



International Congress on Economics, Management and Business Studies

Hosted Online from New York, USA

Date: 23rd June , 2026

Website: <https://econferencia.com>

THE ROLE OF LINGUOCULTUROLOGY IN THE FORMATION AND DEVELOPMENT OF TOURISM TERMINOLOGY

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Abstract:

This article analyzes the role of linguoculturology in the formation and development of tourism terminology based on a comprehensive scientific approach. Tourism terminology is examined as a product of the interaction between language and culture, and its semantic, pragmatic, and cognitive features are revealed. The factors influencing the formation of terms, their national-cultural characteristics, and their importance in global communication are substantiated. In addition, the theoretical and practical aspects of developing tourism terminology based on a linguoculturological approach are scientifically discussed.

Keywords: Tourism, term, linguoculturology, culture, semantics, communication, system.

Introduction:

At the current stage of modern scientific thought, the issue of the interrelation between language and culture is recognized as one of the fundamental theoretical directions. There is a growing tendency to interpret language not only as a means of communication but also as a cultural code, a social memory, and a complex system reflecting collective consciousness. From this perspective, linguoculturology serves to identify, describe, and interpret the cultural meanings embedded in linguistic units, thereby revealing the mental models, value systems,



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and historical-cultural experiences of a society on a scientific basis. This approach allows language to be viewed not merely as a set of structural units but as a socio-cultural phenomenon.

Within the linguoculturological paradigm, the relationship between language and culture is bilateral: language functions as a means of expressing culture, while culture acts as a factor shaping the semantic and pragmatic system of language. As a result of this interaction, linguistic units-especially terminology-become enriched with specific socio-cultural meanings. Tourism, as a global communicative field, clearly demonstrates this process. By its nature, tourism is a complex socio-economic system that facilitates interaction among different peoples, cultures, and civilizations, where the harmony between language and culture plays a crucial role.

Tourism terminology emerges as the linguistic expression of this process, reflecting not only economic concepts but also cultural identity, national values, and historical experience. Each term possesses a specific semantic field, combining linguistic meaning with cultural connotations. For example, concepts related to hospitality, traditional lifestyle, or sacred sites are interpreted differently across cultures, and these differences are reflected in terminology. Therefore, tourism terms should be studied not only as lexical units but also as linguoculturological phenomena.

The relevance of this issue is also reflected in international legal and institutional documents. In the United Nations system, ensuring sustainable tourism development, preserving cultural diversity, and promoting intercultural dialogue are identified as key priorities. The Global Code of Ethics for Tourism, adopted by the World Tourism Organization, emphasizes respect for cultural heritage, preservation of national values, and the development of intercultural dialogue. In



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this document, tourism is interpreted not merely as an economic activity but as a means of cultural exchange and mutual understanding.

Similarly, the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage highlights the role of language in transmitting and preserving cultural heritage, thereby reinforcing the cultural significance of terminology.

At the national level, the interconnection between tourism and culture is also reflected in legislation. For instance, the Law “On Tourism” of the Republic of Uzbekistan emphasizes the importance of preserving, promoting, and presenting national cultural heritage in tourism development. This legal framework demonstrates the priority of national-cultural factors in shaping tourism terminology.

Furthermore, strategic documents aimed at developing tourism in Uzbekistan emphasize intercultural dialogue, preservation of national values, and their integration into the global tourism system. This highlights the socio-political as well as linguistic significance of tourism terminology. Studying tourism terminology from a linguoculturological perspective has both theoretical and practical importance. It enables semantic precision, correct interpretation of cultural connotations, and effective use in international communication. In the context of increasing competition in the global tourism market, terminological accuracy and cultural adequacy become key factors determining service quality. Thus, the linguoculturological study of tourism terminology reveals the complex interrelations between language, culture, and social processes, contributing to the strengthening of theoretical foundations and practical effectiveness in the tourism sector.



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Analysis and Results:

Tourism terms constitute a specific layer of the linguistic system, representing not only conceptual naming but also deep cultural, historical, and social meanings. Within the modern linguoculturological paradigm, terms are interpreted as semantic constructions reflecting a nation's worldview, values, and mental experience. Therefore, analyzing tourism terminology requires revealing both its linguistic structure and cultural foundations.

The formation of tourism terms is the result of a complex interaction between language and culture. This interaction is dialectical: culture is expressed through language, while language functions as a means of shaping, preserving, and transmitting culture. For example, the Uzbek term “ziyosat tourism” reflects not only religious travel but also reverence for sacred places, spiritual purification, and traditional values. Similarly, the English term “heritage tourism” reflects Western concepts of historical consciousness, identity, and commercialization of heritage.

National-cultural factors play a decisive role in shaping tourism terminology. Each culture develops tourism concepts based on its historical experience and values. For example, the concept of “hospitality” in Eastern cultures encompasses moral values such as generosity and respect, while Western terminology emphasizes functional aspects like “service quality” and “customer satisfaction.” A linguoculturological approach reveals both denotative and connotative meanings of terms. For instance, “destination” refers not only to a location but also to associated images and expectations (e.g., Paris as a romantic destination, Samarkand as a historical center).

Globalization has significantly influenced tourism terminology. English has become a dominant source of international terms such as “eco-tourism,” “medical tourism,” and “digital nomad.” While this ensures standardization, it may also



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lead to the loss or distortion of national meanings. Tourism terminology can be divided into universal, national, and individual layers. Cognitive factors also influence term formation, reflecting human perception and evolving cultural needs (e.g., “*adventure tourism*”, “*slow tourism*”).

Structurally, terms may be simple, compound, or multi-word expressions. Metaphor and metonymy are widely used (e.g., “*green tourism*”, “*blue tourism*”).

Translation plays a crucial role, requiring not only linguistic equivalence but also cultural adequacy. Without linguoculturological competence, semantic and cultural meanings may be lost.

Conclusion:

The role of linguoculturology in the formation and development of tourism terminology is significant. This approach reveals not only linguistic but also cultural and cognitive aspects of terms. Tourism terminology develops through the interaction of global and national factors. Linguoculturological analysis enables deeper understanding, accurate interpretation, and effective application of terms.

As a result, it contributes to improving tourism terminology, enhancing intercultural communication, and advancing scientific research in this field.

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