

## XENOLOGICAL LINGUISTICS AS A COMPONENT PART OF INTERDISCIPLINARY XENOLOGY

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### ABSTRACT

Despite a fairly wide spread in social life in scientific practice there are such little-studied branches, which in the age of globalization have gained special significance. One of such scientific branches is known under the name of xenology, within the framework of which the problems related to alien foreign elements in society are investigated. The aim of this article is to identify the general contour of linguistic xenology within xenology as an interdisciplinary scientific direction. Within the framework of this goal the solution of a number of tasks is pursued, such as the analysis of the interpretation of the problem of general xenology in the specialized literature, the delimitation of the linguistic component from general xenology, the classification of xenological linguistics and the illumination of the means of expression of xenology by means of concrete examples. Philological xenology in general and xenological linguistics in particular can make a worthy contribution to this.

The methodology of the research is determined by its peculiarity. With the help of universal methods consisting of the analysis of specialized literature, inductive-deductive method, method of classification, comparative-historical method and method of component analysis, linguistic xenology is separated from general xenology and further analyzed. The main conclusion was that within the framework of the xenological approach to linguistic elements, the qualifying “trio” consisting of sociolinguistic, linguistic xenology, and intercultural communication xenology proved to be effective. The xenological attitude to linguistic phenomena also allows to distinguish the real reality from stereotypes and clichés about the country of the studied language, in this case Germany, to systematize the differences between foreign and native languages from the point of view of xenology, to enter into an appropriate communicative act in a foreign language situation, and finally to master communicative competence, which are the main goal of learning a foreign language.

**Keywords:** Xenology, Orthographic xenism, Grammatical xenism, Lexical xenism, Sociolinguistic xenology, Linguistic xenology, Normative xenology

### INTRODUCTION

The 21st century has rapidly permeated all areas of society and is placing modern demands on specialists in science and other fields, as well as on linguists. Until now, the structural approach has mainly focused on the internal study of language, but this is no longer sufficient to meet the requirements of the present era. In line with the demands of globalisation and deepening international cooperation between countries and peoples, there is a growing need to study foreign languages, cultures and values within the field of linguistics using specific

and novel approaches. One such innovative approach is the xenological approach, which requires the study of language-related issues within the framework of xenolinguistics.

### **What is xenology?**

Xenology is an integrative field of study that represents one of the most distinctive forms of human relations, which has been widespread throughout history since the earliest stages of human development. Despite this, it was only relatively recently that specialists began to study xenology and the issues associated with it scientifically.

Xenology is a relatively young scientific discipline which began to take shape in the second half of the 20<sup>th</sup> century, gradually developing ever since. It is a scientific field that deals with the study of 'otherness and alienation' in interdisciplinary and intercultural forms and meanings.

Its goals and tasks consist of developing and applying the necessary competencies within each branch of science through interdisciplinary methods to achieve effective intercultural communication in an increasingly internationalised world [Riedel-Stiegler, 2018]. Within this framework, the study of xenology encompasses the manifestations and types of foreign and alien elements, the relationships between the self and otherness, the obstacles and opportunities in understanding others, and the various manifestations of superstition, stereotypes and xenophobia. It also addresses the challenges of mutual understanding among individuals from different cultural backgrounds.

Scientific discussions on the topic of xenology were largely inspired by the doctoral dissertation of the Cameroonian scholar Munasu Duala-M'bedy, titled 'Xenology: The Doctrine of Otherness and the Displacement of Humanism in Anthropology' (Dualá-Mbedy, 2021). This work caused great public resonance upon its publication and seemed to hold promising prospects due to its importance, but for some reason it gradually faded from the focus of scholarly attention.

Some time later, the German linguist Alois Wierlacher compiled and published a collection of articles titled *Kulturthema Fremdheit* (Otherness as a Cultural Theme), bringing together the research of several scholars. In this work, the main concepts, directions and problems related to foreign elements were interpreted from scientific and cultural perspectives (Wierlacher, 1993). The articles in this collection sparked widespread debate and discussion among scholars, leading to a series of subsequent, productive studies on the topic. One such study is that of the Italian researcher Giovanni Tidona, whose work *Otherness: A Guide Through Xenology*, Tidona (2014) demonstrated the multifaceted and complex nature of this relatively unexplored field.

It is worth noting that numerous scientific studies that conceptually aligned with this field had already been conducted even before the explicit use of the terms 'xenology' or 'otherness'. A vivid example of this is the research by the talented young Uzbek scholar G. Rakhimova, which focuses on the image of Uzbekistan and Uzbeks in Germany (Rakhimova, 2021).

### **RESEARCH METHODS**

From the very first observations of the literature in the field, it is evident that many issues are, to one degree or another, connected with xenology. The most prominent of these are

problems related to terminology and definitions. As is typical for emerging scientific problems, there has so far been no consensus among specialists in this regard.

