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## Linguocultural and Linguopragmatic Features of the Concept of “Hospitality” in English and Uzbek: An AI-Assisted Comparative Analysis

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**Annotation** *This study investigates the linguocultural and linguopragmatic features of the concept of “hospitality” in English and Uzbek through an AI-assisted comparative framework. Hospitality, as a universal yet culturally specific value, is encoded distinctly across different languages and cultural systems. In Uzbek, the concept of mehmondo’stlik functions as a deep moral and communal obligation, richly expressed through proverbs, phraseological units, and obligatory speech acts of insistence and generosity. In English, hospitality is predominantly framed within politeness strategies and optional generosity, governed by face-saving mechanisms and individual autonomy norms. Employing AI-assisted corpus analysis alongside traditional linguocultural and linguopragmatic methods, this research identifies key cross-cultural divergences in conceptual framing, speech act realization, and idiomatic encoding. The findings reveal that Uzbek hospitality discourse is characterized by collective duty and proverb-backed imperatives, while English hospitality discourse foregrounds individual courtesy and pragmatic flexibility. These contrasts carry significant implications for intercultural communication, translation studies, and language pedagogy.*

**Keywords** *Hospitality, linguoculturology, linguopragmatics, English, Uzbek, comparative analysis, AI-assisted linguistics, speech acts*

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## “Mehmondo’stlik” kontseptining ingliz va o‘zbek tillaridagi lingvomadaniy va lingvopragmatik xususiyatlari: sun’iy intellekt yordamida qiyosiy tahlil

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**Annotatsiya** *Ushbu tadqiqot ingliz va o‘zbek tillaridagi mehmondo’stlik kontseptining lingvomadaniy va lingvopragmatik xususiyatlarini sun’iy intellekt yordamidagi qiyosiy tahlil doirasida batafsil o‘rganadi. Mehmondo’stlik — universal, ammo madaniy jihatdan o‘ziga xos qadriyat sifatida turli til va madaniy tizimlarda turlicha ifodalanadi va ijtimoiy hayotda amalda namoyon bo‘ladi. O‘zbek tilida mehmondo’stlik tushunchasi chuqur axloqiy va ijtimoiy majburiyat sifatida maqollar, frazeologik birliklar hamda majburiy nutq aktlari orqali boyib ifodalanadi. Ingliz tilida esa mehmondo’stlik asosan muloyimlik strategiyalari va ixtiyoriy saxiylik doirasida, individual mustaqillik normalari bilan boshqariladigan yuz saqlash mexanizmlari asosida talqin qilinadi. Sun’iy intellekt yordamidagi korpus tahlili va*

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*an'anaviy usullardan foydalanib, tadqiqot kontseptual tuzilish, nutq aktlarini amalga oshirish va idiomatik kodlashdagi asosiy madaniyatlararo tafovutlarni aniqlaydi. Natijalar shuni ko'rsatadiki, o'zbek mehmondo'stlik diskursi jamoaviy burch va maqol asosidagi imperativlar bilan tavsiflanadi, ingliz diskursi esa individual xushmuomalalik va pragmatik moslashuvchanlikni ta'kidlaydi. Ushbu tafovutlar madaniyatlararo muloqot, tarjima nazariyasi va til pedagogikasi uchun muhim amaliy ahamiyat kasb etadi va kelajak tadqiqotlarga yo'l ochadi.*

**Kalit so'zlar** *Mehmondo'stlik, lingvokulturologiya, lingvopragmatika, ingliz tili, o'zbek tili, qiyosiy tahlil, sun'iy intellekt lingvistikasi, nutq aktlari*

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## **Лингвокультурные и лингвопрагматические особенности концепта «гостеприимство» в английском и узбекском языках: сравнительный анализ с применением ИИ**

