



FEATURES OF ETHNO-CULTURAL SYMBOLIC CONNECTION IN THE STUDY OF LINGUOCULTUROLOGY AND CULTURE

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Article history:	Abstract:
Received: 10 th March 2022	This article provides an integrated approach to cultural and linguistic units, an analysis of its integrative aspects in the study of linguoculturology and culture, as well as an understanding of national and cultural semantic features.
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MAIN PART

In this paper, we consider the main conditions for the establishment of the linguoculturological paradigm and the reasons for its role in the idea of modern research. Using various modern methods (or models) of linguistic analysis, we find the meaning of cultural events in semantic analysis. Comparative typology is a branch of linguistics that closely related to all linguistic levels of analysis and an independent discipline. It was recommended in 1970 for study in the language faculties of Uzbek institutes and universities. The aim of the course is to acquaint students with the systematic comparative study of modern structures. [1.1]

Understanding the complex approach to cultural-linguistic units led to the formation of the linguocultural paradigm and reflected this process as a holistic unit structure in the unity of linguistic and cultural content through systematic methods.[2.]

Linguoculturological research is an analysis of people's forms of communication and ways of materializing information, namely; fixing, storing and sharing it by community members [3].

Such advocacy has led to the emergence of the science of linguoculturology, an integral branch of scientific knowledge that studies the forms of culture and the means of interpreting it. Linguoculturology, which originated at the crossroads of cultural studies, linguistics and cultural studies, ethnolinguistics and sociolinguistics, interacts with them and has a unique integrative aspect to the study of language and culture.[4]

It is aimed to systematically present language and cultural units in an interconnected way, working at the level of deep semantics, taking into account systematic and integrative approaches to these phenomena. Linking the values of culturally defined units with the concepts of national culture, linguoculturological analysis allows to explain them in depth and volume. [5] For example, phraseological categories metaphorically connected with the word poison : sevgi azoblari (the poison of love), tuhmatning jabri (the poison of slander) tangrining g'azabi (the poison of God). The word poison, which is used figuratively, means bad consequences or bad traits against happiness or prosperity. The meaning of the word " poison " can include the words as evil, danger or destroys.

For example: the poison of crime and violence spreading through the city

In Slang any alcoholic beverages can be explained by " poison " what's your poison or name your poison - this idiom is used to ask someone what alcohol they prefer to drink.

According to Z. Z. Chanysheva, contrasting linguocultural studies help to bypass simple traditional contrast studies and bring them into the sphere of culture. Linguistic analysis contributes access to the concentrated expression of culture in the fundamentals of other elements systems. The reconcile of the linguistic unit faces the issue of specialization of the national-cultural component [6].

It is difficult to integrate a cultural element adjoin of a denotative depiction - this cultural identity is often lost in the lexical meaning. Predominantly, lexical equivalents generate a logical fallacy, highlighting the national-cultural semantic particularity of the units of analysis [7].

Linguocultural research examines events that cause conditional charge . For example, the symbolism of the naming of colors or substances includes universal, regional, ethnic-cultural symbolic connection. It associates various fundamental of the concept:

symbolic connection and its meaning			Sample in a sentence
the symbolism of the naming of colors	Black (qora)	death, grief, evil, depression	He was in a black (depression) mood
	White (oq)	purity, pale, brain work, peace	She has a white-collar (brain work) job.
	Red (qizil)	Embarrassment, joyful warning of danger,	I'm having a red-letter day
the symbolism of the naming of substances	Iron (temir)	strength, obstinacy, fortitude, sharpness	to rule with an iron fist
	Brilliance (olmos)	excellence. inspiration, intelligence, talent,	He played with great brilliance
	Crystal (billur)	Spiritual, perfection, purify	crystal water,
	Gold (oltin)	Luxury, prosperity, sophistication	He was a gold mine.

The analysis is carried out on the example of the non-verbal codes of the two cultures, which produces problem areas, differences in expression, and cultural semiotic gaps. If we are confronted with something that does not exist in this environment, there will be difficulties in interpreting ethnoconnotation.

Through comparative linguoculturological procedures, it reveals the peculiarities of cultural and historical evolution, and in the modern linguistic research system, the linguoculturological paradigm simultaneously embraces the scope of the current anthropocentric paradigm and is firmly established over a long period of time. [8] Denotation is the literal meaning of a word, a "dictionary definition".

For example, if you look up the word "poison" in a dictionary, you will find it among the denotative meanings of a substance that causes damage to living tissues

Connotation refers to the associated connection of a particular word or the emotional propositions associated with that word. the connotative meanings of the word are present along with the denotative meanings.

CONCLUSION.

Based on the expected results of the research, there may be a need to learn cultures through the language analyze. Culture is seen as a particularly important feature associated with human ability and common attitudes of group of people. Communication is the most important feature of messaging, so it is part of the culture. level of verbal skills, language material and most importantly - the required amount of socio-cultural knowledge, colloquial language. Cognitive goal is this the need to explore other cultures and refer only to the culture of the target country language, but also the culture of other countries. The pragmatic goal is to develop the practical skills needed for intercultural communication and respect for other cultures.

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