

LINGUOCULTURAL STUDY OF EXPRESSION OF ATTITUDE IN COMMUNICATION

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Abstract. *In this article, the linguoculturological study of the expression of attitudes in communication, the study of language and linguocultural studies, its place between language and people, the relationship and interaction of culture with the people, nationality are scientifically studied.*

Keywords: *verbal (linguistic), non-verbal (non-verbal), mixed (verbal-non-verbal), linguoculturology, language, culture, people, mentality, semantics, ottenka, integral sign, differential sign, opposition, transformation, component, method, form, attitude, lingvokulturema.*

INTRODUCTION

Communication as a mirror of relationships

In the 90s of the 20th century, a new field of science, linguoculturalism (linguistics-linguistics), appeared between linguistics and cultural studies. It was recognized as an independent branch of linguistics. Almost all researchers about the formation of linguoculturalology claim that the roots of this theory go back to V. von Humboldt. Serious in the field of linguistic culture created studies V.A. Maslova divides the development of this field into 3 stages:

1) the creation of preliminary researches that motivated the formation of the science (the works of linguists such as V. Von Humboldt, E. Benvnist, L. Weisgerber, A. A. Potebnya, E. Sepir);

2) separation of linguistic and cultural studies as a separate field;

3) the stage of development of linguistic and cultural studies;

By the beginning of the 21st century, linguo-cultural studies has become one of the leading directions in world linguistics. Linguistics is a science that studies language as a cultural phenomenon, and its subject is language and culture in mutual relationship. In particular, V.N. Teliya writes about it: "Linguocultural science is a science that studies the human factor, or rather the cultural factor in a person. This means that the center of linguo-cultural studies is a complex of achievements typical of the anthropological paradigm of man as a cultural phenomenon.

Communicants, when communicating closely with each other, reveal their inner relations even in the expression of the smallest communicative unit (a word used as a sentence). For example, "Shame on you, Zainab! - Shame on you too! Two more days, they crowed at each other like roosters preparing to attack" (Abdullah Qadiri).

Astute readers will quickly notice that the word "Shame" hides a universal meaning. This one word causes the opening of delicate relations between the addresser and the addressee. The following can be reported about the verbal (linguistic), non-verbal (non-verbal) and mixed (verbal-non-verbal) means of expressing attitudes in the process of communication: if the addresser expresses his positive relationship with the addressee through verbal means such as "I have great respect for you", "You are close to my heart" , "Let the blackness go away", "I see badly" express the negative attitude of the addressee. We came across an interesting fact in the course of research. It is known that in the novel "The Past" Otabek and Kumush tell each other the events of the past

in a different way because Zaynab invaded them. "The fate of my little bear, who was separated from his ears by looking for a tail in the middle, is the fate of God!" after they come to the conclusion that. That is, here they express their relationship through a third person. We observed a similar situation in the works of the leading writers of modern Uzbek prose, the national writer of Uzbekistan Isajon Sultan. "Amon, are you different today? You won't look at me even if I tell you?" - says the lover in a loud voice towards his unstable teenage partner. Naturally, this is not being said to Amon, but to one of the girls walking in front of him.

"Zaro, what did you say yesterday?"

- What did I say?--Zarofat, unaware of anything, is surprised.

- Hey, won't you shut up?--the "target" girl pinches her chin.--I'm talking to Mirzaterak.

"Mirzaterak" is a talkative teenager.

"Oh, you don't even understand jokes?" continues "Mirzaterak".

The answer comes immediately:

- Do I understand if you joke like a man, Zara?

There are other types of such "talks". For example, "the speaker talks about himself:

- Am I different today? If I speak, I won't be silent? The answer is the same:

- I said something yesterday, but it's like an animal.

Everyone bursts into laughter.

- Yes, am I not even able to understand the joke?

"And I'm an idiot who can't joke like a person" (Isajon Sultan. "Genetic")

It seems that the addressee, reacting to the event, places a third person in the "target", in the middle, and we come across a hidden type of communication. Although it seems like this, the parties understand the bottom of such a delicate attitude towards their addressees. It is clear from this that it is possible to find out the attitude of the addressee to each other from the topic of the conversation (using someone as a tool in the process of communication).