At this point, it is worth examining in detail the translation and interpretation of the term “xenology” in German lexicographic sources. The term “ksenologiya”, derived from Greek (xenos – “foreign person, guest”; logos – “word, discourse”), is often interpreted in German encyclopedic sources as synonymous with **Fremdheit** (“otherness”):

- Fremdheit das Fremdsein, das Nichtvertrautsein [Klappenbach & Steinitz, 1980]
- das Nichtvertrautsein: das Anderssein [Deutsches Wörterbuch, 1996]
- das Fremd-, Unvertrautsein, völliges Anderssein; betonte Zurückhaltung [Wahrig, 1997]

In Uzbek, these interpretations can be translated as begonalik (otherness), as well as bexabarlik (unawareness), bilmaslik (ignorance), or tanish emaslik (unfamiliarity).

In the **Explanatory Dictionary of the Uzbek Language**, the term is interpreted as follows:

#### **BEGONALIK (Otherness / Alienness)**

1. The state of being a stranger or foreigner.
2. Attitudes characteristic of outsiders or people from another group.

To achieve greater completeness, related lexemes are also considered:

**BEGONA I (Stranger / Alien)** (adj.) – not related by kinship or acquaintance; foreign.

1. Standing apart from one’s relatives or a particular group, having no relation to them; to estrange:

1. to distance oneself, to place among strangers;
2. metaphorically, to transfer into another’s hands or control.
2. Not appropriate or belonging, coming from outside; foreign.
3. Belonging to others, unfamiliar, alien.
4. Figuratively, unknown, unseen, unfamiliar.

**BEGONA II** – Related to nobility; luxurious, pompous, characteristic of nobles.

**BEGONALASHMOQ** – “To distance oneself from relatives or close people, to become like a stranger” [O‘zbek tilining izohli lug‘ati, 2006].

It is evident that in the interpretation of the term ksenologiya, synonyms such as begona, boshqa, birov, o‘zga, yot, chet, and yot unsur recur frequently. Lexicographic analysis also reveals meanings such as bexabarlik (unawareness), bilmaslik (ignorance), tanish emaslik (unfamiliarity), and attitudes characteristic of outsiders.

In fact, the encyclopedic interpretations of the term ksenologiya in various languages (e.g., German Fremdheit, Uzbek begonalik) only partially correspond to its etymological roots in Ancient Greek (xenos – “foreign person, guest”; logos – “word, discourse”).

Although the **encyclopedic interpretation** of the term ksenologiya does not fully reveal its essence, it does indicate that the concept is broad and multifaceted. In an effort to achieve systematic understanding, we can attempt to classify the encyclopedic definitions of the German term Fremdheit and the Uzbek term begonalik. This results in the following categories:

1. Related to another country, people, place, region, city, or family.
2. Belonging to others, pertaining to someone else.
3. Unknown, unfamiliar, new, different.
4. Strange, alien, rare.

The first and second groups indicate belonging to someone else, not one's own, someone else's property. The third group reflects the cognitive aspect — to know or to learn. The fourth group conveys deviation from the norm.

From these observations, initial conclusions directly related to the essence of xenology can be drawn:

1. **Otherness** or alienness is historically shaped as a type of human relationship, since each historical period has been governed by a specific way of perceiving otherness.
2. At the same time, the perception of otherness arises from one's own country, native language, and culture; by indirectly or directly comparing these with others, foreign countries, their languages, and cultures may appear unfamiliar or strange.
3. Most of the interpretations above carry a negative or near-negative connotation. This is expressed linguistically through negation particles such as *no*, or through words like *birov* (someone else), *emas* (not), while *begona* simultaneously indicates that something is not one's own or belongs to someone else.

A more complete meaning is revealed only in specific contexts. As experts have emphasized, reliability in interpretation can be achieved by referring to contextual usage [Ple Bernhars, 2003, 32].

As noted above, the interdisciplinary nature of **xenology**, primarily within the social sciences—especially sociology, but also political science, pedagogy, intercultural communication, and philology—necessitates a separate examination of both its general essence and its field-specific characteristics.

By its nature, **otherness** evokes apprehension and even fear in people. When humans are surrounded by unfamiliar situations, a need for self-protection arises. But how can this be effectively addressed? We argue that it is through **xenological knowledge, experience, and especially xenological competence** that such goals can be achieved. Functionally analyzing xenological phenomena can contribute to solving social problems, particularly major issues between countries, nations, ethnic groups, and religions, as well as challenges across various layers of society. In some areas, not only initial achievements but also practical experience have already been gained.

A vivid example is the **Declaration of Principles on Tolerance**, adopted at the 28th session of the UN General Conference on Education, Science, and Culture in Paris on November 16, 1995 [Bag'rikenglik Deklaratsiyasi, 2004]. The declaration highlights that humanity lives in an era of accelerating globalization, rapidly developing communications, interconnectedness, large-scale migration, urbanization, and changing social structures—conditions that are not without negative consequences. The declaration addresses misunderstandings, conflicts, and major social issues that may arise across diverse strata, emphasizing that education and knowledge can help resolve such problems through the promotion of tolerance.

