

THE IMPORTANCE OF LINGUOCULTUROLOGICAL RESEARCH

Cho'liyev Ruhillo Abdullayevich

Doctor of Philosophy (PhD) in Philological Sciences

Annotation: This article provides comments on the essence of linguoculturological research, its importance, compatibility with anthropocentric views, its connection with other disciplines, the theoretical foundations of work in this field, and its role in the development of linguistics.

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As in any other field of science, new research methods and directions are emerging in linguistics. As a practical result of this, along with linguopragmatics, psycholinguistics, sociolinguistics, the development of linguoculturology, its role in Uzbek linguistics is being strengthened. Effective work is being carried out in this regard in the higher education system. The essence of textbooks used in the higher education system is changing. Changes are also being observed in the content, goals and objectives of textbooks intended for schools published in our republic. Now it is becoming increasingly clear that linguistics should develop not only from the point of view of certain linguistic units at one level of linguistics, but also in connection with other disciplines, and that its essence is humanities. As a practical result of this, the emergence and development of cognitive linguistics and anthropocentric theories can serve as clear evidence of this.

In general, such views are not a new phenomenon in Turkic linguistics. For example, in the process of analyzing Mahmud Kashgari's "Devoni lug'otit turk", we can see not only views on linguistics, but also considerations on philology, history, folklore and other sciences. As a result, it becomes clear that the science of linguistics cannot exist separately from other sciences, and, on the contrary, the development of a number of other sciences cannot be imagined without linguistics. Since two languages are also compared in Alisher Navoi's "Muhokamat ul-lughatain", it is not difficult for a serious researcher to imagine that each of the compared units has linguo-cultural characteristics. In the works of Is'hoqon Ibrat, who lived and worked in the 19th century, one can also observe the presence of quite remarkable information about language habits. At the beginning of the 20th century, it can be observed that scholars such as Karimbek Kamiy and Abdurauf Fitrat also had views on linguistics. Almost all of the representatives of the Jadid period presented ideas and observations about

language in their works. It was precisely at the beginning of the 20th century, when various social, economic, and political changes were expected, that the attitude towards language also changed somewhat. During this period, as Abdulla Avloni noted: “The mirror of the life of every nation, which means its existence in the world, is its language and literature,” unique artistic and scientific works were created in our native language in all literary genres. In particular, in this regard, it is impossible not to recognize the creative path of Abdulla Qodiriy.

The works of Abdulla Qodiriy contain a wide range of images reflecting the cultural, economic, spiritual, socio-political, and ideological life of the nation, and therefore the study of the linguocultural characteristics of the writer’s works is more relevant than ever. To accomplish this task, it is necessary to rely on the advanced views of the world in this area, adapt them to our national-cultural characteristics, and apply the best aspects of research.

By the end of the 20th century, the criteria for approaching linguistics were changing, as a result of which anthropocentric views began to emerge at the intersection of linguistics and cultural studies. Cognitive linguistics rose to a new level. The science of linguoculturology arose on the basis of the connection between linguistics, cultural studies, and a number of other social sciences. We would not be mistaken if we said that linguistics truly began to become a human science.

As a result of the integration of linguistics and cultural studies, the philosophy of linguistics and logical thinking also grew. The human factor was determined as the main goal. The essence of the work carried out at the level of language and speech changed, new views and theories began to be applied.

As in every science, this science also had its own objects, subject, goals and tasks, and research methodology.

The teachings of Ferdinand de Saussure, the main theorist of the system-structural view, began to acquire a new significance. The development of new scientific fields, and then linguoculturology, which is considered as a separate science, is directly related to the name of von Humboldt in world linguistics.

Such views did not emerge in the 20th century or recently, views aimed at a clear and comprehensive understanding of any linguistic unity have existed in the heritage of Turkic linguistics for a very long time. As evidence of this, in Mahmud Kashgari's “Divoni lug‘otit turk” there are inscriptions related to various domestic, cultural, spiritual and economic situations of human life. For example, the study of this cultural wealth, which competed with the Arabic language "like two galloping horses" in its time and was a factor in creating rich sources of the world’s literary, scientific and

artistic heritage, is of urgent importance. The linguistic features of the works created after it have also been studied by a number of scholars.

In Oriental science, like the development of other disciplines, there are also studies related to linguistics. In addition to the rich heritage of Mahmud Kashgari, it is necessary to recognize “At-tuhfat..”, “Lubob ul-albob”, “Abushqa”, Alisher Navoi’s “Muhokamat ul-lughatain”, Zahirddin Muhammad Babur’s attitude to spelling and language issues, the unique work of Is’hoqkhon Ibrat in this field, and the work of a number of enthusiasts of our language at the beginning of the 20th century, such as Abdurauf Fitraf, Munavvarqori Abdurashidkhanov, Nazir Turaqulov.

