

# *Linguacultural Aspects Of Communication*

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**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 [20].

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 of 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. Vezhbitskaya, 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 [1; 8; 4; 6; 3].

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 [11, 25].

Professor N.Mahmudov's article "In search of ways to perfect the study of language" provides in-depth and substantive coverage of the essence of linguoculturology, the anthropocentric paradigm in general, and the problems in this area. The article provides very well-founded considerations about the factors that contributed to the formation of lingvoculturological theory, the basic concepts in it, the differences in their interpretation. "[7, 29].

D.E.Lutfullaeva, D.S. Khudoiberganova pay attention to the linguocultural and ethnolinguistic features of language units that are directly related to the text - precedent text, sentiment, metaphor, analogy [7, 29].

Sh.Usmanova's "Course of lectures on the subject of Linguoculturology", M.Saidova and U.Kuziev's methodical manual "Linguoculturology" studied the general issues of this subject. "Semantic and lingvoculturological features of anthropozoomorphisms (in the material of Uzbek and Spanish languages) by D.K. Bakhronova, "Linguoculturological features of signifying lexemes" by B.R. Kadyrova were studied; in the dissertation of Doctor of Philosophy (PhD) "Linguocultural study of analogies in the Uzbek language" authored by F.F.Usmanov, its special features are studied. This means that the scope of scientific research on language and culture in Uzbek linguistics is expanding.

The study of linguistic and cultural aspects of communication is important in highlighting the unique potential of language as an expression of national consciousness and national thinking, the national mentality of the Uzbek people, the national way of life, the level of national-cultural values.

"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" [8, 11].

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. No-one 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.

Thus, the customs and traditions, religious and spiritual values of the ethnic group to which the language belongs, that is, the peculiarities of the mentality of the nation, are reflected in its speech activity.

The Explanatory Dictionary of the Uzbek Language properly explains the essence of the concept of mentality: "Mentality [ger. mentality <lat. mens, mentis – wit, perception]. The level of historical content contemplation of a society, nation, community or individual, their cultural potential, their ability to analyze the laws of life, their mental ability in certain social conditions, their mental strength (the mentality of a society, nation or individual covers their specific traditions, customs, customs, religious beliefs and superstitions) [14, 678].

Maslova points out that there are different approaches to the study of language in the cultural aspect today, and describes the following 11 different methods:

**1. Descriptive.** Individual elements and appearances of culture are descriptive, listing customs, activities, values, ideals, and more. With this approach, culture is described as a set of achievements and institutions that regulate people's relationships with each other (3. Freud).

**2. As a value.** In this, culture is interpreted as a set of spiritual and material values created by people. For an object to have value, a person must know that it has such properties. The ability to determine the value of objects is related to the formation of values in the human mind, but with its help perfect models are created or the ideals, imagination, with which real-life objects are compared, are also important. The downside of such an approach is the narrowing of the content, as the diversity of activities emphasizes only values, not the individual.

**3. As an activity.** Culture is understood as a way of satisfying human needs, a specific type of activity. B. Malinovsky began this approach.

**4. Functional.** It describes culture through the functions performed in society: informational, adaptive, communicative, regulatory, normative, evaluative, integral, socializing, and so on. The weak point of this approach is the lack of development of the theory of functions, the absence of their consistent classification.

**5. Герменевтик.** Маданиятга матнлар тўплами сифатида қарайди. Улар учун маданият - бу матнлар йиғиндиси, аниқроғи, матнлар йиғиндисини яратадиган механизм (Ю.М. Лотман). Матнлар маданиятнинг асоси ва қонидир. Уларни олиниши керак бўлган маълумотлар омбори сифатида ҳам, муаллиф шахсиятининг ўзига хослиги билан яратилган ноёб асар сифатида ҳам кўриб чиқиш мумкин. Ушбу ёндашувнинг камчилиги матнни аниқ тушунишнинг иложи йўқлигидадир.

**5. Hermeneutic.** In this case, culture is considered as a collection of texts. For them, culture is a collection of texts, more precisely, a mechanism that creates a collection of texts (Yu.M. Lotman). Texts are the foundation and blood of culture. They can be considered both as a repository of information to be obtained and as a unique work created with the uniqueness of the author's personality. The disadvantage of this approach is that it is not possible to clearly understand the text.

**6. Normative.** According to this, culture is a set of norms and rules governing people's lives, a lifestyle program (V.N. Sagatovsky). These concepts were also developed by Y.M. Lotman and B.A. Uspensky, who understood the subconscious feelings expressed through culture through a system of certain prohibitions and norms of the community.

**7. Spiritual.** Proponents of this approach define culture as the spiritual life of a society, the flow of ideas, and other products of spiritual creativity. The spiritual world of society is culture (L. Kertman). The disadvantage of this approach is the narrowing of the concept of culture, because material culture also exists.