By its nature, **xenology** as a scientific field aimed at solving social problems cannot remain on the sidelines; it must contribute meaningfully. In the declaration, the xenological phenomenon is represented through the concept of “*yotsirash*” (alienation/estrangement), which is mentioned repeatedly. It notes that fear and estrangement in society can be mitigated by raising young people in a spirit of tolerance. Tolerance education should teach youth

independent thinking, critical reasoning, and help them develop ethical and value-based perspectives.

In this context, it is also important to note the use of the terms **Xenophilie** (xenophilia: affinity or positive disposition toward foreigners) and **Xenofobie** (xenophobia: fear or aversion to foreigners), derived from the Greek xenios and conceptually close to xenology, which appear frequently in both media and scholarly-popular sources.

The **scientific interpretation of xenology** corresponds to an interdisciplinary study of the accumulation of foreign elements, primarily within the domain of **scientific and cultural studies**. Although the literal Uzbek translation of “ksenologiya” as begonashunoslik (study of the foreign) comes close to an Occitanism, it is not preferred in scholarly discourse due to its lack of euphony. Instead, the term ksenologiya is favored for its **euphemistic function and conciseness**, making it the operative term for this research.

At this point, it is useful to clarify how the phenomenon of xenology differs from other related social phenomena—a task that is by no means simple. Evidence can be seen in language policy, which is implemented in most, if not all, countries. Language laws and related normative documents are often developed based on xenological approaches, which is a widespread practice globally. Within state language policies, instruction in the languages of minority populations, alongside the national language, and the teaching of foreign languages in educational systems, are implemented from a **xenological perspective**.

The clearest manifestation of xenology appears in the **puristic approach to language**. Linguistic purism is a national movement aimed at protecting the mother tongue from foreign influences and cleansing it of alien elements. While purism is intended as a benevolent effort to safeguard the language, it can, if combined with nationalism, lead to negative consequences. Indeed, improper language policies have been responsible for numerous local and international conflicts, including misunderstandings, disputes, and even wars. This demonstrates that a **xenological approach arises in the relationship between the mother tongue and other languages**. The mother tongue itself, when not considered foreign or alien, does not generate xenology.

It is also important to note that the **xenological approach to language should not be viewed solely negatively**. Language laws and normative documents provide examples of positive applications. Functionally, xenology manifests in two forms: **cognitive** and **normative**.

- **Cognitive xenology** addresses problems (such as language policy and language levels) based on factual knowledge about language, without rational or emotional bias.
- **Normative xenology**, in contrast, involves emotional responses, superstition, stereotypes, and various symbolic “labels.” Xenological linguistic tools, or **xenisms**, typically display either fascination or estrangement toward foreign elements. They rarely appear neutral, often expressed associatively rather than rationally, and are commonly found in **humor, caricatures, literature, cinema, theater, and advertising** [Jung, 1993, 223].

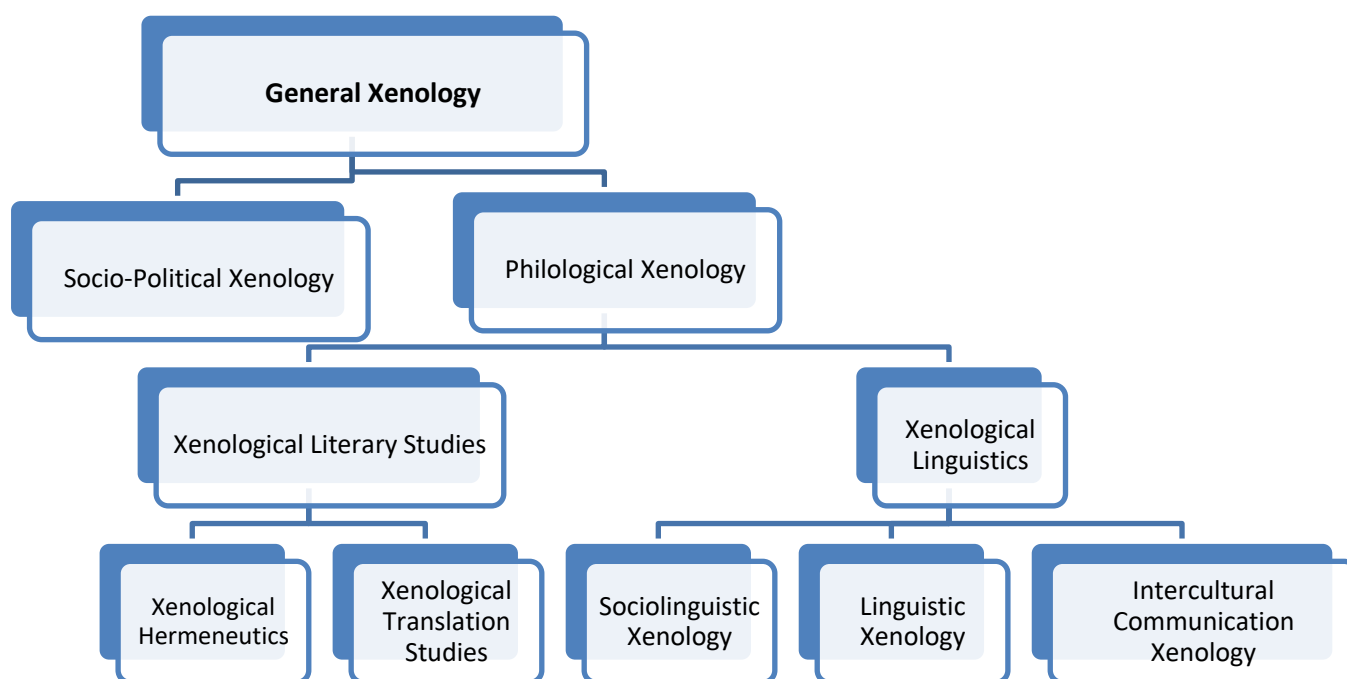
In cognitive xenology, **objectivity** prevails, while in normative xenology, **subjectivity** dominates. Scientifically, both forms of xenology are equally important.

