

## LINGUACULTURAL COMMUNICATION

**Ahmedova M.**

*Scientific supervisor, Andijan state  
institute of foreign languages*

**Abdusalomova Oysanam**

*Student, Department of Theory and  
Practice of the Russian Language,*

*Andijan state institute of foreign languages*

*E-mail: [oysanamrakhmonova52@gmail.com](mailto:oysanamrakhmonova52@gmail.com)*

**Abstract:** Language, culture, interdependence of ethnic groups, linguistic view of the world and anthropocentric paradigm, the role and characteristics of national-cultural linguistic units in discursive communication are interdisciplinary problems and are studied as ethnological, sociological, psychological and cultural processes. The study of the linguistic and cultural aspects of communication is important for highlighting the unique potential of the language as an expression of national consciousness and national contemplation, the national mentality of the Uzbek people, the national way of life, the level of national and cultural values. This article discusses these issues, in particular, the analysis of the meaning of linguistic units in the process of communication, the correct interpretation of their semantic and pragmatic meaning.

**Keywords** – linguistic view of the world, empirical knowledge, communicant, cultural meaning, national-cultural values, national stereotype, ethnic imagination, image, metaphor, analogy, connotation, symbolic concept.

The communicator perceives the linguistic landscape of the world around him on the basis of general notions, expressions, empirical knowledge of the socio-cultural group to which he belongs, and as a communicator begins speech activity on the basis of basic notions interrelated with the cultural meaning of information. In this context, linguoculturological principles aim to study language as a product of cultural consciousness, an important component of it and a condition of existence, as a factor in the expression of concepts formed in cultural consciousness

. As far as man grows up in a native language environment that preserves the system of national and cultural values, he enters the world of national culture as a person. The accumulative function of language, which is an invaluable gift of the Creator in terms of its relation to values, becomes even clearer. In human consciousness, the linguistic view of the world is formed through such peculiarities as national stereotypes, ethnic perceptions, figurative metaphors, analogies, connotative words, symbolic concepts

Initially, Humboldt's views on the need to focus on the culture of the nation in the study of the relationship between language and thought led to the emergence a new direction. Based on the hypotheses put forward by scientists such as A.A. Potebnya, E. Sepir, Wharf, according to Maslova, in the formation of this industry the opinions of linguists such as A.A.Potebnya, L.Weisgerber, H.Glints, H.Holts, U.D.Witney, D.U.Powell, F.Boas, E.Sepir, B.L.Worf, G. Brutyan, A. Vezhbetskaya, D. Haymes were the basis, whereas the theoretical bases of lingvoculturology were formed in the researches of V.N.Telia, V.A.Maslova, V.Vorobyov, V.M.Shaklein, V.I.Karasik, Yu.M.Lotman, S.V.Ivanova.

The relationship of language and culture in Uzbek linguistics [9; 10; 18; 19; 17; 21; 2; 5; 12; 16.] is also widely studied. The book "Language and Culture" co-authored by M. Mirtojiev and N. Mahmudov can be called the first step in this direction. It highlights the fact that more than a hundred years of colonialism were the cousins of the development of the Uzbek language, the restoration of the national language as a result of the sharp struggles of the advanced intelligentsia only on the eve of independence, the process of turning the sources of enrichment of our dictionary into national origins in the context of the emergence of national culture in the language for the first time

"Language serves as a means of collecting and storing cultural information. In some language units, this information may have been hidden for modern language carriers due to changes over the centuries, but can only be obtained indirectly. But it exists at the subconscious level and "works"

As the children get older, we adults start to get anxious: we collect what we have and start preparing for the wedding. It is no secret that when it comes to marrying a boy or getting a girl, it is understood, first of all, the wedding expenses, to collect the wedding clothes of the bride and groom. If we refrain from spending on food and other necessities in the household, we will try to make up for the lack of food that will be served in front of the crowds.

*"Dear, when will we decide the wedding day?" Said the wife.*

*"I have to talk to the bridesmaids before the wedding," I told my wife.*

*"What will you talk to them about, we'll do as people do."*

*"Well, to be a little more concise, where, for example, is it written that so much should be given?"*

*"Oh, you're still stingy, and if you reduce what you're giving, won't the bridesmaids say that we are mean. Let's drop it. Noone considers that this matches your working status. On top of that, we ate at the wedding of the people, and we should do the same!"*

*... Finally, we reach the day we have been waiting for: one day we will scatter what we have gathered. Then we take it easy*

*... That's it, we did our duty ... (from the Internet)*

In order to be able to analyze the meaning of language units in the process of communication, to understand and correctly interpret their semantic-pragmatic meaning, this subconscious knowledge is required from the language carrier. The reality in this text is a familiar view for Uzbek speakers - the lines related to a modern lifestyle. But doesn't the antinomy "misqollab-botmonlab" (very hard to achieve – very easy to waste) in the text provoke an objection in the language carrier, creating a communicative barrier? Although these words were used by our ancestors as expressions of a unit of measurement and are no longer in use today, through the logical chain of the text we understand the meaning of "kam-ko'p" (more or less) via the subconscious senses. That is, the material wealth accumulated over the years is "wasted" in a short time. This is a linguistic expression of an indisputable habit of the modern Uzbek mentality.

#### References:

1. Арутюнова Н.Д. Язык и мир человека, 2-е изд. испр. – М.: Языки русской культуры, 1999. – I-XV. – 896 с.
2. Бахронова Д.К. Антропозооморфизмларнинг семантик ва лингвокультурологик хусусиятлари (ўзбек ва испан тиллари материалида). Филол. фан бўйича фалс. д-ри... дисс... автореф. – Т., 2017. – 49 б.
3. Воробьев В.В. Лингвокультурология. М.,Изд-во РУДН, 2008. – 340 с.
4. Иванова С.В. Лингвокультурологический аспект исследования языковых единиц. Дисс. ... д-ра филол. наук. – Уфа, 2003. – 364 с.
5. Кадирова Б.Р. Белги билдирувчи лексемаларнинг лингвокультурологик хусусиятлари Филол. фан бўйича фалс. д-ри... дисс... автореф. – Т., 2019. – 55 б.
6. Карасик В.И. Лингвокультурные концепты: подходы к изучению // Социоллингвистика вчера и сегодня. / Сб. научных трудов. – М., 2004. – С. 136-146.
7. Лутфуллаева Д.Э., Худойберганаева Д.С. Антропоцентрик тилшунослик йўналишлари модули бўйича ўқув–услубий мажмуа. – Т., 2016
8. Маслова В.А. Лингвокультурология. – Москва: Академия, 2001. – 183 с.
9. Маҳмудов Н. Тилнинг мукамал тадқиқи йўллари излаб... // Ўзбек тили ва адабиёти. – Тошкент, 2012. – № 5. – Б. 3-16.
10. Маҳмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – №3. – Б. 19-24.