According to the calculations of Japanese scientists, a 4-year-old child learns about 10,000 words and understands the meaning of 2,000 of them. It is interesting that 80% of those words are learned from the attitude of their parents to each other. Being careless with the thought that a child is still a child is equivalent to the wrong upbringing. We parents sometimes forget about standards. We get nervous and angry at our child's misbehavior and express our reaction using negative words. And with this wrong attitude, we will achieve nothing. A child who believes that his work is acceptable makes himself a weapon in order to take revenge. That is, if he harms himself, he knows very well that his parents will suffer. At this point, it is necessary to refer again to the great writer Abdulla Qadiri. Although Garshand can afford it, Adib does not want to give his son Habibullah a bicycle. Because the neighborhood's hands are short-handed, it worries the parents. This is the highest form of consideration and respect for others.

It would not be wrong to say that the poet developed a whole system of education in the epic "Hayrat-ul-Abror". The poet says that education should start with giving a good name to a child: "Give a child a good name so that when you call him by his name, he will not be ashamed. "One woman wrote a letter to the newspaper and said that she was ashamed of her name Sotkinoy. "The most necessary thing for a child is to educate him from a young age. Because of Sadaf's upbringing of Katra, he became famous and gained honor." The great thinker emphasized the need to be careful when raising and treating a child and emphasizes that it is not kindness to caress him. If a person does not understand himself, or rather, does not find himself, he will not achieve any success in life. Because a person comes to the surface due to self-awareness, knowing who he is.

LITERATURE ANALYSIS AND METHODS

It is related to the combination of linguistics and translation theory among the studies in world linguistics Karimova B.M. Sunnatova R.I. Tojiboyeva R.H. Independent, G.B. Palmer, G. Morain, B. Serdikhun, B. Sivasish, V. V. Vorobev, Ye. O. Oparina, I. G. Olshansky, A. Vejbitskaya, S. G. Vorkachev, V. I. Karasik, V. Krasnykh, K. E. Nagaeva, V. A. Maslova, O. E. Salnikova, O. I. Vasilenko, O. A. Podlesova, D. D. Lagaeva, N. N. Dzida, Ye. B. Eliseeva, T. I. Gustomyasova, F. Kh. Khasanova, F. G. Fatkullina, A. R. Gabbasova, and in Uzbek linguistics G. Boqieva, D. Ashurova, A.M. Bushuy, Sh. Safarov, G. Sh. Atakhanova, A. Mamatov, O'. Yusupov, J. Yakubov, A. Ziyaev, D. Khudoyberganova, D. Djumanova, N. Dzhusupov, S. Isamuhammedova, D. Tosheva, The scientific views of researchers like N.A. Tukhtakhodzhaeva, . Aasamaa in this regard attract special attention.[5]

DISCUSSION AND RESULTS

Lingvokulturema include words, phraseological units, word combinations, sentences, paremies, complex syntactic units, texts, etc., which reflect a part of culture. Lingvokulturema has a content and expression plan, the expression plan is made up of the above-mentioned units, and the content plan is made up of the semantics of those units. So, lingvokulturema is from the concept it differs in having its own content and expression plan, the main task of linguo-cultural studies is to express the national culture in a linguistic form. According to him, the concept of "linguculture" is useful for comparative linguistics, "language is a cultural fact, a component of the culture we inherit, and at the same time a weapon. Folk culture is verbalized through language, it activates the basic concepts of language culture and expresses them in the form of symbols, that is, through words.