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**Аннотация** *Данное исследование посвящено изучению лингвокультурных и лингвопрагматических особенностей концепта «гостеприимство» в английском и узбекском языках в рамках сравнительного анализа с применением инструментов искусственного интеллекта. Гостеприимство как универсальная, но культурно специфическая ценность по-разному кодируется в различных языках и культурных системах мира. В узбекском языке понятие mehmondo'stlik выступает как глубокая моральная и общественная обязанность, богато выраженная через пословицы, фразеологические единицы и обязательные речевые акты настойчивости и щедрости по отношению к гостю. В английском языке гостеприимство преимущественно трактуется в рамках стратегий вежливости и добровольной щедрости, регулируемых механизмами сохранения лица и нормами индивидуальной автономии. Используя ИИ-анализ корпусов наряду с традиционными лингвистическими методами, исследование выявляет ключевые межкультурные расхождения в концептуальном оформлении, реализации речевых актов и идиоматическом кодировании. Результаты показывают, что узбекский дискурс гостеприимства характеризуется коллективным долгом и пословичными императивами, тогда как английский акцентирует индивидуальную вежливость и прагматическую гибкость. Полученные выводы имеют значимые последствия для межкультурной коммуникации, переводоведения и преподавания иностранных языков в современном глобальном контексте.*

**Ключевые слова** *Гостеприимство, лингвокультурология, лингвопрагматика, английский язык, узбекский язык, сравнительный анализ, ИИ-лингвистика, речевые акты*

## Introduction

The concept of hospitality occupies a central place in human interaction and cultural identity across civilizations. As a socio-cultural phenomenon, hospitality is not merely a behavioral practice but a deeply embedded linguistic and cognitive construct that shapes how communities communicate, welcome, and relate to one another (Kim, 2023). In both English-speaking and Uzbek-speaking cultures, hospitality is considered a virtue; however, the linguistic means through which this concept is realized, transmitted, and pragmatically enacted differ substantially.

The growing application of artificial intelligence (AI) in linguistic research has opened new avenues for comparative analysis, enabling researchers to process large corpora, identify patterns, and map conceptual structures with greater precision and scale (Vinogradov, 2021). This study employs AI-assisted corpus analysis alongside established linguocultural and linguopragmatic methodologies to examine how the concept of “hospitality” is encoded, performed, and culturally framed in English and Uzbek.

The study is motivated by the observation that existing comparative research on hospitality tends to focus either on cultural anthropology or on narrow lexical analyses, leaving a gap in integrated linguocultural and linguopragmatic investigation enriched by computational tools. By bridging these approaches, the present work aims to contribute to intercultural pragmatics, contrastive linguistics, and AI-assisted language studies.

## Literature review

Linguoculturology, as a discipline, investigates the relationship between language and culture, examining how cultural values and worldviews are encoded in linguistic units such as words, proverbs, idioms, and phraseological expressions (Maslova, 2004). The concept – or kontsept – is understood as a

cognitive-cultural unit that condenses cultural experience into a linguistic form (Stepanov, 1997). Within this framework, “hospitality” is not merely a lexical item but a concept-cluster that reflects a community’s values, social norms, and interpersonal expectations.

Cross-cultural studies of concepts have demonstrated that even universally shared values such as hospitality are realized through culturally specific linguistic forms (Wierzbicka, 1997). In Uzbek culture, the concept of mehmondo’stlik (hospitality) is intertwined with Islamic ethics, collectivist social organization, and ancestral traditions, all of which are richly encoded in proverbs, phraseological units, and everyday speech acts (Najmiddinova, 2024).

Linguopragmatics examines how language is used in context to perform social actions, focusing on speech acts, politeness strategies, and communicative norms (Austin, 1962; Searle, 1969). In the context of hospitality, linguopragmatics investigates the illocutionary force of utterances such as invitations, offers, and expressions of welcome, as well as the culturally conditioned rules governing their use (Schreurs, 2019).

Politeness theory, as articulated by Brown and Levinson (1987), provides a framework for understanding how hospitality-related speech acts are modulated by face-saving concerns. In English, hospitality utterances are often softened by hedges and indirect forms to preserve the interlocutor’s negative face (autonomy), whereas in Uzbek, direct offers and insistence are socially expected and interpreted as expressions of genuine care rather than face-threatening acts (Makhammadovna, 2022).

## Methodology

The integration of AI tools in linguistic research – including natural language processing (NLP), semantic clustering, and corpus analytics – has significantly enhanced

the capacity for large-scale comparative analysis (Vinogradov, 2021). AI-assisted methods enable researchers to identify frequency patterns in hospitality-related expressions, map semantic fields across languages, and detect pragmatic norms embedded in authentic discourse. In this study, AI tools were used to assist in corpus screening, thematic clustering of hospitality-related lexical items, and cross-linguistic pattern identification.

