



## Linguo-Cultural Features of Associative Words in English and Uzbek Languages

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**Annotation.** We know that English is now recognized as a world language as well as in our Uzbekistan. Therefore, this article discusses some problems in compiling associative dictionaries and their similarities and differences between Uzbek and English.

**Keywords:** culture, traditions, language, associations, compile, Uzbek linguistics, methods, linguo-cultural situation.

The problem of the relationship and interaction of language and culture has become central in science emerged in the middle of the last century at the confluence of sociolinguistics, ethno-linguistics, linguistic country studies, cultural studies – cultural linguistics. Main tasks of modern cultural linguistics are reflecting national consciousness in the language, verbalizing cultural objects by means of the language, transmitting valuable cultural categories in lexical meanings of words. To describe problems of language system functioning in a certain historical period and on a certain territory, one should refer to the concepts of a *language situation*, a *linguo-cultural situation* that are constantly developing, therefore, they can be characterized as stable or dynamic and represent a static time period of a certain linguistic culture that forms next similar periods. In studying the linguo-cultural situation it is important to consider linguo-cultural concepts, i.e. multilayered, multidimensional structures, including ideas, emotive, historical, etymological components, specified by objectivity and historical conditionality. As Slyshkin reasonably points out, “not every real phenomenon of reality can form the basis of the concept, but only the phenomenon which becomes the object of evaluation”, therefore the axiological component is a significant component of the concept. The connotation of a concept is realized only in discourse, a wide



context, since only under these conditions lexical units that verbalize the concept get an additional - connotative - component of their lexical meanings. The specifics of the linguo-cultural concept lie in the fact that it is recognized as a cultural object.

Approaching to the language from both cultural and national point of view is clearly important in these modern language developed circumstances, in addition it defines the language's level in world linguistics and in turn, it reflects to the development of the concept of national character. The approval of cultural linguistics as an independent direction in the science of language has become auspicious due to the possibility of faction into a single complex the issues arising around the idea that language and culture are interconnected synchronously and interdependent diachronically. As A.S.Mamontov fairly points out that "the linguo-culturological aspect of the study of the manifestation of the specifics of the "national personality" is associated with a significant massive of vocabulary, where the dominant component is, in particular, the "system of ideas".

The history of linguo-cultural study begins with the ideas of Wilhelm von Humboldt, who believed that the cultural ingenuity and construction of the language are interconnected and accompaniment with each other. The scientists who did their best in this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcacev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok. A number of works are being carried out in the field of linguo-culturology in Uzbek linguistics. In particular, A.Nurmonov's "Linguo-culturological direction in the Uzbek language", N.Mahmudov's "In search of perfect research ways of language", Sayidrahimova's articles "Some remarks on the scientific basis of linguo-culturology", "Components of linguo-culturology", D.Khudoyberganova's "Anthropocentric study of the text" articles and monographs can be marked as a fact of the researches that are being carried out in the field. The essence, subject and objects of linguo-culturology were investigated in the above-mentioned works.

Linguo-culturological analysis of phraseological units studies the national color of their origin. In every linguo-cultural study we can encounter phraseological units with national-cultural features. For example, it is difficult to find idiom of Uzbek language



“musichaday beozor” than in any other languages. In analogical model of the idiom has national-cultural connotative meaning. We can see the vivid reflection of “harmless” quality that is typical for Uzbek nation. However, in English language we can observe “dove” as a harmless prototype, such as “As harmless as a dove”.

In describing a linguo-cultural situation, it is important to analyze linguo-cultural details and universals. The analysis of linguistic units verbalizing these formations is the essence of linguo-culturological analysis of an artistic text. One of the methods of describing a linguo-cultural situation is modeling cultural thematic text fields. The method of cultural and thematic fields proposed by Shaklein flows organically from the field method in linguistics. This field has some characteristics similar to those of other fields: the words in the fields are linked by syntagmatic, paradigmatic and associative relations. More particular cultural meanings are actualized in cultural thematic micro fields of the text.