If cultural studies studies the self-awareness of a person in nature, society, art, history and other spheres of social and cultural existence, linguistics studies the worldview reflected in language as mental models of the linguistic landscape of the world. Lingvokulturology is the main research subject Both language and culture are in constant interaction. "Culture" is derived from the Latin word "Colere" which means "cultivation, upbringing, development, respect, worship". Since the 18th century, the term "culture" refers to all things that are the product of human activity began to be used. All these meanings are preserved in the use of the word "culture", but in fact this word means "the purposeful influence of man on nature, the transformation of nature for the benefit of man, that is, cultivation of the land" (agriculture Jalik culture) means. Later, the term "culture" began to be used to describe knowledgeable, enlightened, highly educated people. By now, it is known that the term "culture" is used in more than 500 variants in various fields of science and practice.

The more deeply and in detail culture is studied, the more clearly it is related to human thinking. Therefore, a person always tries to absorb the events reflected in his eyes through his culture. It is known that people live in a certain socio-economic system, speak one or another national language, and have a certain national spirituality and culture.

National spirituality, language culture, which plays an important role in its realization, and specific features of speech spirituality are reflected in the linguistic cognitive activity of people. For example, an English woman expresses an emotional state when something on the table falls to the ground, a German woman says "Mein Got!", a Russian woman says "Boje moy!", and an Uzbek woman says "Oh, die". As can be seen from this example, which allows for a comparative analysis of the language culture and spirituality of women of different nationalities, in expressing a sudden feeling - excitement, which has no lexical meaning "Oops!" from the word of

exclamation, "Mein Got", "Boje moi", which German and Russian women, following the language culture and spirituality of their ancestors, please God they use words. And the Uzbek woman, in this case, has a negative meaning: "Oh, die!" uses words.

It is also possible to think of the necessary objects and events that occur in a person's life as a means of culture. For example, it seems impossible to introduce the sun or the moon into culture. But it is known that these concepts exist in the culture of all nations. But some European peoples living in cool climates (Slavs and Germans) positively evaluate the sun as a sign of warmth, honor and favor. In the culture of Arab countries, the sun is negatively evaluated, equating it to the scorching temperature that puts them in a difficult situation during the summer. So, the sun can be understood not only as a natural phenomenon, but also as a product of culture in the culture of the peoples, the moon is mentioned with special recognition. In the minds of Russians, it is associated with darkness, the afterlife, and sometimes with life and death (jit "pod lunoy", "v podlunnom mire" - everyone's life is lived in the same conditions), while in other Slavs moonlight is pregnant and absent is compared to a dangerous, damaging event.

The Vietnamese have a completely different attitude to the moon, like other South Asian nations, that is, they live according to the lunar calendar, and the specially celebrated Moon Festival is a favorite of children is a holiday. Beautiful, delicate and innocent young girls are compared to the moon, lovers bask in the moonlight, weave poems and sing songs dedicated to her. That's why Vietnamese people imagine all the good things in life through the moon. It should be noted that this attitude towards the month belongs to the Uzbek people as well. Because in Uzbeks, the moon is not only a heavenly body that receives light from the sun and gives fat ("the moon cannot be covered with a skirt" - proverb), but also a "beautiful, beautiful face" (save the face of the moon from the oppression of black beauty. " very beautiful, very beautiful") ("The moon is like the moon, the day is like the day"), it is used in the meanings of wishing good to someone who is going on a trip ("Go to the moon and come back safely") [5, 205]. It is worth mentioning that the expression "litso kak luna" in the Russian people means recognition of beauty. Similar examples can be found in the culture of other nations. There are above in the culture of different peoples to study the language reflection of the listed specific features one of the main tasks of linguo-cultural studies.

Linguistics is one of the most developed directions in world, especially Russian, Uzbek linguistics. According to linguists, the most famous among them is V.A. It is a tutorial created by Maslova. In this study guide, the methods, object and subject of the field of linguo-cultural studies, directions are highlighted, examples of linguistic and cultural analysis of a specific language unit are shown.

CONCLUSION

Scientific research shows that the structure of linguocultures is more complex than language units. Linguistic cultures embody linguistic, cultural, ethnopsychological and extralinguistic factors. The composition of linguocultures consists of signs-meanings-concepts-subjects. They are representative of human culture and language, unlike their literal and figurative meaning.

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