



## THEORETICAL APPROACH TO LINGUOCULTUROLOGY

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### Annotation

In this article, specific aspects of the theoretical approaches of linguo-cultural studies, opinions given by some Uzbek and foreign scholars are presented and analyzed by the author.

**Key words:** linguoculturology, linguistics, rhetoric, scientist;

It is known from linguistics that by comparing and comparing linguistic units in different languages, it is possible to show their different and similar conceptual-semantic nature, gender, paralinguistic and linguocultural characteristics. The term "linguoculturalology" is used in many sources under the name "linguistic culture". A.A. Abduazizov said that this science studies not only culture, but also various national traditions, religious phenomena, national concepts, and means of conscious perception of the world through language. There are many scientific views on linguistics and culture. Based on these theoretical views, various hypotheses and scientific definitions and classifications about the interdependence of language and culture are presented.

According to scientific literature: "Linguoculturalology studies language as a cultural phenomenon. This means seeing the world through the lens of the national language. In this process, the language stands out as an expression of a separate national inner world". In particular, looking through the window of the national language is used in the sense of revealing or visually observing the culture of expression of a certain nation through the use of pragmatic and expressive tools in speech. It is also pointed out that language is a tool that reveals the inner culture of this people. If we classify it through a scientific definition, linguoculturology includes words, phraseological units, phrases, sentences, complex syntactical units, texts, etc., which reflect the culture of certain peoples.

Linguistic cultures include words, phraseological units, word combinations, sentences, complex syntactic units, texts, which reflect a part of culture. Linguoculture has a content and expression plan, the expression plan is made up of the above-mentioned units, and the content plan is made up of the semantics of those units. Therefore, linguoculture differs from the concept in that it has its own content and expression plan, the main task for linguoculturology is to express the national culture in a linguistic form. According to him, the concept of 'linguoculture' is useful for comparative linguistics, "language is a cultural fact, a component of the culture we inherit, and at the same time a weapon. Folk culture is verbalized through language, it activates the basic, basic concepts of language culture and expresses them in the form of signs, that is, through words".

It can be said that linguistics is somewhat close to cultural studies and linguistics in terms of the object of study, but it is different in terms of content and approach to the object of study. Its limiting status is that it is related to the manifestation and expression of national culture in

language, language mentality, nationality, language spirit. Therefore, in linguistics, folk culture and its values are studied as linguoculturology.

V. According to Maslova's research, the term "linguculturalology" refers to a science that arose at the intersection of linguistics and cultural studies. This subject studies the issue of language reflection and strengthening of national culture . If we strengthen the scientist's thoughts, each nation expresses its culture, values, customs and traditions in the form of similes in colloquial speech. These analogies can be reflected in proverbs, sayings, and wise words. Indeed, there is a certain connection between language and culture. In fact, cultural language is a part of national culture. But there is no determinism, cause-and-effect relationship between language and culture. As proof of this, it can be shown that in some cases, a certain nation can change its language while preserving its culture. There are also cases where the form of language and the form of culture do not correspond to each other.

Researcher E.Oparina comments as follows: "Linguculturalology is linguistic phenomena that reflect the specific culture of a nation through its language units" . Therefore, due to the uniqueness of the language, a linguistic picture of a certain world is formed in the mind of the language owner, and a person sees the world through it. The basis of linguculturalology is the concept and concept of personal language. In addition, as a result of a more serious approach to the study of language and speaker (listener), language and communication, language and logic, language and knowledge of the world, language and culture in modern world linguistics, the linguo-cultural direction of linguistics is developing day by day . Linguistics as an independent branch of linguistics in the existing English literature was first studied by Emil Benveniste in the 70s of the 20th century based on the trinity of language, culture and human personality. The aim was to activate evidence about the "language and culture" of the country of study using philological teaching methods . As the main object of study of linguistic and cultural studies, "the interdependence of language and culture at the time of interaction and the interpretation of this relationship in the state of a whole system", and the subject of the science is "national forms of social life that arise in the process of language communication and are based on cultural values", "the linguistic landscape of the world" " is everything that creates.

Lingvoculturology is a separate scientific field that studies the interrelationship of "language and culture", phenomena that reflect its formation and development - language and culture together . It is a general science that arose between the sciences of cultural studies and linguistics, and deals with the study of phenomena such as the interaction and connection between language and culture, the formation of this connection and its reflection outside language and language as a whole system. On the one hand, linguoculturology studies the place of humanity in the cultural language factor, and on the other hand, the place of man in the language factor. It shows the national spirit reflected in the language. This field of linguistics is related to philosophical thinking, national character and mentality. It represents the knowledge that has a national-cultural character, the structure of the speech communication complex .