The aspects of cultural linguistics and, in particular, linguistic situation as an actual problem of linguistics, have been continually considered on the material of the English language in the USA, the Russian language in Russia, several languages in West Africa, Romanic languages. We can also mention linguistic and cultural studies on the material of the Russian language in terms of other linguistic and cultural traditions: Vietnam, the Republic of Kazakhstan. To describe linguistic phenomena in their interaction with cultural ones, we suggested the term of the linguo-cultural situation, understood as “all manifestations of human spiritual activity, as well as socio-ideological and ideological processes reflected in the language”. Professor Yamuna Kachru, the researcher of Anglophone linguistic culture, draws attention to such arguments as “the relationship between language and culture”; cultural specifics of text types”. The paper by Zhumasheva, Sametova, Muktarova, Batyrkhan, and Sultaniyazova is devoted to the study of “a linguo-cultural interference in the dialogue of cultures”.

Highlighting pure linguistic phenomena in their inseparable connection with the culture of the community at a certain historical period gave birth to the term of the linguo-cultural situation. This term, as well as the methodology of studying the linguo-cultural situation, was proposed by Shaklein in his monograph "Linguo-cultural situation and the study of the text." The text is recognized as the material for studying the linguo-cultural



situation, and the degree of the analysis objectivity depends on the number of texts studied by the researcher.

When characterizing the linguo-cultural situation, two factors are important:

- 1) temporary: the linguo-cultural situation is understood as a constantly changing process, prepared by previous periods and preparing the basis for subsequent periods;
- 2) structural: the linguo-cultural situation contains a certain number of social formations, languages, and cultures.

All above-mentioned characteristics make it possible to formulate the following definition of the linguo-cultural situation: “A linguo-cultural situation is a dynamic and wavelike process of interaction between languages and cultures in historically established cultural regions and social environments”.

The linguo-cultural situation is complex; it incorporates a linguistic, cultural, social, and ethnic situation. The essence of each linguo-cultural situation is a complex of nationwide, group and individual features in the language of the period. Even relatively individual language of artistic texts reflects linguo-cultural situation to a certain degree. Therefore, in order to obtain an objective view of a linguo-cultural situation, it is necessary to involve as many texts of different writers as possible. That is why linguo-culturological analysis is complex, it includes a general philological analysis, involving techniques of genre assessment of language means and analysis of the ideological content of the text, and conceptual analysis aimed at recreating a specific fragment of the linguistic worldview. Consequently, a linguo-culturological analysis of a text considers three aspects - cultural and ideological content, composition, and language.

The linguo-cultural situation, which is a static time sample of a certain linguo-culture, is characterized by a temporary factor. It incorporates several cultures and languages. It is studied on the material of texts, and the objectivity of its assessment depends on the number of these texts. Analyzing texts in terms of the linguo-cultural situation implies characterization of linguistic fragments that actualize linguo-cultural universals, linguo-cultural details and linguo-cultural concepts.

Ideological and thematic content, plot features, text composition are also of interest to the researcher. The essential difference between the linguo-cultural concept and other



concepts lies in its localization in consciousness, and not simultaneously in consciousness and in language. The linguo-cultural concept differs from other mental units in that it always has a certain value in its center. It is a unit of consciousness, it is determined by culture and expressed by language units. A significant component in the structure of the linguo-cultural concept is axiological that conveys various types of assessments.

Information can be exploited by a learning algorithm to associate words with meanings. To learn meanings which are subsequently useful to the learning system, it is preferable to learn functional meanings rather than the denotational meanings which have been the focus of previous associative word learners. Functional meanings are also consistent with the theories of mental models developed in psychology. Functional meanings necessitate a learner with structured perception of the environment since acquired functional meanings must hang on a framework which can capture an action's potential effects on the world. More complex meanings also necessitate the association of phrases rather than words to meanings.

All language learning is concerned with the proper use of words and phrases. Early first-language learning is particularly focused on learning words that can be used to refer to the immediate environment (objects, relations, events and processes) or used in simple social activities (expressions, requests, etc.). The early first-language learner is faced with the challenge of determining both what the usable units of language are (words and eventually grammatical constructs) as well as the appropriate contexts of their use. We propose that a significant portion of this early language learning problem can be viewed as an associative learning problem, where the language learner is learning the associations between represented contexts for use (perceptual categories, representations of event structure, etc.) and verbal patterns (discovering word boundaries and the ordered structure of words in sentences).

It is known that the study of the problem of associative connection of words in the language in the creation of the text has been in the focus of linguists. Due to the associative relationship of words with each other, the text is logically and semantically structured. For instance, language units with national-cultural markers are associated with similarly marked language units in the text and serve to create a national spirit in the text. This showed that,



it is also necessary to study their associative relationships in determining the nature of language units in practical use.

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