
LINGUOCULTUROLOGICAL APPROACH TO THE ANALYSIS OF DISCOURSE IN INTERCULTURAL COMMUNICATION

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Abstract.

In this article, the forms of linguistic and cultural approach to discourse analysis in intercultural communication, their forms in language units, applied methods and meaning are revealed. In addition to the above, the opinions of scientists who contributed to the development of this field were also analyzed. The fundamentals of the linguistic and cultural science, which has become one of the most urgent issues in modern times, have studied the problem of interdependence of language and culture.

Key words.

linguoculturology, linguoculturological analysis, discourse, linguistics, culture, communicative linguistics, pragmatics, sociolinguistics.

Language and culture are the main means of providing any nation as a nation. These two concepts are inseparable and regularly require each other. Language reflects culture in all aspects, and culture cannot be fully manifested without language. Each nation reflects certain national traditions. That is, every nation has its own national traditions and customs. In this sense, every person is related to a specific culture, language, history, literature that reflects this nationality . It is known that language, being a social phenomenon , is inextricably linked with culture.

Complex interrelation between language and culture that was noticed by linguists several hundred years ago, has not lost its relevance even in the researches of modern linguists. Currently, E. Sepir's profound thoughts that "language is a guide to culture", "dictionary is the most sensitive index of people's culture", "linguistics acquires a strategic importance for the methodology of social sciences" have a theoretical and methodological significance. Nowadays, there are more than 500 definitions of the concept of culture [1:44], and even more definitions of the concept of language [2:269]. American anthropologists A. Kreber and K. Klaxon distinguished 6 types of classifications (from descriptive, normative,

historical, psychological, structural and genetic points of view) from the analysis of definitions given to more than 300 cultures [3:282-283]. From a descriptive point of view, "culture or civilization in the broad ethnographic sense consists of knowledge, beliefs, art, morals, laws, customs and other skills and habits acquired by a person as a member of society" (E.Taylor) . That is, culture is a set of activities of the linguistic and cultural community in various forms. Historically, culture is " a complex set of socially inherited activities and beliefs that make up the content of our life " (E.Sepir). It turns out that at the center of this definition of culture lies the concept of activity that attracts linguists, and the importance of tradition and social heritage is emphasized. The normative aspect of culture covers either the way of life or the ideals and values of a group of people . That is, "culture is the way of life followed by a community or tribe. Tribal culture is a set of stereotyped beliefs and experiences followed by a tribe" (K. Whisler). On the other hand, "culture ... material and social assets (institutions, traditions, food, behavioral reactions) of any group of people, regardless of the word about wild or civilized people" (U. Thomas) . According to the psychological interpretation , "culture is a form of behavior that has become a common habit for a group, community or society."

One of the general definitions of culture is the concept as "a collective whole that combines knowledge, beliefs, arts, spiritual beliefs, laws, traditions and other various skills and habits acquired by a person as a member of society." (Britanica v. 16:874). We use language as a tool to express our thoughts and feelings. At this point, it seems that thoughts and feelings are independent of language. However, language plays the main role in the formation and preservation of thoughts. We can represent the external and internal worlds in a more concrete or abstract form, depending on our language capabilities and linguistic competence. For example, the linguistic expression of the location of an object in space is more clearly expressed in English than in Uzbek : "Her foot swung to and fro. She stared down at it" (Christie, *Evil under the Sun*) in Uzbek : " U oyog'ini u yoqdan bu yoqqa likillatdi va unga qaradi." The sentence 'stared down' means that the object is below the subject in the English sentence. Another example: "The sun blazed down upon the placid sea" (Maurier, *Frenchman's Creek*) text in Uzbek: " Quyosh sokin dengizga nur sochdi ". It seems that in English, the location of the object and subject in space is more clearly reflected in the language by means of prepositions. The existence of deep semantic differences between languages was also emphasized by W. Humboldt: "each language ... contains its own worldview. Just as an individual voice mediates between an object and a person, language as a whole mediates

between people and the inner and outer worlds that influence them . every tongue circles around its owners [4:60]. It is understood that a person perceives the world and expresses it in language depending on the level of his native language vocabulary and linguistic competence .

According to the famous Sepir-Whorf hypothesis of the 30s and 40s of the last century - linguistic relativity, groups of people who speak different languages perceive the world differently, that is, the structure of language determines the way of knowing reality and thinking, reality is authoritative in the language norms of a particular community . It is formed subconsciously, that is, language is an integral component of the ethnos-specific form of perception of the world [5:192]. B. Whorf writes about the relationship between language and culture: "although language and culture complement each other and develop in parallel, the nature of language is a limiting factor of its (culture - author's comment) free will and variability, and it is defined or it directs development along the line" [9:139]. Thoughts belonging to the third approach on the interaction of language and culture are reflected in the scientific works of K. Lévi-Strauss, N.I.Jinkin, N.I Tolstoy and other scientists. According to their concept , language is a component of the culture that inherited from our ancestors, language is the main tool for us to master culture with its help, and finally language is the reality of our soul [5:38]. "Language is both a product of culture and the most important component and a condition for the existence of culture. K. Lévi-Strauss states that language is a unique way of cultural existence, a factor in the formation of cultural codes. Great writer A. Navoi "compared the tongue to a dagger, and the word to pearls stuck to it." In another place, they compared the tongue to an opened tulip, and the words to the dew on it" (T. Malik, Learning and Research) . From this it is understood that language is the primary means of expression of culture. Thus, the interaction between language and culture is manifested in different forms, from the implicit meaning of reality in the semantics and structure of language units to the explicit appearance . To conclude from the above, language is neither a form nor an element of culture, language is the essence of culture and language is a form of reflection of culture.

