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## LINGUOCULTUROLOGICAL FEATURES OF THE TRANSLATION OF MALALA YOUSFZAI'S "I'M MALALA" FROM ENGLISH TO UZBEK

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**Abstract.** The article studied and analyzed that the science of Linguoculturology is a generalization that arises between the disciplines of cultural studies and Linguistics and is a social science that studies material and spiritual culture, manifested in the national language and language processes. Linguoculturology studies the interaction, interaction of culture and language, the manifestations of folk culture reflected in the language.

**Keywords:** Linguoculturologic, culture, language, education, valley, people, Malala.

**Annotatsiya.** Maqolada Lingvokulturologiya fani madaniyatshunoslik va tilshunoslik fanlari o'rtasida yuzaga kelgan umumlashma bo'lib, milliy tilda va til jarayonlarida namoyon bo'ladigan moddiy va ma'naviy madaniyatni o'rganadigan ijtimoiy fani ekanligi o'rganilib tahlil qilindi. Lingvokulturologiya madaniyat va tilning o'zaro aloqasini, o'zaro ta'sirini, tilda o'z aksini topgan xalq madaniyatining ko'rinishlarini tadqiq etadi.

**Kalit so'zlar:** Lingvokulturologiya, madaniyat, til, ta'lim, vodiy, xalq, Malala.

**Аннотация.** В статье изучалось и анализировалось, что Лингвокультурология-это обобщение, возникшее между культурологией и лингвистикой, общественная наука, изучающая материальную и духовную культуру, проявляющуюся в национальном языке и языковых процессах. Лингвокультурология изучает взаимосвязь, взаимодействие культуры и языка, проявления народной культуры, отражающиеся в языке.

**Ключевые слова:** Лингвокультурология, культура, язык, образование, долина, люди, Малала.

**Introduction.** In the field of linguistic culture and its application to the educational process, V.A.Maslova, V.V.Vorobyev, V. Humboldt and other scientists conducted research work. Also, studies in the linguistic and cultural approach began to appear in Uzbek linguistics in recent decades. Professor N. Mahmudov's article titled "Perfect study of language and in search of ways..." linguoculturology, the essence of the anthropocentric paradigm in general, and the problems in this regard are deeply and reasonably explained [1].

Based on the situation of the research object, it is possible to show several subjects of it, which are made up of separate linguocultural units. In different linguistic cultures, it is possible to observe the use of a specific object, for example, as a stationary imitation benchmark of an animal. For example, in most languages, the fox is actively used as a symbol and standard of trickery, deception, deception: *tulkiday ayyor*, *хитрый как лиса* (Russian), *as false as fox* (English), *you chorom* (Korean). Or, as typical Uzbek similes, *qo'ydek yuvosh*, *arvohday ozg'in*, *moldek ovqat yeydi*, etc. can be displayed[2]. These benchmarks of comparison were formed as a result of national worldview, comparison and comparison of events in the world according to national imaginations. Benchmarks are figurative comparisons of the world. Standards in language often exist in the form of fixed comparisons, however, any human imagination of comparing the world can also be a standard.

Cultural semes are smaller and more universal than the word, semantic units, semantic features. Russian Russians, for example, have the following cultural semes in the words "*samovar*", "*lapti*", "*shi*": *lapti* — peasant shoes woven from bast; *samovar* — a vessel with a furnace inside, for Russian tea drinking; "*shi*" — a dish of chopped cabbage, Russian food.

Material and methods. The status of linguoculturology among other linguistic disciplines. The problem of the correlation and interrelation of language, culture, and ethnicity is an interdisciplinary problem, the solution of which is possible only through the efforts of several sciences — from philosophy and sociology to ethnolinguistics and linguoculturology.

For example, questions of ethnic linguistic thinking are a prerogative linguistic philosophy; the specifics of ethnic, social or group communication in the linguistic aspect is studied by psycholinguistics, etc.

The purpose of ethnolinguistics, from the point of view of N.I.Tolstoy, is a historical retrospective, i.e. the identification of folk stereotypes, the disclosure of the folklore picture

of the world of the people. [5].

Sociolinguistics — only one of its aspects is the study of the relationship between language and society (language and culture, language and history, language and ethnicity, language and church, etc.), but mostly sociolinguistics studies the peculiarities of the language of different social and age groups (N. B. Mechkovskaya).

