

## IMPORTANCE OF LINGUOCULTURE AND CULTURAL PROBLEMS OF TRANSLATION

*Berdimurotova Sevara Mahmudovna*

*Termiz State University Linguistics (English)*

*Faculty 2<sup>nd</sup> course Master's student*

*Co-Author: Head of the Department of English Language and Literature  
of Termiz State University f.f.f.d. PhD Kayumova Sh. K.*

**Annotation:** In this article, the importance of linguoculturology and the information and reforms related to the linguoculturology and cultural problems of translation are covered, and the role of linguoculture in implementing it in a new way and a new worldview, necessary for the specialist's work in the future, is fully explained.

**Key words:** culture, linguistics, intercultural communication, speech, language, linguoculturology, linguoculture.

### INTRODUCTION

Education, science and research know no borders, but by sharing the latest knowledge and skills, it leads humanity to progress, and by jointly solving problems affecting the fate of several people, it strengthens the ties of friendship and cooperation between countries.

Eastern philosopher Confucius said, "Ignorance is the darkest night for mankind." In fact, learning is the golden key to happiness, happiness, and a prosperous life. The correct and systematic organization of this process directly depends on the reforms that enrich the education system, especially the higher education system.

Language is one of the greatest gifts given to mankind. It does not require proof that language is a tool that distinguishes man from other creatures and gives him superiority. Language is not only a tool, but still it is one of the spells that need to be solved. [Famous linguist E. Sapir]. To study this "art" is to dive into the infinite ocean. "Language is the most universal and comprehensive art we know" [E. Sapir, 1921]. After all, E. Benveniste wrote a few decades ago: "The properties of language are so

unique that, in essence, one can talk about the existence of not one, but several structures in a language, each of which gives rise to a unified linguistics can serve as a basis for [E. Benveniste, 2002].

The problem of linguoculturalology in the literary aspect is considered in the works of famous French scientists M. Foucault, S. Todorov, Y. Kristeva, R. Barthes, as well as in the researches of Russian scientists M. M. Bakhtin, Y. M. Lotman, V. I. Tyup, S. N. Broytman, I. P. Smirnov, I. V. Samorukov , Y. Rudnev, P.A. Kovalev [2.:15], in particular, speech theory, linguistic culture and its analysis are not fully resolved and require further study.

Artistic speeches, by their essence, represent one of the forms of culture, and are not important from the point of view of cultural information. This artistic speech is the carrier of socio-cultural, aesthetic and emotional information. It should be noted that the cultural information contained in the literary text has a gradual nature and is presented differently in different types of texts. The most important are the texts that reflect the intellectual and spiritual spheres of human activity, the purpose of which is closely related to the judgments, views and assessments of the author. Interpretation of such texts requires the student to have cultural studies skills, national cultural values and priorities. Cultural data in a linguistic culture are events characteristic of a certain culture: realities, famous people, historical events, as well as legends, images, beliefs, traditions, customs, etc. We know that Lingvokulturology is a science of linguistics that reflects and studies the characteristics of language, culture, and folk culture. Linguistic and cultural analysis of language units describes linguistic and cultural community's specific features, national-cultural characteristics, explains the importance of the concept of communicative category and national culture. The main task of linguoculturalology is to describe the cultural origin of the communication space of a certain linguocultural circle, discourse and language, as well as the interpretation of the terms of cultural signs of the linguistic unit, based on the prism of the historical memory of the people. includes identifying the system of linguo-cultural units, studying cultural concepts as content-thematic dominants of the text, considering the

speech as an individual - author's linguistics. "Culturally important vocabulary," O.S. Chesnokova rightly writes, "has its own conceptual and connotative burden." In other words, words like these are by nature a storehouse of valuable information, but for the unprepared, they can be a serious hindrance to understanding if you don't understand their meaning. Such works are useful in nature, because the information in them is given for later use in life (work, travel, etc.). Fiction, in which the aesthetic function is more important than informational, can fulfill the same role and be a source of extralinguistic knowledge about the history, culture and daily life of the people.

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. Telia writes about it like this: "Linguculturalology is a science that studies the human factor, more precisely, 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.

**LITERATURE ANALYSIS:** V.V. Vorobyev "linguculturalology is a complex field of science of the synthesizing category, which studies interactions and interactions between culture and language. It reflects this process as an integral composition of units with a single linguistic and non-linguistic (cultural) content using systematic methods aimed at modern authoritative cultural priorities" (universal norms and values). Different aspects of these concepts are discussed by Professor O'. Yusupov explains as follows. "Linguculturology is a language or speech unit that reflects a part of culture in its semantics (meaning).

Language is a multidimensional phenomenon that emerged in human society. For many years, language and society, language and man have been studied separately. But by the last century, special attention was paid to the fact that language and humanity are an inseparable whole, and that language is a product of human thinking. Prof. Sh. Safarov, among other things, expresses the following points in this

regard: the thought connection should be seen at the level of "equal cooperation" [Sh. Safarov, 2006].

"Language is a mental ability characteristic of a person, and its study reveals the main aspects of human thinking and worldview" [N. Chomsky, 1968]. The connection between language and man led to the actualization of a new structure in linguistics - the anthropocentric paradigm. The word anthropocentrism is derived from the combination of the Greek "anthropos" - man and the Latin "centrum" - meaning the center, and the formation of the anthropocentric paradigm is related to the study of the factor of the person who speaks the language. .

