

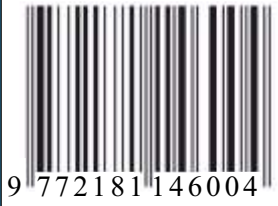


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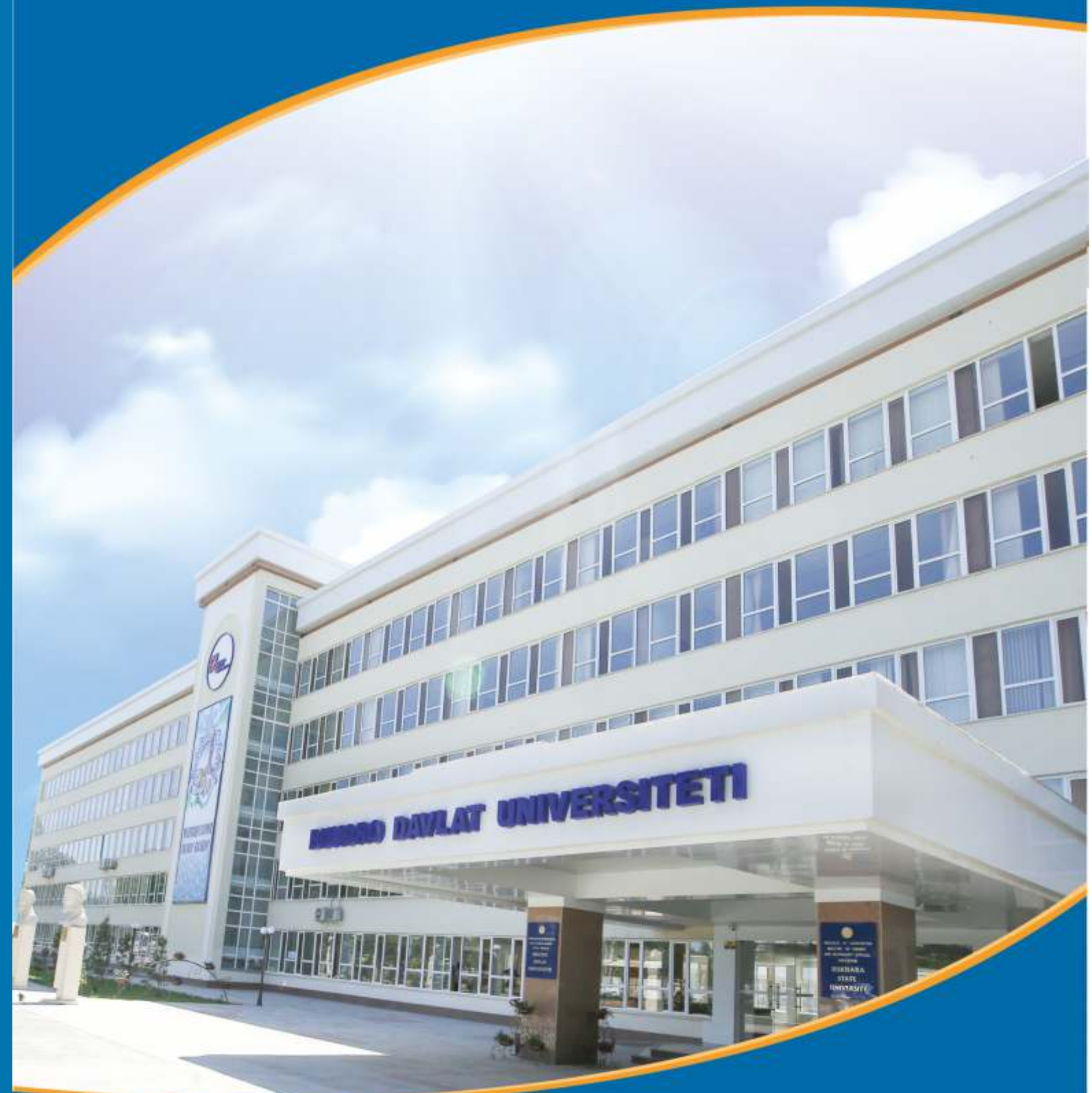
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CONTENTS