Modern linguocultural science does not have a complete methodological base yet. Usually, Russian linguoculturologists connect the methodology of linguoculturology with the methodology of linguistics. The methods of linguistic culture are presented as a set of analytical actions and activities used in the analysis of the interaction of language and culture. Linguistics is an integrative field of science, that is, it combines the results of cultural studies, linguistics,

ethnolinguistics and cultural anthropology, and it uses a number of methods and directions of knowledge gathered around the center of "language and culture". Cultural and linguistic methods are selectively used in linguistic and cultural analysis processes. According to V.A. Maslova, "Any specific method of scientific research has its limitations. However, the interacting language and culture are so multifaceted that it is impossible to know their nature, functions and genesis with the help of one method. Therefore, it is quite natural to use a number of complementary methods in this field. Linguistic, cultural, sociological (content analysis, frame analysis methodology), ethnographic (description, classification, etc.) methods are used in linguistic and cultural research. It can be seen in most linguocultural studies, it is emphasized that these methods complement each other with different principles and analyzes and allow linguocultural studies to study the relationship between language and culture, which is a complex object.

The synthesis and methods in the study of linguistic and cultural objects ensured the success of linguistic and cultural studies, and later, on their basis, the own methods and methods of linguistic and cultural studies were formed. The diachronic method is based on the comparative analysis of the dynamics of linguistic and cultural units characteristic of different periods. The synchronic method is a static study of existing linguistic and cultural units of a certain period from a descriptive point of view. The structural-functional method groups cultural objects and reveals the connections between them. The historical-genealogical method focuses on the study of the linguistic and cultural fact, its origin, formation and improvement, as well as all issues of its future status. The typological method is designed to reveal the typological proximity of various linguistic and cultural units in the historical-cultural process. The historical-comparative method deals with comparing and getting into the essence of specific linguistic and cultural units in the category of time and space. In the communicative-pragmatic method, it is possible to study the synchronic relations between live communicative processes and ethnic mentality in a certain cultural period, pragmalinguistics allows to "illuminate" the ethnocultural aspects of the discourse. The cognitive-discursive method is brought to the linguistic consciousness, through the mental representation of knowledge, to the valuable knowledge space of POW, which is one of the main subjects of linguistic cultural studies. Ethnolinguistic method allows to determine the structure and functions of language forms, isomorphism of national culture types. The methods of psycholinguistics reveal the emergence of universal and ethnocultural mental mechanisms, the encoding and decoding of

speech perception and ethnocultural worldview. The methods and methods of sociolinguistics provide an understanding of the social factors affecting the emergence and development of the language personality and the formation of the national-cultural component in the semantic space of the language .

As the science of linguistics and cultural studies gradually develops, it acquires its own apparatus of concepts and methods of analysis. For example, linguoculterema, cultural language, cultural text, cultural context, subculture, linguocultural paradigm, precedent names of culture, key names of culture, cultural universality, cultural competence, cultural heritage, cultural tradition, cultural process, cultural principle, cultural sem, cultural background, cultural concept, cultural concept, cultural connotation and others are considered as the categorical apparatus of this science. V. A. Maslova developed a methodology for analyzing texts with a hermeneutic (text interpretation and understanding) point of view and psychosociocultural experiments, analysis of metaphors proposed by J. Lakoff [6:38]. V. N. Teliya proposed a macrocomponent model of meaning known as conceptual-ideographic analysis of the cultural specificity of phraseology . This seven-dimensional model includes the following blocks of information: presupposition, denotation, rational evaluation, motivational basis of the sign, emotional and emotive evaluation, and attitude to the situation of use of the sign. Each block is implemented with a cognitive operator that indicates the working processes of corresponding mental structures [8:253-269]. In this analysis, the onomasiological approach, the laws of ethnospecific fixation in the naming of mental language units, and the semasiological approach, the systematic description of the essence of certain cultural concepts and their distinctive features are studied together. Such an approach is important in determining the permanent interrelationship of language, thought and culture.

Thus, in conclusion, linguoculturology is a new actively developing field of linguistics. According to R.M. Frumkina the distribution of linguoculturology began in a time when it was found that there was no place for culture in the science of language. Every culture has a number of concepts which are the markers of its identity [10:28-43]. For example, the key markers in British culture are law, privacy, etc. Moreover, every language is an original system which is etched in native speakers' mind and build up their world perception, therefore linguoculturology is a promising field for linguistic investigations.

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