## RESULTS AND DISCUSSION

As is well known, any phenomenon with an integrative function consists of specific structural components. This feature is particularly evident in xenology, which is distinguished by its universality. Analysis of scientific and professional literature indicates that xenology has dozens of subtypes, including, notably, xenological philology.

Given that philology itself is traditionally divided into linguistics and literary studies, it is possible to distinguish between xenological literary studies and xenological linguistics.

Xenological literary studies, due to their nature, are manifested in diverse and rich sources within literary texts. Among the most widely represented are studies within translation studies involving hermeneutic analysis, as well as works of fiction, which provide a wide range of research topics for xenology. Fiction, in particular, can serve as a fertile ground for exploring various xenological issues, reflecting attitudes toward foreignness, otherness, and intercultural encounters in nuanced and complex ways.



**Figure 1. Types of Xenology**

In this article, the focus is on xenological linguistics, another subtype of xenological philology. Analysis of the literature shows that xenological linguistics is mainly expressed in three directions: sociolinguistics (language policy), linguistics (language levels), and intercultural communication. It is important not to confuse the terms xenological linguistics and linguistic xenology. As illustrated in the figure above, xenological linguistics serves as a general, integrative term, while linguistic xenology represents a component of xenological linguistics, a point demonstrated throughout this article.

### Sociolinguistic Xenology

Considering language as a mirror of society—reflecting all aspects of social life—it is natural that members of society have varied attitudes toward language. Most often, these attitudes

emerge in comparison between the native language and foreign languages, and can be positive, neutral, or negative (frequently shaped by stereotypes and clichés).

Historically, different peoples have held varying stereotypes regarding the German language, making it challenging to find another language that has provoked as many superstitions, labels, and humorous critiques. Over its 1,200-year history (excluding the 200 years prior to written records), German has never been met with indifference. For example, the renowned American writer Mark Twain, during his second European tour in 1878, visited Germany and humorously expressed his perception of German as a highly foreign language in his essay “The Awful German Language”, appended to *The Innocents Abroad* [Twain, 1880]. This work, considered a classic in German studies, has also attracted attention from Uzbek linguists [Abdullaeva, 2015].

Twain exaggerates to highlight the difficulty of learning German: a competent person could learn English in 30 hours, French in 30 days, and German in 30 years. He comments on German features such as extremely long compound words, verbs placed at the end of sentences, and complex verb forms (e.g., haben, sind, gewesen, gehabt haben, geworden sein). Twain’s approach demonstrates that a xenological attitude toward language can be both negative and positive. While he criticizes the perceived disorder, rigid rules, exceptions, and confusing gender of nouns, he also praises aspects such as capitalization of nouns, the expressiveness of German pronunciation, and the abundance of words conveying family, love, nature, and fairy-tale-like qualities. His astonishment at German linguistic phenomena often comes through indirect or direct comparisons with English, e.g., using one pronoun (sie) for multiple English pronouns (you, she, her, it, they, them) creates confusion, or the classification of some feminine lexemes under the neuter gender surprises him.

Twain also offers humorous recommendations for improving German: moving verbs to earlier positions, simplifying the dative case, eliminating compound words, and importing English words (e.g., replacing “Ach Gott” with “Goddamn”) [Hanowell, 2018]. Today, many English borrowings into German reflect the realization of Twain’s imaginative proposals.

Twain’s subjective views on German serve as a clear example of a xenological approach, illustrating that subjectivity is an essential characteristic of xenology.