Along with scientific sources created in any period, the role of literary works in the study and research of our language is incomparable. Taking this into account, it is very important to study the linguistic features of works written from the 11th century to the present day. In the studies conducted so far, the units in literary works have been conducted based on traditional research methods of linguistics. The phonetic, lexical, and grammatical features of the works have been studied, but linguistic and cultural studies of the works are still insufficient.

In the field of linguoculturology, the research of V. von Humboldt, L. Weissberger, A. Potebnaya, Bennist, E. Sefir deserves recognition. In particular, the work of V.A. Maslova in this regard is noteworthy.

The development of the anthropocentric direction shows that the human factor is at the heart of any unity, and that anthropology should determine its essence. V.N. Telia emphasizes that linguoculturology determines the general aspects of anthropology, relying on the anthropological paradigm. From this idea, we can conclude that linguoculturology indicates the need to study and research the human factor in the literal sense on the basis of linguistic units.

Linguoculturology is of analytical importance, it can be of great importance to study the emergence of humanity on the basis of internal and other influences, regardless of whether it is manifested in linguistic or non-linguistic units, V.V. Vorobyev explains. In linguoculturology, it is necessary to determine the difference between cultural language and linguistic culture. Cultural language is determined in the process of dialectical research, in which the rich culture of the people, its history, and psychological state are embodied, linguistic culture, as a rule, has a synchronous nature, which determines the cultural level and level of current users of a particular language.

When analyzed through a literary text, the lifestyle of a particular people and the extent to which they use linguistic units are clearly manifested. In the story “Uloqda” by

Abdulla Qodiriy, the relationship between father, mother, and children, their attitude to the environment, is clarified through the language units they use.

In conclusion, it can be said that the literary text is an important source for conducting a precise study of any field of linguistics, as well as an important object for linguocultural analysis.

Y.S.Stepanov shows the different aspects of the language and culture model, emphasizes that their terminological systems also differ from each other, and that they should not be confused with each other. Just as cultural studies has its own terminology and methodology, linguistics also has its own terminology and methodology. Linguoculturology raises a person to the level of the main factor, determines his difference from other people and societies through language. Therefore, it is not for nothing that linguoculturology was formed on the basis of antropocentric theory.

Although a number of works related to linguoculturology have been carried out in Russian linguistics, the textbook created by V.A. Maslova in this area is considered a fundamental study. In this textbook, the scientist emphasizes that linguoculturology is a branch of linguistics that emerged at the intersection of linguistics and cultural studies. The scientist defines linguoculturology as a social science that studies the material and spiritual culture that embodies the national living language and is manifested in language processes, or an integrative branch of knowledge that includes the results of research in cultural studies and linguistics, ethnolinguistics and anthropology.

Determining the relationship between language and culture, which is the main object of study of linguistic and cultural studies, and analyzing its important aspects, is one of the current issues. It is absolutely impossible to separate language and culture from each other. In view of this, developing this area and raising it to a new level in Uzbek linguistics is one of the important issues. The literary text is the most convenient and necessary source for implementing such an urgent task. It can be safely said that studying the language of literary works created in any period and studying their linguistic and cultural aspects can serve as a practical tool in revealing the essence of the issue.

In any literary work, there are signs associated with the folk way of life and national mentality. The way of life of a particular people cannot be imagined without its national characteristics. In order to determine the specific aspects of the folk way of life and its national mentality, it is necessary to pay attention to the extent to which the folk culture is reflected in the language.

The daily development of linguocultural studies and the study of the characteristics of the culture of society have determined several directions, the work on which serves as

an important factor for the implementation of the goals and objectives of linguocultural studies:

1) diachronic linguocultural studies: this studies the transition period of the specific transition of language culture to the level of ethnos. In particular, the formation of the Turkic peoples, the formation of linguocultural studies depending on the period and degree of their formation, is also studied, it is important to analyze the historical development path of the formation of the nation, people, and elat;

2) comparative linguocultural studies: this compares the characteristics of different ethnoses, the linguocultural aspects of different peoples are subjected to comparative analysis;

3) descriptive linguocultural studies: this relies on the assumption that a certain unit in the language of each people means a completely different concept in another language, each of which can be recorded as a linguocultural unit of a separate nation. For example, a unit in a certain language can have a completely different meaning in another language. It is noted that very little work has been done in this regard. Among such works, M.K. Golovanivska's book "French Mentality from the Point of View of Russian Speakers" provides information on the use of French units expressing abstract concepts in Russian. The Uzbek language also has units borrowed from Arabic, Tajik and other languages, which have become linguistic and cultural units of this people;

4) linguocultural lexicography: it is engaged in the compilation of linguocultural dictionaries. As an example, the book of D.G. Maltseva, consisting of twenty-five chapters, compiled in the form of a linguistic and local history dictionary, can be cited as an initial fundamental source of such a dictionary. In this book, German realities, climatic features, various cultural events, various levels of household services, science, technology, architecture, etc. are taken as objects and studied.

The identification of means of expressing the lifestyle of the people and the national mentality using linguistic units in the literary text is, of course, carried out on the basis of the above-mentioned directions.

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