EXACT AND NATURAL SCIENCES		
Astanov S.Kh., Daminov M.I., Kasimova G.K., Shamsiev R.Kh.	Spectroscopy of a non-luminescent associate of indigo carmine in solutions.....	3
Astanov S.Kh., Kakhkharov S.K., Ahrorova M.I., Shamsiyev R.Kh., Shoimardonov B.B.	To the method of obtaining carotenoid-containing dye and food additives.....	16
LINGUISTICS		
Saidova M.R., Sharipova D.G.	The culinary names in texts of national and cultural attitude.....	30
Kurbonova G.S.	Linguocultural peculiarities of phraseologisms specific in Eastern culture.....	41
Sharipov S.S.	"Lexicography" and dictionary compilation.....	52
Khamidova M.Kh.	The structure and means of expression of metaphorical units with deopetonimy in French and Uzbek languages	67
Kakhkhorova G.Sh.	The allocation of particles in translation dictionaries and ways to express them in translation.....	84
Mirxanova G.R.	Emergence and stage of development of first synonym dictionaries.....	96
Radjabova M.A.	Semantic analysis of phraseological units with onomastic components.....	106
Bozorova G.Z.	Concerning some pleonastic and tautological constructions.....	116
Usmonova Sh.	The functions of standard introductory words in Mediatexts.....	126
Navruzova M.G.	Lexical-semantical features of some medical linguistic units.....	135
LITERARY CRITICISM		
Gudzina V.A.	The features of the idiostyle of Zulfia.....	143
Murtazaeva F.R., Babaeva L.R.	The problem of family and family values in "Women's Prose» of Victoria Tokareva and Zulfiya Kuroloy Kizi..	157
Rajabov A., Jalilova L.J.	Peculiarities of modern Uzbek children`s literature (on the example of Khudoiberdi Tokhtaboyev`s works).....	169

CONTENTS

Zaripova S.	Interpretation of stylistic devices and methods in "The Hobbit".....	178
Nusratova A.Ch.	Color symbols and ethnolinguistic aspects in english and Uzbek Folk tales.....	187
Kozieva I.K., Chorakulova D.Z.	Interconnection of language and culture in the World literature.....	198
Tursunova Y.Y.	Nicknames in fiction: on the example of Abdulla Kahhar`s stories.....	208
Khakimova Kh.	The genre of fantasy and its characteristic features (the Novel "The Lord of the rings" by J.R.R. Tolkien).....	217
“NAVOIY GULSHANI”		
Khamidov A.Kh.	Although you have pierced my heart in the fire of the love.....	226
PHILOSOPHY, LAW AND POLITICAL SCIENCES		
Tuychiyeva R.A.	Late XX century – early XXI century geopolitical view of the Asian region.....	228
Toshov I.	The legality of the decisions of the executive authorities as a means of balancing the powers that be under judicial control. The issues of judicial control, history, present and future prospects.....	238
ECONOMICS		
Navruz-Zoda B.	Monoeconomic model of poverty reduction.....	251
Saidkulova F.F., Rajabova M.A.	Prospective development of Women's Pilagnic tourism in Uzbekistan.....	265
PEDAGOGICS		
Nazarova G.Kh.	The importance of innovative pedagogical technologies in teaching English vocabulary.....	277
Usmonova M.	The role of literature in ESL classes.....	287
Nurmatov G.M., Kamolova I.A.	Conditions for the formation and development of professional competencies of primary school teachers.....	296

INTERCONNECTION OF LANGUAGE AND CULTURE
IN THE WORLD LITERATURE

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Chorakulova Dilnora Zokirdjanovna*
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Abstract:

Background. *The language, reflecting the originality of the people, the national spirit, the national vision of the world, the national culture, represents the united spiritual energy of the people, which is imprinted in certain sounds. The "national spirit" is the driving force behind the development of the language. "Language is a constantly renewed work of the spirit to make the articulated sound suitable for the expression of thought." The concept of "internal form" is considered in connection with the concept of "national spirit". The most important attribute of language, Humboldt singles out the "linguistic internal form", which means the totality of the laws of language reproduction, the laws according to which the spirit acts.*

Methods. *Language is recognized as a mediator between reality and consciousness, since the world as an "inexhaustible 'continuum of diversity'", offering us an infinite number of classifications of these varieties, does not impose any of them. Reality and its proposed classifications are reflected not directly in the language, but in consciousness, which fixes this reflection in conventional signs.*

