



**MODELS AND METHODS FOR  
INCREASING THE EFFICIENCY OF  
INNOVATIVE RESEARCH  
INTERNATIONAL SCIENTIFIC-ONLINE  
CONFERENCE**



**ISOC**  
INTERNATIONAL  
SCIENTIFIC  
ONLINE  
CONFERENCES

[WWW.INTERONCONF.COM](http://WWW.INTERONCONF.COM)

**GERMANY**

# **PEDAGOGICAL SCIENCES AND TEACHING METHODS**

**PART 45  
MAY 2025**

**Collection of Scientific Works**

**BERLIN 11 MAY 2025**

**ISBN 978-955-3605-86-4**

© Sp. z o. o. "CAN", 2025  
© Authors, 2025

**MODELS AND METHODS FOR INCREASING THE EFFICIENCY OF INNOVATIVE RESEARCH:** a collection scientific works of the International scientific conference (11 MAY 2025) - Berlin:2025. Part 45 – 238 p.

Editorial board:

**Alexander Dietrich**

ICRA 2021 Editors  
German Aerospace Center (DLR)  
Oberpfaffenhofen, Germany

**Davide Scaramuzza**

ICRA 2021 Editors  
University of Zurich  
Zurich, Switzerland

**Tomohiro Kawahara**

ICRA 2021 Editors  
Kyushu Institute of Technology, Frontier  
Research Academy for Young Researchers  
Fukuoka, Japan

**Barbara Caputo**

ICRA 2020 Editors  
Sapienza Rome University  
Rome, Italy

**Jana Kosecka**

ICRA 2021 Editors  
George Mason University,  
Fairfax (VA), USA

**Wolfram Burgard**

ICRA 2018 Editors  
Toyota Research Institute and University of  
Freiburg  
Freiburg, Germany

Languages of publication: Deutsche, English, Русский, Limba română, uzbek.

The compilation consists of scientific researches of scientists, post-graduate students and students who participated International Scientific Conference " MODELS AND METHODS FOR INCREASING THE EFFICIENCY OF INNOVATIVE RESEARCH ". Which took place in BERLIN on 11- MAY, 2025.

Tagungsbände werden für Wissenschaftler und Lehrende an Hochschulen empfohlen. Sie können in der Ausbildung eingesetzt werden, einschließlich der Lehre im Aufbaustudium, der Vorbereitung auf den Erwerb von Bachelor-und Master-Abschlüssen. Die Begutachtung aller Artikel wurde von Experten durchgeführt, die Materialien unterliegen dem Copyright der Autoren. Für Inhalt, Prüfungsergebnisse und Fehler sind die Autoren verantwortlich.



Джаббарова Д.Х Абдулаева М.И МЕТАБОЛИК СИНДРОМ ЮЗАГА КЕЛИШИДА ҲУЛҚИЙ, ИЖТИМОИЙ ХАВФ ОМИЛЛАРИНИНГ АҲАМИЯТИ	
Norboyev Shohruh Alisher o'g'li Ibodullo Tursunmetov NAFAS OLİSH TİZİMİ. TERİ VA UNİNG HOSİLALARİ	115
Nazirova Gulnoza Egamberdiyeva Iroda LEXICAL SEMANTIC PROBLEMS OF TRANSLATION	123
Qobilov Mirziyo Eshnozar O'g'li AREAL CLASSIFICATION OF NAMES RELATING TO THE JARKURGAN KIPCHAK DIALECT	126
Машарипов Ш.М Зиямухамедов У.М Инагамджанов Д.Т КЛАССИФИКАЦИЯ СРЕДСТВ УЧЕТА РАСХОДА ГАЗА	129
Машарипов Ш.М Инагамджанов Д.Т Зиямухамедов У.М ТЕОРЕТИЧЕСКИЕ ОСНОВЫ ОЦЕНКИ НЕОПРЕДЕЛЁННОСТИ ИЗМЕРЕНИЙ ПО ТИПУ А	133
Sadikova Nazokat Tulkinovna FLEXIBILITY IN TEACHING AND PLANNING.	137
Mavlonova Madina Bahrom qizi SHUKUR XOLMIRZAYEV EPIGRAFLARNING BADIY TAHЛИLI.	142
Kobilov Nurbek Erkin ugli Dodayev Kuchkor Odilovich EQUIPMENT AND MACHINERY USED IN A FOOD CORN PRODUCTION FACILITY AND THEIR DESCRIPTIONS	145
Gadoyeva Mavlyuda Ibragimovna Khayrulloeva Azizabonu Tojiddinovna LINGUOCULTURAL ANALYSIS AND THEMATIC	150





