

## CURRENT PROBLEMS OF LINGUOCULTUROLOGY

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The linguistic and cultural approach to the study of linguistic phenomena as units reflecting the national specifics of the people is relevant at this stage of the development of linguistics. Research in this area is very relevant nowadays, and within its framework various aspects of the national and cultural specificity of the language are considered both in general theoretical terms and in specific studies devoted to the study of national and cultural characteristics in the field of vocabulary and idiomatics, as well as key concepts of different languages and cultures. Linguoculturology is a branch of linguistics that studies the relationship between language and cultural concepts. Cultural linguistics accelerates the theoretical and analytical progress of both cognitive science (including the study of complex systems and processes of cognitive ability distribution) and anthropology. Cultural linguistics explores how different languages reflect cultural concepts, including cultural models, cultural categories, and cultural metaphors, using their features. Within the framework of cultural linguistics, language is considered as something rooted in the group, cultural level of cognition. Cultural linguistics approaches are already being applied in some branches of applied linguistics, including intercultural communication, second language acquisition and contact English language variant studies. At the same time, some researchers believe that the methodology of linguistic and cultural studies aimed at establishing a direct dependence of culture on linguistic structures does not meet the basic criteria of scientific character. This makes it possible to classify "linguoculturology" among pseudoscientific theories. In particular, the methods of linguoculturology are not supported by foreign and "emigrant" linguists.

Vocabulary is a set of words of a language, a vocabulary. The term "vocabulary" is of Greek origin: "lexikos" — "referring to the word". Vocabulary is not a science or a branch of linguistics. The branch of linguistics dealing with the study of vocabulary is lexicology.

The vocabulary is divided into different layers:

By meaning (unambiguous and polysemous words).

By origin (native Russian, borrowed, Old Slavic).

By use (commonly used and limited in use).

By semantic relations (synonyms, antonyms, homonyms, paronyms).

An idiom from Greek is a feature, a peculiarity, it has been and always will be an actual object of linguistic research.

Recently, a lot has been written about linguoculturology, despite its "youth". This is probably why there is no generally accepted definition, consensus on the status, subject and methods of linguoculturology. The theoretical and methodological basis of this discipline is currently at the stage of formation. It is generally accepted to define linguistic and cultural research as the study of language in inextricable connection with culture. In general, it can be defined as follows: Linguoculturology is a science that "arose at the junction of linguistics and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the language." Cultural manifestations are most fully reflected and consolidated in the phraseological units of the language. Phraseological units by their separate sides "show" the history of culture, its modern manifestations.

The cultural component of phraseological units is directly related to pragmatics. The attribution of the cultural component to pragmatics is determined primarily by the fact that the subject of speech and its addressee are always subjects of culture. One of the basic concepts of linguoculturology is the cultural connotation of linguistic units. "Cultural connotation is, in its most general form, the interpretation of denotative or figurative motivated, quasi-denotative aspects of meaning in cultural categories. With regard to the units of phraseological composition of the language as signs of secondary nomination, the characteristic feature of which is figurative and situational motivation, which is directly related to the worldview of the native-speaking people, the mediastinum of cultural connotation, its main nerve is this figurative foundation.

Each nation has its own special ways of worldview, worldview and worldview, which create the basis for a national assessment of the realities of the surrounding reality. Phraseology is one of the ways of linguistic worldview, which gives reason to talk about the existence of a phraseological picture of the world in every language. The means of embodying the cultural and national specificity of phraseological units is the figurative basis, the internal form of phraseology. The way to indicate cultural and national specifics is to "interpret the figurative foundation in the iconic cultural and national "space" of a given linguistic community." It should be noted here that there is no direct correlation between culture and language: a presupposition can be "put" between them as a key to interpretation. It is impossible to interpret the content of the cultural connotation contained in phraseology without presupposition. This is a very important methodological point. For example, to understand the meaning of the phraseological unit *alifni kaltak deemaslik* (lit. it is impossible to distinguish alif from a stick) - about an absolutely illiterate, ignorant person - you need to know the Arabic alphabet, which was used for a long time by the peoples of Central Asia, among others. Alif is the first letter of this alphabet, shaped like a stick. This turnover is an indicator of the era when the entire literate population of Movarennahr used the Arabic alphabet. To understand the meaning of the phraseological unit *ammamning buzogi* (dec) (lit.

"like an aunt's calf"), you need to know, at least in general terms, the national and cultural identity of the peoples of Central Asia, among whom, in particular, the Uzbeks, the use of this phraseology is associated with a negative qualitative characteristic of a person (not very smart, does not immediately think. Thus, Linguoculturology is a holistic theoretical and descriptive study of objects as a functioning system of cultural values reflected in language, a contrastive analysis of the linguistic and cultural spheres of different languages (peoples) based on the theory of linguistic relativity. The main object of linguoculturology is the interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single systemic integrity, and the subject of this discipline is the national forms of society, reproduced in the system of linguistic communication and based on its cultural values, all that makes up the "linguistic picture of the world. The study of linguistic and cultural objects is proposed to be carried out using a systematic method consisting in the unity of semantics, sigmatics, syntactics and pragmatics and allowing to obtain a holistic view of them as units in which the actual linguistic and non-linguistic content are dialectically linked.

#### LIST OF USED LITERATURE:

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