**8. Dialogic.** In this case, culture is a "dialogue of cultures" (V. Bibler) - it is a form of communication between subjects (V. Bibler, S. Averintsev, B.A. Uspensky). Ethnic and national cultures created by individual peoples and nations are distinguished. Among national cultures, subcultures are distinguished. These are the cultures of individual social strata and groups (youth subculture, subculture of the underground world, etc.). There is also a metaculture that unites different nations, such as Christian culture, Islamic culture. All of these cultures interact. The more developed a national culture is, the more it seeks to communicate

with other cultures and is enriched by these connections as it absorbs their achievements, but at the same time it is integrated and standardized.

**9. Informative.** It presents culture as a system for creating, storing, using, and transmitting information; it is a system of signs used by society, in which social information is encrypted, i.e., content entered by people, meaning. (Yu.M.Lotman). Here you can see the similarities with the computer, more precisely, with its information software: machine language, memory and data processing software.

**10. The symbolic approach** focuses on the use of symbols in culture. Culture is a “symbolic world” (Yu.M. Lotman). Some of its elements have a specific ethnic meaning and become a symbol of nations: white skinned birch, cabbage soup and porridge, samovar, boots, sundress - for the Russians; ghost legends and myths in castles - for the British; spaghetti - for Italians; beer and sausage - for the Germans and others.

**11. Typological approach.** (M.Mamardashvili, S.S.Averintsev) In meetings with representatives of other nationalities, people tend to perceive their behavior in terms of their own culture, that is, as “measuring them by their own criteria.” For example, Europeans in contact with the Japanese are surprised by their smiles when they talk about the death of their loved ones. They see it as a demonstration of heartlessness and cruelty. From the point of view of Japanese culture, this subtle gentleness is understood as not wanting to bother the interlocutor with their problems [8, 15].

According to the general principles of scientific research, each of these methods is applied not on a case-by-case basis, but on the basis of mutual cooperation and harmony. But in terms of research direction and intended purpose, one can prevail over the other.

For example, let's take the concept of “**omonat**” (*deposit*), “**omonatdor**” (*depositor*), which is typical of the Eastern moral norm.

**Omonat** (*deposit*) [Arabic - reliability; accuracy, honesty; something given for storage; gift; inheritance] 1. Storing for someone, temporarily using or transferring to another person. Deposit letter. Omonat money.

2. Money and other things deposited in a deposit, an item.

3. The amount deposited by the client in the bank under certain conditions. (This meaning, in our opinion, is metonymic and has a nominative meaning: for example, I have looked through the types of deposits)

In the figurative sense (our comment, for some reason the structure of the dictionary is broken, there is an ambiguity in the numbering of own and figurative meanings):

1. “**Omonatini topshirmoq**” idiom (to hand over a deposit) - to die, to pass away.

2. **Omonat** (barely) adverb - Chol supadagi yog'och so'riga omonat ilinib, niyatini aytishga so'z topolmay qiylandi (*The old man was barely stuck on a wooden bench, and he could not find the words to express his intentions*). “Youth”.

3. **Omonat** (not eternal; temporary) adjective - Odam – omonat, diydor – g'animat (*Man is not eternal, meeting face to face is appreciated*). Proverbs. For example, Jiyan ijara uyda omonat o'tirdi (*Nephew rented house temporarily*). “Youth”.

4. **Omonat** (barely hanging; frail) adjective - Omonat bino (*barely hanging building*). For example, Oshpaz kosaga lag'mon suzib, yo'nilmagan taxtadan omonat yasalgan stol ustiga qo'ydi (*The cook floated the lagman into the bowl and placed it on a frail table made of uncurved wood*). S.Ahmad, Ufq [15, 356].

First, we see that this concept is sealed in the foundations of our faith. The lexical meanings of this word, which is derived from the Arabic language, also indicate this: reliability; honesty; something given for saving; gift; inheritance. Hadith: There are three signs of a hypocrite. He tells lies. He does not keep his promise. He betrays other's deposit. (From the hadith) It is clear from the content of the hadith that not lying, keeping a promise, and not betraying other's deposit are important signs of true humanity. This concept of deposit has its own expression in a number of phrases and combinations in our language.

omonat - liveness, life given by God

omonatini topshirmoq - to die, to pass away.

omonatga hiyonat qilmoq - to betray the deposit (things given) of others

omonat ish ovora qiladi - the work done barely bothers

omonat qiyomatga qolmasin - Do not leave the given deposit until the Day of Judgment.

In Russian, only the semantics "temporariness" of the word "omonat" (deposit) is emphasized, and the religious-philosophical aspects of our cultural understanding are not expressed. **Временный, -ая, -ое;** Непостоянный, бывающий или действующий в течение некоторого времени. Временное явление. Временный работник. Эти трудности временны. П сущ. временность, -и, ж. [13, 230]

Thus, in the process of analysis of the concept of deposit, the descriptive, spiritual, informative and typological aspects were clarified.

Issues such as language, culture, interdependence of ethnos, linguistic landscape and anthropocentric paradigm, the role and peculiarities of national-cultural language units in discursive communication are interdisciplinary problems and are studied as ethnological, sociological, psychological and cultural processes.

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