Linguoculturology as a special field of science has generated many productive concepts in modern linguistics: linguoculturema, cultural language, cultural text, cultural context, subculture, linguocultural paradigm, precedent names of culture, key names of culture, cultural universality, cultural competence, cultural inheritance, cultural traditions, cultural process, cultural attitudes and others. The conceptual apparatus of science also includes such terms as mentality, mentality, ritual, custom, sphere of culture, type cultures, civilization, paganism and some others.

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### The concept of culture and linguoculture

Culture is perhaps the most complex and comprehensive category in the history of mankind, with which the phenomenon of life in general is comparable. Culture is internally contradictory, since it carries two principles: (a) "conservative" ("preserving") and (b) "progressive" ("developing"), which implies revision, reassessment, and often rejection of what was acceptable at previous stages. But the culture is both strong and viable because it has the ability to select, return to previous experience or abandon it. [2].

Almost all researchers note that culture

- characterizes the vital activity of an individual, a group of society as a whole;
- is a specific way of being a person;
- has its own space-time boundaries;
- it is revealed through the peculiarities of human behavior, consciousness and activity, as well as through things, objects, works of art, tools, through language forms, symbols and signs.

Therefore, it is not surprising that the concept of "culture" is both broad-meaning and multi-meaning. It is extremely difficult to define it in a few phrases. In addition, it is very difficult to find another similar word that would have such a variety of terminological meanings. The situation, frankly speaking, it is difficult: usually any term by its essence tends to a concept, and this one is so ambivalent (ambivalent, contradictory) [2].

Results and discussion. Background of the study. I Am Malala's novel inspired many people about the important of education that should not be wasted. *I Am Malala* became a novel that suggested by world leaders to read, because it contained educational values that useful for people. Educational value is a value created and accepted by everyone without disregarding the function of education. The value of education is a value that can make people as a religious, social and moral person. The values should be appreciated and understood by human beings because the educational value leads the goodness in thinking or acting, so it can develop one's mind and character[3].

Malala Youfzai begins with an open talk about her life, experiences at the beginning of the work. First of all, she says that a year ago she left home to go to school and did not go back. She recalls that a Taliban bullet pierced her chest and was knocked unconscious out of Pakistan. Some people say that you will never return to your home again, but she feels that she will return from the inside someday, because the umbilical cord will disappoint that no one should want to say goodbye to the blood-stained homeland forever[4]. (Indeed, we Uzbeks cannot leave the native land, where there is a human breed, so we insist that " *kindik qoni to 'kilgan vatan deya takidlaymiz*" ). I close my eyes and pretend to go back to my beloved Valley, snow-capped mountain peaks, springs of bell water, green fields....and the most joyful thing is that when I remember the people who lived with me, my heart breaks[5]. I bring my favorite school, my classmates, one by

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one. I see my friends and teachers in a dream. My best friend, Moniba, comes to me with a hug, sits at one end and have a heart-to-heart conversation, laughing at interesting events in our youth.

When I was born, my villagers looked at my mother with a feeling of pity, and my father was not even congratulated. My mother said that I was born in the morning, when the latest stars flashed in the sky. The birth of a baby at this time in our Pashtuns is fruitful. When a son was born in a country where arrows were poured into the sky from joy, and when a girl was born, hidden behind *paranji* by the fact that she knew her mind. The mission of women here is only to prepare food and give birth to children. When a girl is born in the Pashtun family, it is welcomed as a sad event. When I was born, almost no one visited our home to greet my parents. I consider my native land to be the most beautiful settlement in the world. The Swat Valley is made up of serviceable mountains, proud waterfalls, type-clear lakes. It's like falling into Paradise. Accordingly, on the side of the road at the entrance to the valley, the inscription "Welcome to Paradise" comes from your opposition[6].

Malala grew up a lot and went to school, but she was confronted by another misfortune for her family. Which was at a time when incessantly heavy rain flooded the valley with water. The government urged the population to be aware of the danger of flooding in the area, which was expressed by people with the following proverb - "The Poor Man is also covered by a dog on a donkey". That is, the phrase was used when helplessness and difficulty occurred. Everything happens in the life of the village, and they consider it to be good. Alternatively, when a new guest comes to someone's family, they organize ceremonies. That is, according to the Pashtun custom, a ritual called "voma" is performed 7 days after the birth of a child (meaning 7 in Pashtun). It is also a type of culture. But there are also small disappointments everywhere. For example, if members of one family kill or injure a person belonging to another family, a real war begins between these families. They instilled in themselves the phrase "If someone insults your family, immediately rush to take revenge." But this is an inappropriate thing for our culture first of all if we repeat such cases without being Uzbek. There is also the proverb that Pashtun's iron does not rust even in water, which means that the people of the proverb do not forget about nothing and even does not condense things[7]. The most interesting case is that the Pashtuns very rarely use the word "Thank you", because they have made it their motto to respond to good with good, to evil with evil.