Results. *The interpretation of culture proposed by E. Sapir has a generalized and comprehensive character. Culture "is aimed at encompassing in a single term those general attitudes, views on life and specific manifestations of civilization that allow a particular people to determine their place in the world."*

Conclusion. *Speaking about the relationship between language and culture, it should be noted that the language viewed through the prism of culture is understood as a part, element, side, phenomenon, component of culture or spiritual culture. One way or another, language is defined as a component of culture. This approach is contrasted with the opinion that language as a special social phenomenon is associated with all aspects of people's social life. Linguists point out that language is 1) a means of expressing culture, 2) a material base for the creation of any cultural values, 3) an instrument for the accumulation, storage and transmission of information. In the context of the concept of national and cultural unity, it is emphasized that there is no strict correspondence between culture and language, which does not allow considering language as a part of culture. A separate approach is associated with the consideration of language as a factor of cultural creativity.*

Keywords: *"upbringing", "training", "education", "development", "veneration".*

Introduction. *The problem of the relationship between language and culture, which has received evolutionary development in the world philosophical and philological sciences, attracts the attention of many scientists (N.D. Arutyunova,*

LITERARY CRITICISM

M.M. Bakhtin, H.A. Berdyaev, B.C. Bibler, V.V. Vinogradova, J.I.E. Wilms, V.V. Vorobieva, A.G. Gerda, L.N. Gumilyov, V.T. Klokov, V.V. Kolesov, N.G. Komleva, V.G. Kostomarova, D.S. Likhachev, A.F. Losev, Yu.M. Lotman, A.A. Potebnya, S.B. Pryadko, Yu.S. Stepanova, Z.K. Tarlanova, V.I. Tkhorik, V.I. Khairullin and many others). However, for the first time, the fundamental role of language, the unity of the personality-language-culture relationship, the understanding of the concepts of "people" and "language", "internal form" of language were presented by W. von Humboldt in his work "On the difference in the structure of human languages and its influence on the spiritual development of mankind". Expressing and shaping the specifics of the national spirit, the language reflects the national view of the world. "Understanding the original life of the people and the internal structure of a particular language <...> entirely depends on the ability to see the originality of the nationalthe ionic spirit in its fullness".

Emphasizing the unity of language and thinking, Humboldt declares: "Language is an organ that forms thought."

Learning a language allows you to draw an analogy between a person and the world around him and each nation separately, capable of expressing itself in the language. Man comprehends the world, reality, objects by how "their presents his tongue".

Language is an important factor in the knowledge of the surrounding reality, in familiarization with the achievements of world culture. Language contributes to the formation of reality, reflected in the minds of people in specific linguistic forms (systems of units).

Language is determined by the "human intellectual instinct", the key to the world, the grid that a person throws onto external reality in the process of cognition. The essence of the language lies in the "power of spiritual formation", "the power of cultural creativity", "the power of historical life", which forms a person's ideas about the world around him, defining his "worldview" and influencing the culture of the people.

The hypothesis of linguistic relativity by E. Sapir and B. Whorf, which poses the problem of the relationship and interaction of language, thinking and culture, is based on the idea of the peculiarities of constructing a picture of the world, since people are participants in some agreement that is valid only for this language.

Considering the relationship between language and culture, first of all, they indicate that language is closely related to culture: it "grows" into it, expresses it, "is an obligatory prerequisite for the development of culture as a whole" and represents an important part of the culture of a people living in a certain historical era in a certain area. Language does not exist outside of culture, that is, outside of the socially inherited set of practical skills and ideas that characterize our way of life.

Methods. When studying a language, it is necessary to take into account the cultural traditions of the people speaking it, their joint creativity, since language, being one of the features of a nation, its social interaction, is the main form of expression and existence of national culture. The unity and specificity of language and culture are noted. "Culture can be defined as what a given society does and

thinks. Language is how people think ... the content of language is inextricably linked with culture". The process of interaction between language and culture is a dialogue.

The whole process of interaction between language and culture is under the direct influence of language, which performs the functions of an "internal form" of cultural expression, which contributes to the process of human assimilation of reality and acts as a factor influencing the development of society.