G.B. Palmer, G.Morain, B.Serdikhun, B.Sivasish, V.V.Vorobev, Ye.O.Oparina, I.G.Olshansky, A.Vezhbetskaya, S.G.Vorkachev, V.I.Karasik, V.Krasnykh in world linguistics among the studies related to the harmony of linguistic culture and translation theory. . and in Uzbek linguistics, G. Boqieva, D. Ashurova, A. M. Bushui, Sh. Safarov, G. Sh. Atakhanova, A. Mamatov, O'. Yusupov, J. Yaqubov, A. Ziyaev, D. Khudoyberganova, D. The scientific views of researchers such as Djumanova, N. Dzhusupov, S. Isamuhammedova, D. Tosheva, N. A. Tukhtakhodzhaeva in this regard attract special attention.

### **RESEARCH METHODOLOGY.**

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. Therefore, linguokulturema differs from the concept in that it has its own content and expression plan, the main task of linguoculturology is to express the national culture in a linguistic form. According to it , the concept of "linguculture" is comparative-useful for linguistics, "zero 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 learns

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. The main research subject of linguistic and cultural studies is both language and culture, which are in a state of constant interaction. "Culture" is derived from the Latin word "Colere" which means "cultivation, upbringing, development, respect, worship". Since the 18th century, the term "culture" has been applied to all things that are the product of human activity. 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.

### **ANALYSIS AND RESULTS.**

In the culture of the people's living in the south, 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 podlunom mire» - everyone's life will decrease under the same conditions), while in other Slavs, moonlight is for the pregnant and the pregnant compared to a dangerous, harmful event. The Vietnamese have a completely different attitude to the moon, as in other South Asian nations, that is, they live according to the lunar calendar, and the specially celebrated Moon Festival is a favorite holiday of children. Beautiful, delicate and innocent young girls are likened to the moon, lovers dance in the moonlight, weave poems and sing songs dedicated to her. That's why for the Vietnamese people imagine all the good things in life through the moon. It should be noted that the same attitude towards the month belongs to the Uzbek people. Because in Uzbeks, the moon is not only a celestial body that receives light from the sun and scatters oil ("oyni etak bilan yopib bo'lmaydi" - proverb), but also a "beautiful, beautiful face" ("save your moon face from the oppression of black beauty. It is used in the meanings of "Very

beautiful" ("Oy desa oydek, kun desa kundek"), to wish good luck to someone who is going on a trip ("Oy borib omon qayt "). In the Russian language , the expression "litso, kak luna" means recognition of beauty.

It is known that culture is more evident in the phraseology of the language than in the words. As an example, it is possible to cite phraseological units in English and Uzbek languages with names of places and people. For example, in English, the phraseological units Carry coals to Newcastle (Newcastle - the center of the English coal industry) for unprofitable work, Cokel Yorkshire over (the people of Yorkshire are famous in England for their cunning) are related to the name of the region, very long ago phrases such as "When queen Anne was alive" and "Hobson's choice" are related to personal names and reflect English culture. A similar situation is observed in Uzbek phraseology. As an example, "It is quiet in Baghdad", "Khoja ko'rsinga", "Alikhoja-Khojaali", "Alpomishdek kuchli", "Barchinoydek sohibjamol". It can be shown that it reflects Uzbek culture. Therefore, each nation has its own language and culture, and the fact that culture is reflected in different language units (lexemes, phraseological units) confirms that language and culture are closely related. In the linguistic-cultural analysis of the figurativeness of the phraseological units of the Uzbek and English languages, we observed several features that are unique to the nation.

According to Lev Tolstoy, people have 97 types of smiles and 85 types of eye looks, and these facial expressions are reflected in the artistic work in revealing the character of the characters, evaluating the situation, and determining the mood. Taking this into account, we can know the importance of linguistic and cultural studies.

Education, science and research know no borders, but by sharing the latest knowledge and skills, they lead humanity to progress, and by finding solutions to the study of language units related to the culture of several nations, mutual cooperation between countries is also possible. In this case, for the development of science, it is possible to achieve high results by studying the literature and national heritage of other countries and comparing foreign literature with our own. It is linguistic and cultural

science that serves us as a program in enriching thinking and bringing education to high efficiency.

### **CONCLUSIONS.**

In conclusion, it can be said that in the 19th century, W. Humboldt's comments that the main attention should be paid to the culture of the nation in the study of the relationship between language and thought led to the emergence of a new science by a number of linguists in the 90s of the 20th century. It developed rapidly and took a special place from general linguistics

Acquiring knowledge is the main factor of development. It is also said in Hadith Sharif, "Become a scientist first, then be a learner or a listener and a lover of science." Such an invitation encourages each of us to learn and appreciate knowledgeable people. Where knowledge and enlightenment are strong, the earth is a place of happiness. Our honorable President has repeatedly emphasized that the third renaissance is achieved through strong knowledge and thinking. Therefore, it is the main duty of us intellectuals to develop young people as educated and mature people at all stages of the continuous education system.

After the independence of the Republic of Uzbekistan, as in all areas, various innovations are being carried out in the field of education and science. Times are changing, and so are the levels of development. However, the practice of searching, finding and applying, which is the main mission before humanity, never gets old. People live in questions, and as soon as one answer is found, the next one comes across. Of course, the solutions do not come by themselves, for this they are searched, books are browsed, information is collected and analyzed. This means that all mankind needs science. Because it is impossible to live in a world of questions, solutions must be found somewhere. Until now, scientists have discovered not only the planet Earth, but dozens in the universe, he found solutions to puzzles, analyzed and explained the causes and consequences of mysterious events. But in the life of miracles we live, there are more things we don't know than we know.

Forming new knowledge about language and culture in students through the analysis of texts remains one of today's urgent issues.

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