines cognitive, linguocultural, and communicative dimensions. Cognitively, realia activate mental models that encode the worldview of a culture. Linguoculturally, they anchor values and traditions within the linguistic system. Communicatively, they serve pragmatic functions in context, signaling identity and authenticity.

For example, in teaching intercultural communication, explaining realia such as ‘mahalla’, ‘pub’, or ‘ramadan’ requires presenting not only linguistic definitions but cultural contexts—visual images, narratives, and social norms. By integrating multimodal tools, educators can bridge cognitive gaps and enhance cultural empathy.

**7. Pedagogical and Digital Implications.** The pedagogical value of realia lies in their capacity to connect language learning with cultural understanding. In foreign language classrooms, realia serve as gateways to intercultural competence. Teachers can use authentic materials – videos, menus, folk tales – to demonstrate living culture through language. For instance, introducing Uzbek realia such

as ‘sumalak’ or ‘karnay-surnay’ through multimedia helps learners experience national customs beyond translation.

Digitally, realia play a central role in cultural branding and global identity construction. Online platforms like Wikipedia or Instagram transform realia into visual-textual signs accessible worldwide. This shift calls for linguists to study not only traditional texts but also digital corpora where realia evolve through hashtags, emojis, and memes. The interdisciplinary study of digital realia opens new directions for linguocultural and cognitive research.

**8. Conclusion.** Realia are no longer peripheral linguistic curiosities but central to understanding how language encodes, preserves, and negotiates cultural meaning. By conceptualizing them as cognitive-linguocultural anchors, this study highlights their role in stabilizing meaning across diverse communicative contexts. The Integrative Model of Realia (IMR) unites cognitive science, linguocultural theory, and translation practice, offering a dynamic framework for further research. Future studies should apply corpus-based and digital ethnographic methods to trace how realia function as semiotic bridges between languages and worldviews in the age of globalization.

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