



## THE TERM LINGUOCULTUROLOGY AND ITS INTRODUCTION INTO SCIENCE

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<b>Received:</b> 10 <sup>th</sup> December 2021 <b>Accepted:</b> 11 <sup>th</sup> January 2022 <b>Published:</b> 22 <sup>th</sup> February 2022	The article describes the scientific study of the application of the term linguocultural to its introduction into science.
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Linguoculturology, one of the leading branches of modern linguistics, began to take shape in the last quarter of the twentieth century. According to the researchers, the term "linguoculturology" originated in connection with research conducted by the Moscow School of Phraseology under the direction of VN Telia. When it comes to the formation of linguoculturology, almost all researchers point out that the root of this theory goes back to W. von Humboldt. Opinions of linguists such as AAPotebnya, L. Weisgerber, H. Glins, H. Hols, UDUitni, DUPowell, F. Boas, E. Sepir, BLUorf, G. Brutyan, A. Vejbitskaya, D. Haymes in the formation of this field in linguistics played an important role. V.A. Maslova, who has created serious research in the field of linguoculturology, divides the development of this field into 3 stages:

- 1) the creation of the first research that led to the formation of science (the work of linguists such as V. von Humboldt, E. Benvenist, L. Weisgerber, A.A. Potebnya, E. Sepir);
- 2) separation of linguoculturology as a separate field;
- 3) stage of development of lingvoculturology.

By the beginning of the 21st century, linguoculturology has become one of the leading disciplines in world linguistics. Linguoculturology is the study of language as a cultural phenomenon, in which interrelated language and culture are the subject. In particular, VN Telia writes: "Linguoculturology is a science that studies the human, more precisely, the cultural factor in man. This means that the Center for Linguoculturology is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon." According to GG Slisshkin, "Linguoculturology focuses on the human factor, more precisely, the cultural factor in man. The fact that the center of linguoculturology consists of a cultural phenomenon indicates that the science of man belongs to an anthropological paradigm." Although there is a consensus on the object of study of linguoculturology, there are some controversial views. For example, according to V.N. Telia, linguoculturology studies only the synchronous connection of language and culture. V.A. Maslova believes that this field studies the language both synchronously and diachronically. VNTelia also emphasizes that the object of linguoculturology is universal, while VAMaslova emphasizes the need to study the linguocultural features of the language of a particular people or fraternal peoples. One of the challenges is that a number of training manuals have been developed in this regard. Linguists admit that the most famous of them is the textbook created by VA Maslova. This textbook describes the methods, object and subject, directions in the field of linguoculturology, examples of linguoculturological analysis of a particular language unit.

Linguoculturological research can be seen in the study of the following issues: 1) lingvoculturological features of a particular speech genre. It often deals with myths, the language of folklore genres; 2) the study of the expression of the linguocultural concept in a work written in a certain style. It mainly analyzes the language of fiction; 3) comparative work. In this case, linguistic and cultural units, mainly in Russian, are compared with English, German, and French; 4) aspects of linguoculturology related to pedagogical science. The main goal is to develop students' skills in identifying and analyzing lingvoculturological units. Research in the linguocultural approach has begun to appear in Uzbek linguistics in recent decades. For example, Z.I. Solieva's dissertation is devoted to the study of sentiment in the Uzbek and French languages, ie the national and cultural features of moral and educational texts. Professor N.Mahmudov's article "In search of ways to perfect the study of language" provides an in-depth and well-founded account of the essence of the anthropocentric paradigm and its problems in linguoculturology in general. This article can be considered as the first work in Uzbek linguistics, which contains serious comments on linguoculturology. The article is very based on the factors that contributed to the formation of lingvoculturological theory, the basic concepts in it, the differences in their interpretation. In particular, N. Mahmudov writes about language and culture, which is one of the most important concepts in the field: does not show at all. Language and culture usually mean (or rather) the interpretation of a language through the study of a culture, or, conversely, the study of a culture, to be more precise, the meaning of culture in linguoculturology. the level achieved in intellectual-spiritual or economic activity, not the level (culture of speech) "but the set of achievements of human society in production, social and spiritual-enlightenment life Uzbek

culture) ". So, the problem of studying the culture of speech is different, the object of study of linguoculturology is completely different. " As for the aspect of linguoculturology directly related to the text, it should be noted that the text, along with other language units, is one of the objects of study in this field. The author of the book "Linguoculturology" VA Maslova writes in this regard: "The text is a real crossroads of linguistics and culture. After all, text is a linguistic phenomenon and its highest level, but it is also a form of application of cultural existence. Linguoculturology studies language as the embodiment of cultural values. V.A. Maslova's opinion, in particular, about analogies - texts is also noteworthy. The scientist reiterates the role of analogies in the creation of the text, saying that they perform a structural-compositional function in the text and act as a means of ensuring the coherence of the text. In addition to having an important cognitive-semantic significance in the text, it can also be a phenomenon that reflects aspects of the national-cultural thinking of language speakers. Texts based on analogies and metaphors also allow us to identify textual forms in a particular language (they can also be evaluated as precedent forms of text). Another phenomenon related to text in linguoculturology is the problem of precedent text. According to researcher O.E. Artemova, precedent genres are "accumulators" of cultural information. Precedent texts are a type of precedent units that reflect the linguistic memory of a nation's language. There is a lot of research on this topic, especially in Russian linguistics. (Precedent texts are discussed in detail in Chapter 4 of our work). Another issue related to the text in linguoculturology is sentiment. Sentence is a moral-educational language unit that expresses intertextuality. ZISalieva, comparatively studying the national and cultural features of English and Uzbek sentiments, considers the author's modified expression of didactic ideas in the works of thinkers who played a significant role in the history of a particular nation as a manifestation of intertextuality. . As an example, the researcher cites didactic texts narrated by Navoi in Oybek's novel "Navoi". This feature can be seen in other works written in the Uzbek language.

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