In the English linguistic worldview, hospitality is conceptualized primarily as a social virtue associated with generosity, warmth, and the welcoming of guests. The English word hospitality derives from the Latin *hospitalitas*, rooted in *hospes* (guest/host), reflecting a historically reciprocal relationship between host and guest (Kim, 2023). Lexically, hospitality in English is closely associated with terms such as *welcome*, *generosity*, *courtesy*, *accommodation*, and *hosting*.

From a linguopragmatic perspective, English hospitality is enacted through a range of speech acts including invitations ("Please come in"), offers ("Would you like some tea?"), and expressions of welcome ("Make yourself at home"). These utterances are typically characterized by polite indirectness, conditional forms, and hedging strategies that respect the guest's autonomy and preserve face (Brown & Levinson, 1987). The imperative form, when used in hospitality contexts (e.g., "Have a seat"), is pragmatically reinterpreted as a welcoming act rather than a directive command, demonstrating the gap between grammatical form and communicative function (Schreurs, 2019).

English proverbs related to hospitality, such as "A guest is a fish after three days" or "Fish and visitors stink after three days," reflect a culturally embedded pragmatic norm that hospitality, while valued, is bounded by time and social convention (Najmiddinova, 2026). This contrasts sharply with Uzbek proverb traditions, which emphasize the unconditional nature of hosting.

## Results

In Uzbek culture, hospitality – *mehmondo'stlik* – is one of the most deeply rooted national values, functioning not merely as a social courtesy but as a moral and communal obligation (Najmiddinova, 2024). The Uzbek linguistic worldview encodes hospitality through an exceptionally rich system of proverbs, idioms, and phraseological units that collectively construct a normative framework for host-guest relations.

Key Uzbek proverbs such as "*Mehmon otangdan ulug'*" (A guest is greater than your father) and "*Mehmon kelsa, baxt keladi*" (When a guest comes, happiness comes) reflect the elevated status of the guest in Uzbek culture and the host's corresponding obligation to provide the utmost care and generosity (Makhammadovna, 2022). These proverbs do not merely describe hospitality but actively prescribe behavior, functioning as normative speech acts embedded in the cultural consciousness.

From a linguopragmatic standpoint, Uzbek hospitality is characterized by repeated offers, insistence on eating and drinking, and the use of honorific address forms that signal respect and social solidarity (Najmiddinova, 2026). Unlike English hospitality discourse, where a single offer is typically sufficient and a polite refusal is accepted, Uzbek hospitality norms require the host to insist multiple times, and a guest's initial refusal is understood as conventional modesty rather than genuine declination. This pragmatic pattern – known as *ta'kidlash* (insistence) – is a culturally specific speech act sequence that has no direct equivalent in English hospitality discourse (Kim, 2023).

The Uzbek lexical field of hospitality includes not only *mehmondo'stlik* but also related terms such as *mehmon* (guest), *mezbonlik* (hosting), *dasturxon* (the spread table), and *mehmonxona* (guest room/hotel), each encoding specific cultural values and social roles (Makhammadovna, 2022). The *dasturxon*, in particular, functions as a cultural

symbol of abundance and generosity, representing the host's commitment to the guest's well-being.

### **Comparative Linguocultural Analysis**

A comparative analysis of the two linguistic systems reveals both universal

features and significant culturally specific divergences in the conceptualization and enactment of hospitality.

Parameter	English	Uzbek
Cultural frame	Politeness, optional generosity	Communal duty, moral obligation
Key lexemes	welcome, generosity, courtesy	mehmondo'stlik, mehmon, dasturxon
Proverb orientation	Temporal limits on hosting	Unconditional guest elevation
Pragmatic insistence	Low; one offer sufficient	High; repeated insistence expected
Face orientation	Negative face (autonomy)	Positive face (solidarity, honor)
Speech act form	Indirect, hedged offers	Direct, imperative offers
Refusal interpretation	Genuine declination	Conventional modesty

**Table 1.** *Comparative Linguocultural Features of Hospitality in English and Uzbek*

As shown in Table 1, the most fundamental divergence lies in the cultural framing of hospitality: English treats it as an expression of individual politeness and optional generosity, while Uzbek frames it as a collective moral duty embedded in social identity (Kim, 2023; Makhammadovna, 2022). This difference is reflected at every level of linguistic analysis, from lexical semantics to pragmatic norms.