### Sociolinguistic Xenology of the German Language

Sociolinguistic xenology develops under the influence of multiple factors, resulting in region- and country-specific attitudes toward the German language. Historically, European peoples, particularly those of countries neighboring Germany, have never been indifferent to German, and this situation persists to this day.

Despite Germany being Europe’s largest state and the so-called “locomotive” of the European Union, **German is not even an official working language of the EU**. This can be traced to historical reasons. One of the distinctive features of German from a sociolinguistic xenology perspective is the **“NS-Deutsch” lexicon**, developed and actively used during the **National Socialist regime (1933–1945)**. Although this period was relatively short, the Nazis widely employed this vocabulary to propagate their ideology.

In present-day Germany, which has developed along democratic lines, several words reminiscent of this 12-year fascist past have been legally banned. One of the most widely

recognized is **“Heil”**, a phrase originally expressing health and used in religious contexts, but now **prohibited by law** [source: Esquire.de]. Even 80 years after the end of World War II, the use of such banned words for malicious purposes still has legal consequences and sparks public debate.

For example, according to **Die Welt**, in the state of Thuringia, **Björn Höcke**, a member of the right-wing party Alternative for Germany, used the banned Nazi slogan “Alles für Deutschland” during his electoral campaign. This incident caused widespread media coverage and led to criminal proceedings against the former history teacher [source: Die Welt, 19.04.2024].

These examples illustrate how sociolinguistic xenology interacts with **historical memory, law, and public attitudes**, highlighting the enduring impact of linguistic elements associated with politically and socially charged contexts.

Another illustrative example in this context comes from **German media coverage of football**. Ahead of the 2024 European Championship, a surprising controversy arose over the **new sports jerseys** of the German national team. According to **Bild**, the design of the numbers **4, 14, and 44** on the jerseys resembled a **swastika (rotated cross)**, a symbol historically associated with the Nazis. This resemblance sparked public concern and debate, with many astonished that no one had noticed it previously. As a result, the **German Football Federation** intervened: players were renumbered from 1 to 23, the designs of 4 and 14 were changed, and number 44 was permanently retired from the national team [source: Bild.de, 01.04.2024]. Such incidents demonstrate the **direct and indirect relevance of sociolinguistic xenology**, as even symbols and designs can evoke historical and social sensitivities.

Another historical example highlights the lasting sociolinguistic impact of World War II. In **February 1945**, as the Red Army encircled Breslau (now Wrocław, Poland), **millions of Germans fled westward**, driven by the fearful cry: “Die Russen kommen!” (“The Russians are coming!”). Nearly 80 years later, this phrase still appears in media, has inspired numerous films, and even songs [source: de.wikipedia.org/wiki/Die\_Russen\_kommen].

These events illustrate how xenology-related concepts manifest in German language and culture. Words such as **Angst** (“fear”) and **Fremdenhass** (“hatred of foreigners”) continue to be widely used, reflecting long-standing social and historical attitudes toward otherness and foreign elements.

In **German**, sociolinguistic xenology is reflected in **language policy, dialects, purism regarding borrowings from other languages, language assimilation, and the influence of English on German orthography** (e.g., Köln/Cologne). Historically, up until 1945, **National Socialist Germanistics** strongly resisted loanwords within the framework of the **Reinheitsideologie** (“ideology of linguistic purity”), particularly those from French. In contemporary Germany, critical debates sometimes arise regarding English borrowings within a **xenological framework** [Götttert, 2010].

The history of the German language also includes instances of **linguistic chauvinism**, and under the Nazis, concepts such as **national-social linguistic Germanistics** were promoted for various ideological purposes, forming a distinct area for scholarly research.

Finally, one of the most prominent examples of sociolinguistic xenology today is the **debate over gendered language**, which has become highly contentious in Western countries. Public

debates have escalated to the point that in certain German federal states—particularly **Saxony and Saxony-Anhalt**—schools and universities have **prohibited the use of gendered language**, including linguistic forms that express a neutral gender in addition to masculine and feminine forms [source: Zeit.de, 05.01.2024].

These examples demonstrate how sociolinguistic xenology interacts with **policy, ideology, historical memory, and evolving social norms**, highlighting the continuing relevance of xenological analysis in understanding language use and attitudes in German-speaking societies.

### Linguistic Xenology

Within the scope of this study, German as a foreign language is analyzed from a xenological perspective. Notably, the German compound word *die Fremdsprache*—commonly translated as “foreign language”—more accurately corresponds in this context to the Uzbek “*begona til*” (“alien language”), which aligns perfectly with the thematic focus of this article. This nuance is likely intentional rather than coincidental. In some literature, the term “foreign language” is even equated with the concept of a xenological discipline [Roche, 2009]. We consider this comparison highly relevant, as studying foreign languages—consciously or unconsciously in comparison with one’s native tongue—typically involves encountering alien or unfamiliar linguistic elements [Ismailov, 2024, June 13]. Few other disciplines parallel this experience in terms of constant exposure to the foreign.

