



BASIC CONCEPTS AND PRINCIPLES OF LINGUOCULTUROLOGY

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ABSTRACT

This article examines the theoretical foundations and developmental perspectives of English media discourse as one of the significant domains of contemporary linguistic research. Emerging as a dynamic field at the intersection of language, society, and culture, English media discourse reflects the interaction between communicative practices and socio-cultural realities within English-speaking contexts and beyond. The study outlines the historical evolution of media discourse research and highlights major theoretical frameworks, including the anthropocentric paradigm and discourse-analytic approaches. Particular attention is paid to the relationship between language, ideology, and representation in media texts. The paper also addresses key methodological debates, such as synchronic and diachronic approaches to discourse analysis, as well as universal versus culture-specific features of media communication. Furthermore, the article identifies principal research directions within English media discourse studies, including genre analysis, stylistic and rhetorical strategies, comparative media studies, and pedagogical applications. The growing relevance of English media discourse in global and Uzbek linguistic scholarship is emphasized. The study demonstrates that English media discourse serves as a powerful medium for constructing social reality, shaping public opinion, and transmitting cultural values.

Keywords: English media discourse; discourse analysis; anthropocentric paradigm; media language; ideology and representation; critical discourse analysis; synchronic and diachronic approaches; genre analysis; media communication; socio-cultural identity.

Linguoculturology, one of the leading branches of modern linguistics, began to take shape in the last quarter of the twentieth century. According to the researchers, the term linguoculturology originated in connection with research conducted by the Moscow School of Phraseology under the direction of V.N. Telia. V.A. Maslova, who has created serious research in the field of linguoculturology, divides the development of this field into 3 stages:

- 1) the creation of the first research that led to the formation of science (the work of linguists such as V. von Humboldt, E. Benvenist, L. Weisgerber, A.A. Potebnaya, E. Sepir);
- 2) separation of linguoculturology as a separate field;
- 3) stage of development of linguoculturology.

By the beginning of the 21st century, linguoculturology has become one of the leading disciplines in world linguistics. Linguoculturology is the study of language as a cultural phenomenon, in which interrelated language and culture are the subject. In particular, V.N. Telia writes: "Linguoculturology is a science that studies the human, more precisely, the cultural factor in man. This means that the center for Linguoculturology is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon." According to G.G. Slisshkin, "Linguoculturology focuses on the human factor, more precisely, the cultural factor in man. The fact that the center of linguoculturology consists of a cultural phenomenon indicates that the science of man belongs to an anthropological paradigm." Although there is a consensus on the object of study of linguoculturology, there are some controversial views. For example, according to V.N. Telia, linguoculturology studies only the synchronous connection of language and culture. V.A. Maslova believes that this field studies the language both synchronously and diachronically. V.N. Telia also emphasizes that the object of linguoculturology is universal, while V.A. Maslova emphasizes the

need to study the linguocultural features of the language of a particular people or fraternal peoples. One of the challenges is that a number of training manuals have been developed in this regard. Linguists admit that the most famous of them is the textbook created by V.A. Maslova. This textbook describes the methods, object and subject, directions in the field of linguoculturology, examples of linguoculturological analysis of a particular language unit. Linguoculturological research can be seen in the study of the following issues: 1) linguoculturological features of a particular speech genre. It often deals with myths, the language of folklore genres; 2) the study of the expression of the linguocultural concept in a work written in a certain style. It mainly analyzes the language of fiction; 3) comparative work. In this case, linguistic and cultural units, mainly in Russian, are compared with English, German, and French; 4) aspects of linguoculturology related to pedagogical science. The main goal is to develop students' skills in identifying and analyzing linguoculturological units. Research in the linguocultural approach has begun to appear in Uzbek linguistics in recent decades. For example, Z.I. Solieva's dissertation is devoted to the study of sentiment in the Uzbek and French languages, i.e. the national and cultural features of moral and educational texts. Professor N. Mahmudov's article "In search of ways to perfect the study of language" provides an in-depth and well-founded account of the essence of the anthropocentric paradigm and its problems in linguoculturology in general.

