

LINGUOCULTUROLOGY AS A CULTURAL PHENOMENON  
OF LINGUISTICS

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**Annotation:** In this article, main features and characteristics of discourse as a linguistic phenomenon are explained. Also, it reflects particular notions about discourse matters as a communicative process including anthropocentrism approach.

**Keywords:** discourse, text, discourse analysis, communication, linguacultural phenomenon, sociocultural, communicative essence, dry residue, fiction discourse, semantic connection, cognitive activity, extralinguistic factors, communicative essence of the discourse, concept.

INTRODUCTION

We can say that the 20th century was a century of great changes in the field of linguistics. By the 90s of this century, a new field emerged between linguistics and cultural studies. This field is considered a new field between linguistics and cultural studies, and aims to shed light on national thought, national consciousness, national culture, national spirituality, national mentality, national character, and the relationship of national culture with language in general. [1.94]

The field of linguistics and culture studies the interdependence of language and culture, the mutual relations between them, as well as the fact that a certain concept is understood differently in different nations, but it is also a whole concept. A number of scientists have conducted scientific research in the field of linguistics and culture, including V. von Humboldt, E. Benvnist, L. Weisgerber, A.A. Potebnya, E. Sepir V.A. You can say things like Maslova. The stages of development of the field of linguistics and culture can be divided into three parts.

- 1) the creation of preliminary studies that motivated the formation of the science (W. Von Humboldt, E. Benvnist, L. Weisgerber, A. A. Potebnya, E. Sepir) such as the works of linguists;
- 2) separation of linguistic and cultural studies as a separate field;
- 3) the stage of development of linguistic and cultural studies;

MATERIALS AND METHODS

Today, the field of linguo-cultural studies has become one of the most relevant topics. This field studies language as a cultural phenomenon, and its subject is language and culture in mutual relations. By the beginning of the 21st century, linguocultural science is the leader in world linguistics turned into one of the directions. Linguoculturology is a cultural phenomenon of language As a learning science, language and culture are interconnected constitutes the subject. In particular, V.N. Telia writes about it: "Linguoculturology studies the human factor, more precisely, the cultural factor in a person is a science. This means that the center of linguistic culture is a cultural phenomenon is a complex of achievements characteristic of the anthropological paradigm of the human being" [2.208]

V. Vorobyev "linguistic culture is a complex field of science of the synthesizing category, it studies interactions and interactions between culture and language. This process as a whole composition of units with a single linguistic and non-linguistic (cultural) content this process to modern authoritative cultural priorities (universal norms and values) with the help of systematic methods. This professor O'. Yusupov explains as follows: "Linguoculturalism is a reflection of a part of culture in its semantics (meaning) language or speech unit".

Lingvokulturema includes words, phraseological units, word combinations, sentences, paremies, complex syntactic units, texts, etc., which reflect a part of culture. Lingvokulturema 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, linguokulturema differs from the

concept in that it has its own content and expression plan, the main task of linguokulturology is to express the national culture in a linguistic form. According to him, the concept of "linguculture" 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 symbols, that is, through words.

#### RESEARCH AND DISCUSSION

If cultural studies is a study of nature, society, art, history and other social and Linguistics studies the nature of self-awareness in the spheres of cultural existence a worldview that reflects the mental models of the linguistic landscape of the world learns The main research subject of linguistic and cultural studies is constant interaction both language and culture are in a state of influence.

“Culture” is derived from the Latin word “Colere”, which means “cultivation, education, development, respect, worship”. Since the 18<sup>th</sup> 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 means “the purposeful influence of man on nature, the transformation of nature for the benefit of man, that is, cultivation of the land” (agriculture Jalik culture) means. 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.

If the authors’ definitions of culture are summarized, culture can be defined as the sum of all the material and spiritual wealth created and being created by humanity in the course of the entire historical development. Based on this, two types of culture are distinguished:

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

Material culture means the “second nature” created by human activity, that is, means of production, labor tools, labor skills, as well as all the wealth created in the production process that serves for life. Spiritual culture is a means of artistic reflection and mastering of events. Material culture is closely related to the material life conditions of the world and people, and spiritual culture is closely related to traditions, customs, rituals, and national values.

It is also possible to think that the necessary objects and the events that occur in human life are means of culture. In the culture of the peoples living in the south, the moon is mentioned with special recognition. In the minds of Russians, it is associated with darkness, the afterlife, and sometimes with life and death (жить «под луной», » в подлунном мире» - everyone lives in the same conditions), while in other Slavs, moonlight is pregnant and absent. is compared to a dangerous, damaging event. The Vietnamese have a completely different attitude to the moon, as in other South Asian nations, that is, they live according to the lunar calendar, and the specially celebrated Moon Festival is a favorite holiday of children. Beautiful, delicate and innocent young girls are compared to the moon.

It should be emphasized that this attitude towards the month also belongs to the Uzbek people must Because in Uzbeks, the moon is used in the meanings and is only a heavenly body that receives light from the sun and gives rain not (“you can’t cover the moon with a skirt” - proverb), but “a beautiful, beautiful face” (the face of the moon get rid of the oppression of black money, “very beautiful, very beautiful”) (“When the moon says to the moon, when you say it is like a day”), to wish good luck to someone who is going on a trip (“The moon is gone safe return”). Similar examples can be found in the culture of other nations. In the culture of different peoples, the above-mentioned peculiarities exist in the language studying its reflection is one of the main tasks of linguistic and cultural studies.

#### CONCLUSION

Researches in the linguistic and cultural approach in Uzbek linguistics in the last ten years began to appear in annuals. Professor N. Mahmudov's "Your language is perfect researching and

looking for ways..." language and cultural studies, in general, The essence of the anthropocentric paradigm and the problems with it are deep and fundamental will be illuminated. This article is serious about linguoculturology in Uzbek linguistics can be evaluated as the first work in which comments are stated. In the article factors that served for the formation of the linguocultural theory, the main ones in it. Very reasonable comments were made about the differences in concepts and their interpretation. [3.316]

In conclusion, V. Humboldt's relationship between language and thought in the 19th century comments that the main attention should be paid to the culture of the nation in learning. In the 90s of the 20th century, a number of linguists created a new science of linguistic culture. This science is very fast in modern linguistics developed rapidly and took a special place in general linguistics.

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