Below, we examine specific manifestations of linguistic xenology at traditional language levels, illustrating these phenomena with diverse examples.

### Orthography or Orthographic Xenology

German, along with Luxembourgish, is one of the few languages in the world where all nouns are capitalized (*Versalien*). This orthographic convention originated in the Baroque period (17th century) and has been refined over the centuries. For learners of German as a foreign language, this orthographic feature represents a fully alien element, posing certain learning challenges.

While in most languages only proper nouns are capitalized, the capitalization of all nouns in German has historically raised questions among learners. Additionally, German orthography includes letters unfamiliar to Uzbek learners, such as *ä, ö, ü, ß*, and represents certain sounds differently from Uzbek, e.g., *ch, sh, sch, tsch* correspond to *x, j, sh, ch* in Uzbek. These features constitute specific xenisms, reflecting the orthographic xenological characteristics of the German language.

### Orthographic, Phonetic, and Grammatical Xenisms in German for Uzbek Learners

#### Orthographic Xenisms

A notable orthographic xenism for Uzbek learners is the **practice of indicating age in parentheses** within texts. Examples include:

1. Eine Gruppe sozialdemokratischer Historiker um Heinrich August Winkler (85, Humboldt-Uni Berlin) hat einen Brandbrief an den SPD-Vorstand verfasst [Bild.de, 26.03.2024].

2. Fahrer (62), Ersatzfahrer (53) und die 48 überlebenden Passagiere waren nach dem Unfall in Kliniken gebracht worden. Polizeisprecher Olaf Hoppe (46): „Glücklicherweise konnte der Großteil der Personen unverletzt oder nach ambulanter Versorgung leichter Verletzungen wieder aus dem Krankenhaus entlassen werden“ [Bild.de, 27.03.2024].

A recent orthographic innovation related to **gendering nouns** in German includes six common forms now integrated into written practice [source: Google.com]:

1. **Gendersternchen**: Lehrer\*innen – asterisk to mark gender inclusivity.
2. **Binnen-I**: ArbeiterInnen – capital ‘I’ within the word.
3. **Unterstrich**: Student\_innen – underscore to indicate inclusivity.
4. **Schrägstrich**: Der/die Professor/in – slash to indicate both genders.
5. **Paarform**: Schüler und Schülerinnen – paired male/female form.
6. **Geschlechtsneutral**: Lehrkräfte – gender-neutral term.

### Phonetic Xenisms

For Uzbek-speaking learners, **German pronunciation** is highly foreign, which is natural given the languages belong to different families. Some key phonetic xenisms include:

- **40 phonemes**, including **umlauts**, stress patterns, diphthongs, short and long vowels.
- Variation in pronunciation of certain consonants: **R/r** (Reise, der), **S/s** (Sommer, Wasser), **V/v** (Vase, vier).
- These phonetic elements can alter meaning and are particularly challenging for learners.

### Grammatical Xenisms

German and Uzbek belong to different linguistic types—**German is fusional (flektiv)**, while **Uzbek is agglutinative**—creating numerous grammatical xenisms:

1. **Articles**: German has definite (der, die, das) and indefinite (ein, eine) articles, indicating gender, case, and number.
2. **Plural formation**: Unlike Uzbek, which uses a single plural suffix -lar, German plural forms include **-e, -en, -er, -s**, umlaut changes (e.g., der Vater – die Väter, der Ofen – die Öfen, die Mutter – die Mütter), or only article change (der Lehrer – die Lehrer).
3. **Verb government**: Certain verbs require specific prepositions and case endings:
  - denken an + Akk – “to think about”
  - sich vorbereiten auf + Akk – “to prepare for”
  - gratulieren zu + Dativ – “to congratulate on”
4. **Strong and weak verbs**: Varying stem changes and conjugation patterns, along with the fixed verb position (second in main clauses), present challenges.
5. **Word formation**: German word formation differs greatly from Uzbek, contributing further xenisms.

Overall, German is particularly **rich in orthographic, phonetic, and grammatical xenisms** for Uzbek learners, making it a fertile area for **linguistic xenology**.

## Lexical Xenisms in German

### Long Compound Words

A distinctive feature of German lexicon is the prevalence of compound words. One of the most famous examples, often highlighted in German media, is currently:

die

„Donaudampfschiffahrtselektrizitätenhauptbetriebswerkbauunternehmenbeamtenengesellschaft“ – 80 letters long, and listed in the Guinness Book of Records as the longest German word. Notably, the letter “f” appears three times consecutively, a rare phenomenon in world languages.

For comparison, the longest English word is only 45 letters long. This exemplifies the lexical complexity and richness of German, which poses a challenge for learners and is considered a lexical xenism for speakers of other languages, including Uzbek [source: wiwo.de].