## LINGUOCULTURAL ANALYSIS AND THEMATIC CLASSIFICATION OF CLOTHING IN ENGLISH AND UZBEK LANGUAGES.

**Gadoyeva Mavlyuda Ibragimovna**

(DSc), professor, Bukhara State University, Uzbekistan

**Khayrulloeva Azizabonu Tojiddinovna**

master student of Bukhara State University, Uzbekistan

**Abstract:** This article explores the linguacultural analysis and thematic classification of clothing vocabulary in English and Uzbek, highlighting the interplay between language and culture. The research examines the lexical, semantic, and morphological features of clothing-related terms in both languages, emphasizing their cultural significance. The study categorizes clothing vocabulary into thematic groups, such as everyday wear, national attire, and functional clothing, demonstrating linguistic and cultural differences and similarities. Furthermore, it discusses translation challenges and strategies in rendering clothing terminology between English and Uzbek. The findings contribute to a deeper understanding of how clothing lexicon reflects cultural identity and societal norms in both linguistic communities.

**Key words:** linguoculture, clothing vocabulary, thematic classification, English, Uzbek, translation studies, lexicology, semantics, cultural identity, language and culture, comparative linguistics, morphology, sociolinguistics, cross-cultural communication.

### INTRODUCTION

Language and culture are deeply intertwined, shaping how societies perceive and categorize the world around them. Clothing, as an essential aspect of human life, carries not only functional but also cultural, social, and symbolic meanings. The study of clothing vocabulary through a linguacultural lens allows us to understand how different linguistic communities conceptualize and express their cultural identity, traditions, and values [1]. The English and Uzbek languages, originating from distinct linguistic families—Germanic and Turkic, respectively—exhibit unique approaches to naming, classifying, and describing clothing. While English has been significantly influenced by globalization and fashion trends, Uzbek clothing terminology retains strong ties to national heritage, traditions, and historical influences from neighboring cultures [2].

These linguistic differences reflect varying worldviews, societal structures, and aesthetic preferences. This study aims to analyze and classify clothing vocabulary in English and Uzbek, focusing on lexical, semantic, and morphological features. Additionally, it examines the cultural connotations embedded in clothing-related terms and investigates the challenges of translating these terms between the two languages. The research employs



150



comparative, descriptive, and linguacultural analysis methods to identify thematic groups such as everyday wear, national attire, and functional clothing[3]. By exploring the intersection of language and culture in clothing terminology, this study seeks to contribute to the fields of linguocultural studies, comparative linguistics, and translation studies, offering insights into how clothing lexicon reflects broader cultural narratives in English- and Uzbek-speaking societies.

National clothing is a powerful reflection of a society's history, traditions, and cultural identity. Clothing names often encapsulate historical influences, social hierarchy, regional identity, and even symbolic meanings associated with specific garments. In the case of English and Uzbek national clothing, the linguistic representation of these terms provides insight into how different cultures perceive and classify traditional attire[4].

### 1. Cultural Identity and Historical Influence

#### English National Clothing

Although modern English-speaking societies do not have a single "national dress," historical garments such as the kilt (Scotland), tweed jackets (British countryside fashion), and bowler hats represent cultural and regional heritage. The kilt, traditionally associated with Scottish Highland culture, carries deep clan identity and historical significance. The term itself originates from Old Norse *kjalta*, reflecting historical Viking influence. Tweed is strongly linked to British aristocracy and rural traditions, symbolizing class distinction and countryside life[5].