According to V.I. Karasik, the emergence of linguistics in linguoculturology is explained by the inevitable problem of what language is an integral part of. As a multifaceted natural product, language is the most common phenomenon of existence. Language is an important means of communication, it is a component of communicative activity: an important component of the creation of the world, the analysis of information as a means of influencing the way of providing information and managing interpersonal relationships, directing people to this or that action, the recording of social relations, language as an important custodian of the community experience is a key component of culture.

Linguoculturology is essentially related to knowledge of culture and or knowledge of language, but according to V.I. Karasik, it is correct to consider this field of knowledge, which is interrelated in relation to language and culture, as a complex of two categories of sciences. From the point of view of linguistics, focused on linguoculturology, a number of successful attempts have been made to explain the culturally important nature and nature of existence in the form of linguistic signs. In this sense, V.I. Karasik pays special attention to the study of linguistics, in which he primarily refers to the famous work of E.M. Vereshagin and V.G. Kostomarov. When studying language as an organic part of human existence in the social and natural environment, linguists rely on the thesis that the linguistic-cultural interpretation of language is the study of that language by comparing it with the mother tongue or another foreign language. Therefore, as a unit of research, the lacunae, that is, the "minus-facts" of reality that have no meaning, belong objectively only to a particular ethnocultural community (names of clothing, appliances, food, customs, etc.). It turns out that they are comparable to another language in the lexical system of one language, and, of course, require an adequate understanding of additional information about a particular folk culture.

There are four basic aspects of language that have been studied: phonology, syntax, semantics, and pragmatics. In the XVII-XVIII centuries, both natural sciences and socio-historical actively developed. The concept of "languages" is being revived again, now in a culturological aspect, as a synonym for culture. Thus, when studying synchronic and diachronic analysis in English and Uzbek in the modern world, it is necessary to see the difference between formational and civilization approaches. These languages can be studied as a single line of human development ("human culture as a whole", a formational approach that highlights what is common to all peoples), as well as an

original feature of any people (“local culture”, a civilization approach that studies the uniqueness of each culture of speech). This science is engaged in the study of various kinds of cognition, studies a person in all his features and manifestations, and also deals with the relationship of two principles, such as: science and its application in practice. It should be noted that many scientists often try to explore these two concepts in more detail and make their interpretation in the history of linguistics on the example of the Enlightenment, Romanticism, and soon. It can be said that linguistics is part of the cultural heritage from which the main types of human activity originate. From this theory it is pertinent to say that linguoculturological aspects of any language is considered to be one of the most crucial side of the comparative analysis of the two languages to identify what cultural heritage this or that nation, ethnos and society carries on. Relying on this statement, it should be mentioned that linguocultural aspects are usually realized through the manifestation of pragmalinguistic aspects of language in discourse. Let's consider from this position some phrases of a cultural kind in Uzbek and English. The phrase “to work like a horse «is translated into Uzbek like “eshshakdek ishlar” . The fact is that among the ordinary Uzbek people a donkey was more common than a horse –an expensive animal that wealthy people and servants of rich nobles could afford. The horse did not do the work of a donkey and for the most part served only as a vehicle for the rich. And all the menial work was done with the help of donkeys, who were harnessed to carts, loaded with goods, forced to turn mill wheels. There were comparatively fewer horses than donkeys, their meat was considered edible, so horses were treated differently than donkeys. There is another set of expressions to be analyzed such as “ko‘z bo‘yamoq” – “to throw dust in someone’s eye”. The semantic component of these phraseological units, at first glance, seems that it should have a universal character, but this is not always the case. Literally, these phrases mean “to paint the eyes”, but based on the linguistic and cultural aspects, they mean “to deceive, to tell a lie.” The thing is that the concept of norm is various in different cultures. Based on this, representatives of different cultures evaluate the same situation differently. For example, in the Uzbek language there is a phraseological unit like “Mehmon otangdan ulug‘” (the guest is more valuable than the father) , but in European culture the guest is not so exalted, so phraseological units\set of expressions associated with the guest are rare. Let’s analyze the other expression that demonstrates cultural differences. In English, there is an expression “to make a confession”, meaning repentance. It has two synonyms: 1) to come clean; 2) to make a clean breast.

Linguoculturology emphasizes the dynamic interaction between language and culture, exploring how each shapes and is shaped by the other. It reveals the deep connection between linguistic structures and cultural practices, offering a richer understanding of human societies. There are some basic concepts of linguoculturology

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