*When the Taliban took control of the Swat Valley in Pakistan, one girl spoke out. Malala Youfzai refused to be silenced and fought for her right to an education. In October 2012, when she was fifteen, Malala almost paid the ultimate price. She was shot in the head while riding the bus home from school and few expected her to survive. Instead, Malala's heroic recovery has taken her on an extraordinary journey from a remote valley in northern Pakistan to the halls of the United Nations in New York. At sixteen, she emerged as a global symbol of peaceful*

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*protest. A year later she became the youngest recipient ever of the Nobel Peace Prize[6].*

During the play, I witnessed that love for the Motherland is first of all a person's love for his family, home, country where he was born and raised. It is enough to remember the saying "To love the country is from faith". Indeed, Islam is a humanitarian, patriotic, nationalistic religion[8,9]. He glorifies all human feelings and values and teaches people about them. In this work, Malala opposed the Taliban with her worldview and strength due to her love for her homeland, her people, as well as her culture. In the education system, he was able to deliver the education of girls to people in a culturally appropriate way. It illuminated the language of culture and worldview more clearly. In linguistic and cultural studies, the cultural language found in the century and its features, some of the words used in our native country that are not found in our country, are used in Pakistan and what their meanings are[10].

Because Pakistani girls were walking in Paraji, people came out who despised the "Khushal school" teaching system that Malala's father had opened, as it was not permissible for street-grown girls to go to school to occupy the Valley. At that time, the Taliban were on the verge of entering. After they were overrun, curfew hours were set for residents to move out of their homes. Although the girls' and boys' schools were separate, a ban was imposed on them to attend classes. This made paraji mandatory so that their religion was true, and even an illegitimate woman and a man could not look together. It was permissible for a woman not to talk to a man, even if she is a close relative. While the Pushtun people were people who followed the religion, the Taliban tried to torment the people by masking religion. Opposed to religion and culture, media stopped hearing. They even raided people's homes and seized and destroyed TV as well as the children's toys by forcing them. This suggests that human beings become helpless when they resist from the outside, no matter how loyal they are to their culture, language, and religion.

Throughout the work, I witnessed that love for the Motherland is first of all a person's love for her family, home, the land where she was born and grew up. Suffice it to recall the proverb "to love the Motherland is from faith." Indeed, Islam is a humane, patriotic, nationalist religion. He glorifies all human feelings and values and teaches people to this. In this work, too, Malala turned against the Taliban with his worldview and strength due to her greatness for her homeland, for her people, as well as for her culture. In the educational system, she was able to deliver the education of girls to people in a culture-friendly way. Further shed light on the language and worldview of culture. Linguoculturology has also shed light on the cultural language encountered in the century and its features and the ways in which some of the words used by us that are not found in their native country are used in Pakistan and what meanings are meant.

Conclusion. Linguoculturology is an invaluable asset that comes from a combination of culture and language and is passed down from generation to

generation. Today, due to the change and renewal of the language, it is important for each of us to be aware of the words used in the last century.

From Malala's novel we know to what extent women are power, and we also realize how important it is for them to know their education and rights while remaining true to their culture and religion. In fact, gender equality in Uzbekistan is also defined in the correspondence between and for a woman and a man. We Uzbeks also lived like the same pushtun people in the last century. The fact that our women were also in Paranj means that we have similar aspects. Throughout the work, cultural language and linguistics were instilled in our minds for being shaken and a number of words used were intelligible and artistically delivered in our language. Linguoculturology is a collection of meaningful words that have been in shape for years as mentioned above and do not transmit their meaning, do not deviate from culture and culture. This is fully illuminated in the work I am Malala. It is not surprising that Malala's courage is likened to the power of the Uzbek guys. During the analysis, I found out that we felt how important our past was important in the formation of our culture, and that it was not for nothing that our scientists said that there would be no future without a past. Today, we have known that a girl or a boy has the right to receive education, regardless of whether she is a child and promotes a culture of expanding her worldview, we can views by example from the work of Malala.

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