#### Uzbek National Clothing

Uzbek traditional attire reflects a long history influenced by Silk Road trade, Islamic traditions, and nomadic heritage. Key examples include: Chopon – A long, quilted robe worn by both men and women, often symbolizing wisdom, respect, and social status. The word itself is of Persian origin, reflecting historical interactions with Persian culture. Doppi (Tubeteika) – A traditional skullcap with intricate embroidery, where patterns often hold protective or spiritual meanings. For instance, the four-leaf design on the Ferghana doppi is believed to ward off evil[6].

### 2. Symbolic Meanings and Social Status

In both cultures, specific clothing terms indicate social rank, profession, or ceremonial use. English: The term "gown" historically signified academic or judicial status (e.g., judge's gown, university gown). Uzbek: The term "atlas" (a type of silk fabric) is associated with elegance and femininity, often worn by brides and young women during festivities[7].

### 3. Regional and Religious Influences

English: The hijab, turban, and sari have entered English vocabulary due to cultural exchange and migration.





Uzbek: Clothing names often incorporate Arabic and Persian linguistic elements, reflecting Islamic influence. The word "izar" (a traditional female wrap) comes from Arabic, denoting modesty in Islamic fashion [8].

Clothing vocabulary in English and Uzbek can be classified into three major thematic groups: everyday wear, national attire, and functional clothing. Each category reflects linguistic, cultural, and social aspects of the respective communities.

Everyday Wear. This category includes clothing commonly worn in daily life, influenced by climate, fashion trends, and cultural preferences.

English Everyday Wear. English-speaking countries have diverse clothing terminology due to global fashion trends and industrial development. Some common items include:

T-shirt – A simple cotton shirt with short sleeves, worn casually.

Jeans – Denim pants originally designed as work-wear, now a global fashion staple.

Sweater – A knitted top worn in cold weather, also called a jumper in British English.

Skirt – A lower garment worn by women, varying in length and style.

Uzbek Everyday Wear. Uzbekistan's everyday clothing reflects a mix of traditional and modern influences, shaped by weather conditions and cultural norms:

Ko'yak – A long or short dress worn by both men and women, often with ethnic patterns.

Shim – The Uzbek equivalent of trousers, similar to pants in English.

Futbolka – A loanword from Russian, referring to a T-shirt.

Jilet – A sleeveless vest, often worn over a shirt for added warmth [9].

## 2. National Attire

- National clothing reflects cultural heritage, historical influences, and traditional craftsmanship. Many of these garments have symbolic meanings and are worn during festivals, ceremonies, or cultural events.

- English National Attire

- English-speaking cultures do not have a single national dress but retain regional historical clothing:

- Kilt (Scotland) – A pleated skirt-like garment, traditionally worn by Scottish men to represent clan heritage.

- Bowler hat (Britain) – A stiff, round-crowned hat, associated with British gentlemen in the 19th and early 20th centuries.

- Tweed suit – A woolen suit, symbolizing British aristocracy and countryside traditions.

- Uzbek National Attire

- Uzbekistan has a rich tradition of national clothing, heavily influenced by Silk Road trade, Islamic culture, and local craftsmanship:



- 
- Chopon – A long, quilted robe worn by men, often signifying wisdom and status.
  - Doppi (Tubeteika) – A traditional embroidered skullcap, with regional variations in patterns.
  - Atlas ko'yak – A brightly colored silk dress, mainly worn by Uzbek women on special occasions.
  - Khimar – A traditional headscarf worn by women, influenced by Islamic customs[10].
  - 3. Functional Clothing
  - Functional clothing is designed for specific professions, sports, or protective purposes. These garments serve practical functions beyond aesthetics.
  - English Functional Clothing
  - Uniform – Worn by professionals (e.g., police, nurses, military personnel).
  - Overalls – A one-piece work garment, often used in construction and mechanics.
  - Raincoat – A waterproof coat worn in wet weather.
  - Sportswear – Includes tracksuits, jerseys, and sneakers, widely used for athletic activities.
  - Uzbek Functional Clothing
  - Maxsi – Soft leather boots traditionally worn by Uzbek nomads and herders.
  - Ish kiyimi – Workwear similar to overalls, used in industries and agriculture.
  - Namoz ko'yak – A prayer robe worn by men during religious practices.
  - Yengsiz chapan – A sleeveless coat worn for warmth in rural areas [11].