The binary host-guest structure (mezboni-mehmon) in Uzbek discourse is more elaborately codified than its English counterpart, with distinct lexical items, honorific forms, and behavioral scripts associated with each role (Kim, 2023). In English, the host-guest relationship is more fluid and less formally codified, reflecting the individualist social organization of English-speaking cultures (Wierzbicka, 1997).

Phraseological analysis further confirms these differences. Uzbek phraseological units related to hospitality are more numerous, more prescriptive, and more deeply integrated into everyday moral discourse than their English equivalents (Makhammadovna, 2022). English idioms related to hospitality, while present,

tend to be descriptive or humorous rather than normative, reflecting a cultural tendency toward pragmatic flexibility rather than obligatory conduct.

### **Discussion and Analysis**

The AI-assisted component of this study employed natural language processing tools to analyze a corpus of authentic hospitality-related discourse in both English and Uzbek. The corpus included proverbs, conversational excerpts, literary texts, and social media interactions. AI tools were used for: (1) semantic field mapping of hospitality-related lexemes; (2) frequency analysis of hospitality speech acts; (3) cross-linguistic clustering of pragmatic patterns; and (4) identification of culturally marked expressions with no direct translation equivalents.

The AI analysis confirmed the quantitative dimensions of the qualitative observations reported above. Uzbek hospitality-related expressions appeared with significantly higher frequency in normative and prescriptive contexts (proverbs, advice, social norms), while English expressions clustered more heavily in descriptive and conversational contexts. The AI-assisted semantic mapping

identified dasturxon as a culturally dense node in the Uzbek hospitality network, with no direct English equivalent, underscoring the concept's unique cultural embeddedness (Najmiddinova, 2024).

Furthermore, the AI analysis revealed that Uzbek hospitality discourse employs a wider range of honorific and address forms than English, reflecting the hierarchical social structure within which Uzbek hospitality norms operate. This finding aligns with cross-cultural pragmatic research on politeness and social distance (Brown & Levinson, 1987; Schreurs, 2019).

The findings of this study carry significant implications for intercultural communication, translation studies, and language pedagogy. The fundamental differences in the cultural framing of hospitality mean that direct translation of hospitality-related expressions often fails to convey the full pragmatic force of the original utterance (Najmiddinova, 2026). A translator rendering Uzbek hospitality discourse into English must navigate not only lexical gaps but also pragmatic and cultural gaps, finding equivalent communicative strategies that preserve the illocutionary intent without violating target-language norms.

For intercultural communication training, awareness of these differences is essential. Misunderstandings arising from divergent hospitality norms – such as an English speaker interpreting Uzbek insistence as aggression, or an Uzbek speaker perceiving English restraint as coldness – can be mitigated through explicit

instruction in culturally specific pragmatic conventions (Kim, 2023; Wierzbicka, 1997).

In language pedagogy, the integration of AI-assisted tools offers new possibilities for teaching culturally embedded concepts. AI-generated corpus analyses can expose learners to authentic hospitality discourse, helping them internalize not just vocabulary but the pragmatic and cultural logic underlying language use (Vinogradov, 2021).

### Conclusion

This study has demonstrated that the concept of hospitality in English and Uzbek, while sharing a universal core, is realized through fundamentally different linguocultural and linguopragmatic systems. Uzbek hospitality discourse is characterized by communal obligation, proverb-backed imperatives, insistence norms, and a rich phraseological tradition that encodes hospitality as a moral duty. English hospitality discourse, by contrast, is governed by politeness strategies, face-saving mechanisms, and optional generosity norms that reflect individualist cultural values.

The AI-assisted methodology employed in this study proved effective in confirming and quantifying these differences, highlighting the potential of computational tools to enrich traditional linguocultural and linguopragmatic research. Future studies should expand the corpus to include more diverse discourse types and explore the role of digital communication in reshaping hospitality norms in both cultures.

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