Language, one of the most important advantages of which is its "spiritual" function, ensures the functioning of the communicative chain: spiritual production - storage and transmission of spiritual values - their consumption. The undeniable advantages of the language system called versatility, the ability to constant development, improvement of stability (flexible), polysemous, wealth of expressive means, a high degree of similarity in the reproduction schemes and others. The spiritual principle of human reopened through a language which will not go beyond its limits, interprets some meanings through others.

In modern domestic linguistic literature, language is defined as a kind of really existing sign system that is used in any society, at any time, in some space and in which not only real, but also symbolic reality is recorded, that is, creatively reworked reality. Language is an integral component of consciousness, acting as its tool that acts as an intermediary between a person and a conceptual system displayed in linguistic forms; acts as an instrument of cognition, which makes it possible to go beyond the limits of empirical experience due to the relativization of the system of meanings of its units to the system of knowledge - the conceptual system.

Functioning at the level of the micro-society and the macro-society, language appears in two forms: in the form of the languages of peoples (national cultures) and in the form of a universal human language (universal culture of the earthly society), which is understood as a single cognitive-semantic continuum, acting as the organizing force of the content side of all languages and knowledge of the world and not materially represented. Language in its national varieties acts as a manifestation of the ideal, i.e. the cognitive-semantic continuum, which in each language reflects the basic information of the universal human cognitive-semantic sphere, but through the prism of its own vision of the world, which is formed by millennial traditions and a significant part of which is found in the national-linguistic pictures of the world.

Languages differ from each other by national and cultural features, serving this or that culture. It is noted that the language plays one of the leading roles. Only by mastering the language, the person becomes the subject of thinking. The idea is emphasized that a person would not be a person if he did not have the opportunity to speak, since all people exist only due to their ability to speak, i.e. in the language.

The role of the language and the ethnic-forming factor are the most significant not only during the formation of a nation, but also at the subsequent stages of its further existence, the language contributes to the assertion and strengthening of the people's need to be and express themselves as part of this national community.

Language is viewed as a structure and as a system, which is understood as "a single whole, dominating over its parts and consisting of elements and relations connecting them. The totality of relations between the elements of the system forms its structure. <...> The totality of structure and elements constitutes the system. The

core of the linguistic system is formed by the limiting units of the language and the relations connecting them”.

Results. Language is understood not just as a cultural property or a reflection of culture, but as an independent entity. The language is independent in itself, as it can serve different ethnic groups. Language enables us to see and understand various phenomena of the surrounding world, which we would not have known without it.

We adhere to the position that considers language as a system consisting of elements and relations connecting them.

They became interested in cultural issues since the emergence of a developed consciousness and society. The essence of culture is presented inconsistently, therefore today there is no single definition of the phenomenon of culture, due to its specificity, covering all aspects of reality and man. Elements of the two existing polar definitions of national cultures, as a set of "cultural invariants" of peoples on the one hand, as a universal essence, a "fundamental foundation," on the other, are combined as follows: "Culture contains samples that help to decide what exists (ideas and concepts about the world around us), what can be (interrelationships), how to relate to what is and what can be (values), what to do with it and how to do (norms)”.

The concept of culture is complex and multifaceted, and its definitions are infinitely diverse. American anthropological scientists A.JI. Kroeber and K. Klachon collected 237 definitions of culture, M.S. Kagan offered over 70 definitions. The number of definitions increases every year. This indicates the complexity of the very phenomenon of "culture" and the heightened interest of scientists in the problems of culture. "Culture" is a historical concept: it is both mobile and stable at the same time. In the Western tradition, the study of culture is taken in a complex of anthropological disciplines, based on the following definition: the integrity of culture consists of knowledge, beliefs, laws, morality, customs, achievements of art, abilities and habits accumulated by society over the period of its development.

According to its etymology, the word “culture”, which goes back to the Latin “cultura”, originally meant the purposeful impact of man on nature (cultivation of the land), later it acquired the meaning of “upbringing”, “training”, “education”, “development”, “veneration”.

The concept of "culture" was subsequently correlated with the humanistic ideals of the people, the all-round development of man (physical, moral, aesthetic, spiritual) and civilization as a whole. In the philosophical and literary works of Russia in the XVII-XIX centuries, the concept of "culture" practically does not occur. However, later it is used to denote purposeful activity that awakens the forces dormant in the object, and a certain degree of development of this activity. At the turn of the XIX-XX centuries, culture was defined, first of all, as a specific system of values and ideas, conditioned by the specific history of the people and their spiritual development.