### Borrowed Words in Uzbek

Although not all German words carry a “xenological color,” the Uzbek language contains over 300 loanwords from German, such as Buchhalter, Gastarbeiter, Ersatz, Halstuch, Kindergarten, Rucksack, Schlagbaum, Spritze, Waggon, Wunderkind, and set phrases like Das ist fantastisch!. These are clear indicators of lexical xenisms (leksik ksenizm) when German words are integrated into other languages [source: dzen.ru].

### Xenological Approach within German

A xenological perspective is not limited to foreigners or foreign languages. Even native speakers exhibit ksenological behavior toward their own language:

- Germany hosts annual competitions like “Word of the Year”, “Ugliest Word of the Year”, “Best Phrase of the Year”, and “Longest German Word”, reflecting their linguistic awareness.
- Former Chancellor Angela Merkel’s A–Z project (Mein Deutschland von A bis Z) highlighted words connected to German culture and mentality, sparking public discussions. These examples provide authentic material for language specialists and illustrate that even native speakers engage in xenological reflection regarding their own language [Ismailov, 2020].

In sum, lexical xenisms encompass both foreign words entering a language and native speakers’ conscious evaluation of their own lexicon, highlighting German as a fertile field for ksenological studies.

## 3. The Xenology of Intercultural Communication

In most scientific studies, the term “xenology” is not applied directly, yet there are several areas whose content is inherently shaped by a xenological approach, as noted above. Among these, the most significant is intercultural communication, a relatively new scientific field in which linguists—particularly foreign language teachers—face a range of problems and their respective solutions. In the 21st century, a foreign language teacher is expected not only to teach but also to act as a xenologist in their professional activities [Ismailov, 2024, October 17].

When discussing intercultural communication, questions arise regarding what the concept entails, its necessity, and its components. Intercultural communication can vary in importance, purpose, and tasks across different regions or countries. For instance:

- In former colonial European countries (mainly England, France, Spain), it primarily concerns interaction with representatives of Asian and African colonial territories.
- For Germany, since the 1970s, it has been largely related to guest workers (Gastarbayters) and, more recently, migrants arriving and integrating into the country.
- For Uzbek citizens, the need for intercultural communication arises in the context of studying abroad, professional training, labor, and tourism, requiring effective interaction with foreigners.

The task in this context is to ensure that communication with foreigners is effective, minimizing misunderstandings and problems, which requires the development of intercultural communication competence. Such competence can also find practical application in foreign language teaching. Research shows that when people learn a foreign language, they inevitably perceive foreign cultures through the filter of their own cultural concepts and views [Wierlacher, 1993, 62]. This occurs largely unconsciously and is reflected specifically in foreign language acquisition.

The issues of intercultural communication related to foreign language learning have given rise to a new didactic concept, which encompasses a range of topics directly linked to xenology. These topics are distinguished by their complexity, diversity, and subjectivity. Within xenology, the interplay of objectivity and subjectivity is particularly notable:

1. Objectivity: By its nature, xenology is an objective phenomenon, as experiences of strangeness and alienation have existed throughout human history, continue to exist in society today, and will persist in the future.
2. Subjectivity: The dominance of subjectivity manifests in how xenological phenomena are evaluated (as good or bad), often with a predominance of negative assessments. Subjectivity frequently appears in the form of superstitions and stereotypes.

Attempts to counteract these subjective biases have historically yielded limited success. As emphasized by Frederick the Great, the Prussian ruler of the 18th century:

“If you drive superstitions out the door, they will come back in through the window” [Heringer, 2007, 181].

Therefore, xenisms usually appear in humor, caricatures, literature, cinema, and theater, particularly where superstitions and stereotypes are prevalent. A notable illustration of this is Mark Twain’s humorous xenological attitude toward the German language, which exemplifies how subjectivity can coexist with critical reflection in intercultural contexts.

In the discussion above, some examples of **linguistic xenology** related to foreign language learning were presented, most of which concern the internal structural elements of a language. At the same time, the methodology and didactics of foreign language teaching are very broad, and xenological characteristics are also reflected in other aspects of language teaching, such as **existing textbooks**. In other words, foreign language textbooks represent the **richest research resource for xenology**. Merely examining these textbooks carefully can provide significant insights. Foreign specialists have extensive experience in this area. A notable example is the German researcher Riedel-Stiegler’s work, “**The Xenology of Foreign Language Didactics**”, which analyzes Spanish language textbooks [Riedel-Stiegler, 2018].

While the practice of foreign language teaching often focuses primarily on purely linguistic foreign elements—**orthography, phonetics, grammar, and lexicon**—it also encompasses

**sociolinguistic phenomena** and **intercultural communication issues**, which are crucial factors in language learning (as shown above). The **Common European Framework of Reference for Languages (CEFR)** emphasizes the triad of **linguistic, sociolinguistic, and pragmatic competencies** as the foundation of communicative competence [Gemeinsamer europäischer Referenzrahmen für Sprachen, 2001, 109]. Furthermore, sociolinguistic and intercultural communication aspects are increasingly prioritized in language teaching and have been rightfully integrated into curricula. This is due to two main factors: first, the internal structures of the language have been sufficiently studied, and second, expanding international cooperation requires research on intercultural interaction and communication.