In the 19th century, V. Von Humboldt laid the foundation stone for the field of linguistics and culture with his book "Language structure and influence on the spiritual development of mankind", and noted the relationship between language and national characteristics. In particular, he said that "different languages, according to their characteristics, practically express different worldviews according to their influence on thinking and feeling", "the

characteristics of language affect the identity of a nation, therefore, a deep study of language covers everything that history and philosophy explain in connection with the inner world of man. opinions such as "must receive" are widespread. Thus, the scientist sees different modes of feeling and thinking in different forms of language. Therefore, it is concluded that cultural identity is reflected in the language .

"Culture" is derived from the Latin word "Colere" which means "to cultivate, educate, develop, respect, worship". Since the 18th century, the term "culture" has been applied to all things that are the product of human activity. All these meanings are preserved in the use of the word "culture", but in fact this word meant "the purposeful influence of man on nature, the transformation of nature for the benefit of man, that is, cultivation of the land" (agricultural culture). Later, the term "culture" began to be used to describe knowledgeable, enlightened, highly educated people. By now, it is known that the term "culture" is used in more than 500 variants in various fields of science and practice .

By the beginning of the 20th century, linguocultural science has become one of the leading trends in world linguistics. Also, according to V.N. Teliya's scientific-methodological views: "Linguoculturalology is a science that studies personality and cultural factors as a whole" . In the development of linguistic culture, Moscow linguistic schools have gained special importance. It is known that the Moscow linguistic and cultural schools appeared at the end of the 20th century. In the international system of terms, this concept has been assimilated into almost all languages as the term "linguistic culture". If we look at the history of linguistics, the term linguoculturology appeared in the second quarter of the 20th century. The services of the German scientist V. Von Humboldt in the emergence of the science of linguistics and culture are incomparable. The formation of this science is also connected with the name of the Russian scientist V.N. Teliya . On the basis of these ideas, a new science of linguistic culture was born abroad in the 1000s and was formed as a special field in the 90s of the 20th century . Linguistics today is manifested in several areas:

1. Lingvokulturology is a separate social group that includes bright cultural connections, situations, specific scientific research.
2. Diachronic linguistic culture. Linguistics studies the changes in the specific transition time in the state of culture.
3. Comparative linguistics and culture. He was engaged in a two-way comparison of different ethnos appearing in linguistic culture.
4. Descriptive linguistics and culture. The works being carried out in this area can be counted on the fingers. Among them, M.K. Golovanivska's work entitled "French mentality from the point of view of speakers" is of great importance. Abstract concepts in Russian and French were taken as the object of the work: fate, danger, luck, soul, mind, thinking, idea, etc.
5. Linguistic lexicography. He is engaged in compiling dictionaries of linguistics. This direction of linguistic culture is currently developing more rapidly than other directions. As evidence of our opinion, we can cite D. G. Maltseva's dictionary of linguistics. This dictionary consists of 25 chapters. It contains language units, climatic features, fauna and flora, history of countries, ancient customs, traditions expressed in German realities; ancient legends, symbols representing numbers and colors; wedding, ceremonies, holidays; religious ceremonies; development of currency system; length, weight, volume, area; trade, science, technology, medicine; such as the postal service, the construction of cities, and the history of architecture are taken as objects. In the process of analyzing this dictionary, we witness the formation of

early linguoculturology as a cultural phenomenon. Because the cultural values of the people are widely covered together with the place names. At the end of the 20th century, this field began to be researched as a separate cultural phenomenon in small thematic groups of the field of terminology (tourism, culinary, military terminology, etc.). In this place, the science of linguocultural science, which is an important aspect of corpus linguistics as a cultural phenomenon, arose .

N. Brook said, "Our biggest problem is to define what we mean by the word culture" . A mirror of language and culture from a linguistic point of view. In the language, we see not only the real world surrounding the individual, but also the reflection of self-awareness, mentality, national character, lifestyle, traditions, customs, morals, values, world attitude and outlook of people in society. Also, cultural values, including words, phrases, proverbs, sayings, folklore, artistic and scientific literature, oral and written forms of speech are invisible . Summarizing the above-mentioned definitions, it can be defined as "culture is the ideal point of human behavior, its signs are reflected in the achievements of science and technology, including language."

Based on this, two types of culture are distinguished:

- 1) material culture;
- 2) spiritual culture;

Q. Mo'yidinov in his "Lexemes of Uzbek language court speech" in his doctoral thesis, he analyzes the special features of court speech: "In world linguistics, there is a great need to study the problems of legal language, its lexicon and terminology, to develop the scientific basis of improving the legal language as a system. Intermediate linguistic fields such as sociolinguistics, ethnolinguistics, cognitive linguistics, neurolinguistics, computer linguistics have emerged in world science. Among them, the emergence of jurisprudential linguistics, which studies the language of laws, requires the identification of linguistic features of court speech, a deep study from a scientific and theoretical point of view.

In our opinion, the concept of linguoculturology is the reflection of culture in language and speech, that is, it is sometimes difficult to know what nationality a person belongs to before he speaks, but this idea is revealed from his words, and at the same time, his words reflect the cultural patterns of his nationality. From this point of view, we can see that language and culture are inextricably linked, and we can say that this has led to the emergence of another direction in linguistics.

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