A versatile approach to culture is of particular interest. There are two polar ways of defining it: 1) an attempt to identify a set of "cultural invariants" of peoples; 2) an attempt to present culture and its content in the form of a universal essence, "fundamental foundation", etc. Here, the universal human content and the originality of national cultures coexist. "It is obvious that the functional aspect that sets the

LITERARY CRITICISM

mechanism of culture in motion can be regarded as a universal in theoretical understanding and as a specific phenomenon in practical interpretation."

Some anthropologists have defined culture mainly in terms of ideas common to members of society. So, in Clark Wissler's "... culture has a certain set of interrelated ideas." Similarly, James Ford approaches the definition of culture, who defines it as "The flow of ideas flowing from individual to individual through symbolic behavior, verbal learning or imitation." Walter Taylor points out that culture consists of ideas assimilated by an individual or created by him, based on his life experience. Many scientists in their definitions, explicitly or implicitly, are inclined to believe that culture is "behavior common to members of society." Thus, K. Young notes in culture general and more or less standardized ideas, attitudes, habits. Clark Wissler sees culture as a collection of "standardized beliefs and procedures followed by the tribe." However, the last two definitions do not remove the ambiguity of the concept of "culture", for example, in relation to how many people have to act and think the same, so that the expression "common to members of society" can be used?

Thus, it is extremely difficult to talk about a general understanding of culture. Based on approaches that reflect the main trends in this issue, two views on culture can be distinguished: culture is the second nature created by man and created him, and culture is man's adherence to a certain cultural model. Each concept comes from the fact that it explains all aspects of culture within the framework of a general theory. It is also believed that cultural studies are a theory of culture that studies contemporary cultural life. In fact, in its research, cultural studies are aimed at what is common, which connects various forms of cultural existence of people, at understanding the world of culture not as a simple accumulation of disparate phenomena and facts, but on understanding these facts and phenomena as integrity, unity of the process of creativity and traditions, values and etc.

Research continued in the direction of searching for the creation of a perfect model that gives an idea of the interaction and mutual influence of cultural elements that do not form the harmony of the world of culture, but oppose each other: scientific thinking and mythological thought, religion, its ideal and bizarre fantasies of the myth of art. However, despite all the differences and opposites, the goal of culture is the social integration of people and the satisfaction of their interests and needs.

A universal model of culture exists in all cultures: simple and complex, ancient and modern, its basis can be found in the very conditions of human existence. The classification of Sumner and Keller, who proposed their own version of the division of the main motives and incentives: self-preservation, perpetuation of oneself, self-satisfaction and religion, was based on four feelings: hunger, love, vanity and fear. Unlike the previous one, Whisler's universal model included nine components: speech, material characteristics, art, knowledge, religion, society, property, government, war. The classification of Malinowski is based on the satisfaction of human needs.

In the approach of J. Murdoch, who focused on the "cultural habit" and the factors governing habit formation as a structure that determines the universal model, five factors are distinguished, the first of which is learning and upbringing, the

second appears as a stimulus and signal. Any stimuli that are known can be related to cultural responses in different societies. Such constant stimuli as day and night, celestial bodies, certain species of animals and plants, religious cults, etc., and stable reactions to them, which are specific to each, separately taken culture, create the basis for the classification of universal cultural traits. The third important factor that performs a special load in the structure of the universal cultural model of Murdoch is the "basic" cultural habit (skill). By the fourth factor of psychological generalization, the author understands the property of reproducing the same reactions under the same conditions and stimuli. So, for communication with supernatural forces human forms are given, which makes it possible to address them as people: request-prayer; gift-sacrifice; flattery-praise; etiquette ritual, etc. Based on these generalizations, there are countless cultural similarities. The fifth factor is based on limiting the number of possible reactions, which in any situation are limited by the physiological and psychological abilities of a person and the conditions of his existence. Thus, taking into account the culturally determined human behavior, the universal model of Murdoch's culture is a kind of "universal" way of studying the similarities and differences of cultures, built on a huge amount of factual material.

The concept of "culture" is related to the concept of "civilization" and both of them, as a rule, are synonymous. However, culture is a universal concept that embodies the national spirit; civilization is a temporary concept that includes a variety of cultures.