The **knowledge base** related to the country where the language is studied—its social and cultural life—is extensive. For European countries, especially Germany, the following topics are particularly relevant [Gemeinsamer europäischer Referenzrahmen für Sprachen: lernen, lehren, beurteilen, 2001, 104]. Using the comparison of **German and Uzbek cultures**, we can illustrate some **intercultural xenisms** that may appear foreign to Uzbek learners:

1. **Daily life:** Differences in dining etiquette, such as the order in which meals are served in Germany versus the emphasis on filling the table and encouraging participation in Uzbekistan. Certain behaviors, such as nose-blowing at the table, may be surprising to Uzbeks.
2. **Living conditions:** Germans often have one generation per household, while Uzbeks frequently have two or three generations living together, sometimes in the same room, which affects communication dynamics.
3. **Interpersonal relations:** Addressing practices, e.g., formal vs. informal pronouns. In German families, “Sie” is common in specific contexts, while in Uzbek families, children usually address elders as “Siz,” and spouses may use “siz” or “sen” differently.
4. **Worldview, mentality, values, and attitudes:** Differences in adherence to traditions, respect for elders, national-cultural heritage, and social hierarchy. For instance, German perfectionism contrasts with Uzbek cautiousness, and notions of national identity manifest differently (e.g., passports in Uzbekistan indicate ethnicity, whereas in Germany all are labeled as “German citizen” regardless of origin).
5. **Nonverbal communication, facial expressions, and gestures:** Uzbeks often use gestures such as placing a hand over the chest; body language and metaphorical expressions differ. Words like Uzbek *jigar* (literally “liver”) convey kinship or hardship, while in German, *die Leber* relates to physiological meanings. Similarly, German “Ja” and “Nein” are usually literal, whereas Uzbek “Ha” and “Yo‘q” may have contextual nuances; “Jain” (both yes and no) has no direct Uzbek equivalent.
6. **Social situations:** Guest-host interactions. Germans typically arrive punctually, open gifts immediately, and serve meals systematically. In Uzbekistan, gifts may be opened after the guest leaves, meals are served in sequence, and parting rituals are lengthy. Germans avoid personal questions such as “Why aren’t you married?” or “What is your salary?” whereas in Uzbekistan such questions may be considered normal.
7. **Rituals and ceremonies:** Differences in weddings, religious practices, attire, and behavior across various Uzbek regions, compared to German customs.

The differences between Germans and Uzbeks stem naturally from their **distinct ethnic, religious, and cultural backgrounds**, as well as their residence in different climatic regions. Conducting intercultural analyses that cover all social situations is inherently complex. Additionally, Germany, like Uzbekistan, has regional diversity. Expressing opinions about other peoples and attributing specific virtues or flaws is **subjective**, as one can simultaneously hold conflicting views.

Despite these subjective factors, recognizing xenological situations that may lead to misunderstandings between the two peoples can facilitate effective communicative processes.

## CONCLUSION

An analysis of the literature on xenology demonstrates that this scientific field, which integrates various disciplines—especially in the humanities—can stimulate new research aimed at acquiring universal knowledge accumulated over years in society. Ultimately, the knowledge and skills gained from studying foreign elements can be applied in practice, particularly to meet the communicative needs of the international community. The xenological approach is especially important for Germany due to migration processes, while for Uzbekistan it gains significance in the context of deepening international interactions.

Based on the literature review, xenological research has manifested in two forms: studies that explicitly use the term “xenology” and those that do not, yet substantively fall within this field. Within the scope of this article, the interdisciplinary scientific field of xenology was examined by isolating its linguistic components, and the general outlines of linguistic xenology were delineated. Linguistic xenology was classified into three areas: sociolinguistic xenology, pure linguistic xenology, and intercultural communication xenology. This classification has brought the terms and concepts of sociolinguistic xenology, linguistic xenology, and intercultural communication xenology into academic discussion.

Numerous examples from scientific, popular science, and German media sources demonstrate the practical manifestation of xenology as a theoretical field. While linguistic xenology expresses foreign elements within the internal structures of language, sociolinguistic and intercultural communication xenology reflect societal attitudes toward foreign language elements, beyond the language itself. This underscores the prevalence of subjective factors—such as superstition, stereotypes, and clichés—when evaluating language.

By integrating all three types of xenological linguistics, the study highlights their particular relevance in foreign language teaching. In Uzbekistan, there remains a notable gap in Germanic studies and the practice of teaching German: research has largely addressed differences between native and foreign languages and intercultural communication from a comparative perspective, while foreign elements in literary texts have mainly been examined through literary analysis.

A systematic xenological approach to language phenomena has become increasingly necessary. This approach, though beyond the scope of this article, represents a distinct and significant research area deserving of a dedicated conceptual framework.

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