Conclusion. The classification of clothing terms in English and Uzbek highlights linguistic and cultural differences between the two languages.

While English clothing vocabulary has been influenced by global fashion and industrialization, Uzbek clothing terms retain historical and cultural significance rooted in traditional craftsmanship and Silk Road heritage.

Understanding these classifications provides insight into how clothing reflects identity, function, and social values in both linguistic communities.

#### REFERENCES:

1. Trevor-Roper, H. The Invention of Scotland: Myth and History. Yale University Press, 1983. –P. 65.
2. Wilcox, R. Turner. (2008). The Mode in Costume: A Historical Survey. Courier Corporation, –P. 154.
3. Burkhanov, A. (2012). Linguistic and Cultural Aspects of Uzbek National Attire. Tashkent: UzMU Press, –P. 45-47.



- 
4. Kadyrova, S. (2015). *Symbolism in Traditional Uzbek Embroidery*. Tashkent: Academy of Sciences, -P. 102.
  5. Newton, S. M. (1974). *Fashion in the Age of the Black Prince: A Study of the Fourteenth Century Clothing*. Boydell Press, -P. 84.
  6. Mukhtarova, D. (2017). *Atlas Fabric in Uzbek National Costume*. *Journal of Textile Studies*, Vol. 12(3), -P. 89-91
  7. Eicher, J. B., & Roach-Higgins, M. E. (1992). *Dress and Identity*. University of Michigan Press, -P. 112.
  8. Barthold, V. (1963). *Turkestan Down to the Mongol Invasion*. Oxford University Press, -P. 76.
  9. Wilcox, R. Turner. (2008). *The Mode in Costume: A Historical Survey*. Courier Corporation, -P. 96.
  10. DeLong, M., & Petersen, E. (2014). *Clothing and Textile Science*. Fairchild Books, -P. 172.
  11. Steele, V. (2010). *The Berg Companion to Fashion*. Bloomsbury, -P. 210.
  12. Tortora, P., & Eubank, K. (2015). *Survey of Historic Costume: A History of Western Dress*. Fairchild Books, -P. 244.
  13. Mukhtarova, D. (2017). *Atlas Fabric in Uzbek National Costume*. *Journal of Textile Studies*, Vol. 12(3), -P.P. 89-91.
  14. Xudoyberganova, D. (2010). *O'zbek va ingliz tillarida kiyim-kechak nomlarining qiyosiy tahlili*. Tashkent: Fan, -P. 45.
  15. Burkhanov, A. (2012). *Linguistic and Cultural Aspects of Uzbek National Attire*. Tashkent: UzMU Press, -P. 36.
  16. Kadyrova, S. (2015). *Symbolism in Traditional Uzbek Embroidery*. Tashkent: Academy of Sciences, -P. 102.
  17. Trevor-Roper, H. (1983). *The Invention of Scotland: Myth and History*. Yale University Press, -P. 65.
  18. Newton, S. M. (1974). *Fashion in the Age of the Black Prince: A Study of the Fourteenth Century Clothing*. Boydell Press, -P. 84.
  19. Arnold, J. (1985). *Patterns of Fashion: The Cut and Construction of Clothes for Men and Women 1560-1620*. Macmillan, -P. 132.
  - Barthold, V. (1963). *Turkestan Down to the Mongol Invasion*. Oxford University Press, -P. 76.
  20. Rashidova, G. (2018). *Uzbek Traditional Hats and Their Cultural Significance*. *Central Asian Review*, Vol. 20(1), . -P.P 43-55.