Each culture consists not only of behavior, behavioral norms and standards, ideological judgments explaining certain forms of behavior, on the basis of which certain cultural models are formed. This characteristic reflects the idea of the symbolic elements forming the culture, the dynamics of the development of culture as a process is indicated, the idea of a structural organization by means of "culture models" is laid, around which cultural elements are organized.

Among the variety of approaches to the definition of culture, two main ones stand out: realistic and idealistic, which are divided into additional points of view depending on the view of the nature of culture, its functions, certain priorities of the scientists themselves, etc. Scientists-realists, E. Tylor, White, F. Boas, B. Malinovsky and others, believe that culture as an attribute of human social behavior is determined through acquired habits and customs. They believe that new realities and facts of culture should be studied in conjunction with other similar facts.

Representatives of the idealistic view of the nature of culture express opposite opinions. For "conceptual idealists", culture represents a conceptual construction, a kind of logical abstraction from the real, uncultured behavior in which it is embodied, ie. becomes a superpsychic, supersocial entity, independent of man, thus becoming a kind of ideal. The concept of culture, which is a logical construction, is mixed "with a really existing culture ...".

Other scientists bring a somatic aspect to the consideration of the problem, arguing that culture is material, unthinkable outside of society and develops according to its own laws. This view of the problem shows that it is not culture that does everything, but people, highlighting an active human position.

LITERARY CRITICISM

They highlight the integrity of the concept of culture, its semiotic nature and its high functional potential in the formation of a person. According to the functional and semiotic approaches, a person as a social agent is able to enter into relations with the world only through signs or symbols, the action or interaction between which cannot be carried out outside this cultural and symbolic field.

The semiotic or information-symbolic approach interprets culture as a collective concept. Yu.M. Lotman puts forward the idea that although culture is a social, social phenomenon, each individual person can become a bearer of culture, participate in its development. Agree on its concept, culture is understood as a form of communication between people, which has a communication and symbolic nature, which appears as a "memory", a continuous process of the spiritual and moral life of society and man.

In modern science, ideas are developing about the construction of culture in the text, the alternative scientific approach of which is social constructionism, which assumes that "identity is constructed interactively and discursively." In this regard, as noted by M.L. Makarov, a discourse considered as a way of ordering social reality fixed in the language, recreates various norms, values, symbols, cultural ideas, ways of interpreting them.

There are also comparative (with the native culture) and descriptive - statistical (the use of psychological, mathematical and other research methods when studying various sources of information).

S.B. Pryadko, following L. White, puts forward the concept of an "element of culture", which does not mean any, including a single, cultural phenomenon, the only representative of its class: an object, thing, action or belief, but a socially significant phenomenon, knowledge of which makes it possible to form a reliable picture of the world of the culture under study in the mind of the person studying it. Authentic sources on the culture under study indicate that knowledge of the picture of the world contributes to the formation of a complete image of the world of the bearer of this culture. According to JI. White, such an object can be considered a cultural element only if it is symbolized and when it is considered "in an extrasomatic context." Culture is understood as an all-encompassing extrasomatic whole, represented by material or ideal elements of culture.

Studying culture through its language, linguists deal with linguistic consciousness. It is noted that the language is able to study the culture of interest precisely through the study of these elements of the sign system, reflecting the cultural specifics of a particular people.

When studying a foreign culture through language, it is important to take into account the fact that language is a constituent element of culture, that the meaning of a language unit as a sign system or linguistic meaning may not coincide with the object meaning, as a result of which a complete or partial misunderstanding of the image of the world of the people and their culture is formed, leading to when the speaker does not know what to say from the content side of the utterance. This situation creates errors of a linguistic and cultural nature, intercultural communication, and leads to incomplete knowledge of a foreign language.

E.V. Sokolov identifies four functions of culture: 1) the instrumental function associated with "mechanical" technology, serving for the joint influence of man on

the material environment; 2) a normative function associated with "organizational" technology, which is a specific system of means of organizing collective life; 3) the significative function, which is related to the "symbolic" technique as a means of carrying out the mental and emotional actions of a person; 4) the communicative function, which ensures the communication of people, is associated with sign technology. They also note the ethnic function that conveys ethno-cultural information in society through the language, which is the expression of the ethnic function, in the process of communication.

However, despite all the differences and opposites, the goal of culture is the social integration of people and the satisfaction of their interests and needs.

Culture is a multidimensional formation in which two facets are distinguished: technical and technological and subject-productive, characterized by the peculiarities of the development of the subject's material activity, which makes it possible to distinguish, first of all, the sphere of material culture. In addition to the material, there are two more layers of culture: spiritual and artistic.

Material culture is viewed as a system of components necessary and sufficient for the normal implementation of human transformative activities. There are two spheres of material culture, the first of which is what is called the culture of production, i.e. all tools of labor, buildings, weapons, industrial production. The second area covers the culture of reproduction of the human race, the way and human behavior in the field of intimate relationships. Thus, the separation of two spheres of material culture is due to the structure of the very foundations of social life.

The second layer covers the concept of spiritual culture, which all grows as an ideal side of material reality, is derived from it and is determined by it. There are four sections in spiritual culture, the first of which has the greatest cultural value and is generated by the creative activity of the human imagination. Preceding material practice, he offers her ideal models of future designs. This section can include various models of social transformations, projects of new forms of political structure, new social institutions and institutions. The second section represents the fruits of human cognitive activity, acts as a body of knowledge about nature, society, man, his inner world. The third section, connected with the human world, the world of values filled with meaning and meanings for him, covers value-orientated activity. The fourth area of spiritual culture includes spiritual communication of people in all forms of its manifestation, since the spiritual contact of partners in the process of exchanging information is a high cultural value.

Artistic culture, which has special forms of material embodiment, is spiritual in its essence. It appears as an organic, holistic structure in which material and spiritual are combined. The organic nature of artistic culture distinguishes it from other forms of spiritual activity and distinguishes artistic culture as an independent and central layer of cultures, which brings it, on the one hand, to the layer of material culture (for example, the proximity of architecture to technology), and on the other hand, to the layer of spiritual culture (for example, the closeness of literature to science). Artistic culture, the central link of which is art as a set of activities within the framework of the subject's artistic creativity and its results, is a relatively autonomous and self-

LITERARY CRITICISM

governing system of circulating specific, aesthetic information, all links of which are fastened by a network of direct and feedback links.

Conclusion. Speaking about artistic culture, it is necessary to note the importance of artistic text for culture. In the works of Yu.M. Lotman emphasizes that all culture known to European science is based on writing, since it is impossible to imagine "a developed non-written culture - and any developed non-written civilization." The text is one of the forms of memory, collective memory, which reveals the ability to fix something common for the whole team. Culture is constantly multiplying the number of texts, preserving the idea of a certain era for posterity.

However, with all the variety of specific forms of manifestation, culture in our understanding acts as something whole, as a system.

The variety of judgments about the nature of the relationship between the national language and the national culture testifies to the complexity and multidimensionality of this problem. There is a direct connection between language and culture. "Language is a condition of culture, since the latter has a similar architectonics to language ... Language can also be viewed as a basis on which more complex structures of the same type are often superimposed, corresponding to various aspects of culture." The most important link between language and culture is the personality, individual and mind.

The nature of the interaction between language and culture is indicated by two points of view found in the literature: 1) a comparative analysis of both phenomena can be based on the idea of the autonomy of language and culture as sign systems correlated with thinking and a communicative act; 2) interacting with each other, the designated concepts have "a large area of intersection due to the fact that language is one of the most important ways of objectification, exteriorization of culture, and performs the most aesthetic function in it." There are five main provisions of the similarities and differences between language and culture: 1) both phenomena use a variety of sign systems; 2) the language is characterized by isofunctional, homogeneous sign systems, which allows us to talk about the homogeneity of the language as a system; 3) in culture, various and heterogeneous sign systems are distinguished, such as kinetic, sound-intonational, verbal, iconic language, sound signaling. In this regard, we can talk about the heterogeneity of culture; 4) both language and culture are associated with thinking and communication, however, language has a communicative function, and culture has an aesthetic function. In the language, the attitude towards the mass addressee prevails, in culture, elitism is significant; 5) both phenomena operate along a similar communicative chain: a generator (communicator) that reproduces a specific text, - communication channels that provide synchronous and diachronous translation of the text, - addressee / recipient / communicant, which is the final point of the presented communication chain.

As one of the types of human activity, language is part of culture, which is a combination of material and spiritual values accumulated and created by society. Being the most important means and form of existence, the main condition for social development and a means of communication between people, language in these qualities is usually placed on a par with culture.

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