

**LINGUISTIC STUDY OF CULTURAL UNITS USED IN THE "NEW UZBEKISTAN DEVELOPMENT STRATEGY"****Sh.Iskandarova, U.Yokubbayeva**

1.professor of FSU

2.foundation doctoral student of NSU

**ANNOTATION:**The article discusses the study of political texts in world linguistics, their linguistic and cultural aspects. In particular, the linguocultures used in the work "New Development Strategy of Uzbekistan" were studied etymologically and semantically.

**KEY WORDS:**Linguoculturology, lingvokulturema, phraseological units, paremiological units, lexeme, seme, sememe, political text, pragmatic text.

The language, which was the main tool for communication between society and the individual, has now become the light of the political world. As a result of efforts to ensure the continuous development of political processes since the first half of the 20th century, a different approach to the use of language in the political world appeared. The change in the methods of system analysis in the last quarter of the 20th century, the transition to conducting analyzes based on the human factor, became one of the great achievements of the anthropocentric paradigm in linguistics.

The concepts of "political language" and "policy language" were formed in connection with studies aimed at checking the language skills of various politicians, in particular, presidents. In particular, the cultural image of the political language is made up of the commonality of language and culture. Studying the language of politics as integrated with culture allows us to gain an understanding of how the president reflects and shapes the cultural landscape, and how it influences public opinion and political discourse in a given society. In one of S.N.Generalova's articles, E.S.Kubryakova's third classification in the discursive approach of political texts is evaluated as a form of linguistic-cultural analysis of the communicative approach [18]. Addressing the nation's national values, looking back at the history, conveying one's personal relationship to the current process with euphemistic expressions, all of which are part of the president's communicative strategy, depend on his language skills. In linguistics, the linguistic and cultural study of the works of the President as a political text helps to explain the changes occurring in certain periods in the fields of language, culture and politics. Through these studies, concepts related to the formation of texts, the influence of politics on the language, changes in the cultural and social environment, political discourse, cultural discourses, and the cultural aspects of the Uzbek language are illuminated.

Linguistic cultures, which are one of the means of creating a cultural background, are units that polish speech and express the unique values of the owners of each language as a national-cultural unit. The linguist V.V. Vorobev for the first time presented his theoretical views on linguocultures and brought the poetic creativity of the people, scientific researches, aphorisms, the thoughts of a certain nation about another nation's culture as an object to lingvokulturems [3].

Component lexical units with national-cultural meaning live and are formed in the consciousness of each nation based on vital knowledge. The understanding provided by such lexical units becomes more clear based on the analysis of associative relations in the semantic field around this unit. Linguistic cultures formed as a result of historical development are used around the values, clothes, food, rituals, and moral etiquette associations of each nation. For example, the lexeme of

advice is derived from the Arabic language and means "an opinion, opinion in the form of guidance about how to do something or what to do in general" [17,551]. In our people, the habit of listening to the opinion and recommendations of older representatives of the younger generation (first of all, parents, relatives, relatives) and then doing a certain work, as a moral etiquette, the lexeme of advice is added to the list of linguoculturalisms. brought Around this unit, units with different structures forming an associative relationship with it: consultative in relation to parents; among them is giving advice to others. In the Uzbek people, there is a council known as "consultation dinner", which has become a custom before conducting wedding ceremonies and is being formed in the form of values. Based on the national theme of this lexeme, in the speech of our people, paremiological units such as "Maslahatli toy is not broken", "Maslahatli osh achimas", "Maslahatli ton tar kelmas" [17,552] have been formed. These proverbs enter into an associative relationship with the lexeme of advice and serve to more fully express the component of nationality. It can be seen that the semantic framework of the advice lexeme, which combines the components of ethnic culture with the content of the text in which it participated, has been improved semantically by adding the feature of sociality in the political text. For example, "In 2017-2021, we conducted a wide dialogue with our citizens in the implementation of the Action Strategy on the five priority directions of the country's development" [1.41]. In the work, the lexeme bamaslahat is used in the form of "in consultation" to ensure the implementation of laws, listening to the concerns of the representatives of the whole society In other words, in relation to general speech or other text samples, this lexeme in the work interacts with new socio-political units such as "local work", "people's reception rooms", "virtual reception room", "listening to the pain of the population", "solving problems on the spot". has become an improved form of the legally established, basic national etiquette in the way of state development.

The neighborhood lexeme is a lingvokulturema that gathers around ethnically national-cultural customs and traditions. The significance of the neighborhood for the Uzbek nation, the presence of a greater understanding of each community representative in relation to other linguocultures, is presented in the research work of B. Tojiboyev [11]. This lexeme, which expresses the meaning of residence, unites a number of customs and traditions around it. For example, hashar, neighborhood, wedding and mourning ceremonies. The neighborhood is regarded as a high value by the Uzbek people. The head of the neighborhood (elder, chairman) is responsible for every process in the neighborhood, even if his circumstances are strangers. It can also be known from the proverb "Seven neighborhood parents for a child" that a neighborhood is a place of education. This lexeme, which refers to a group of people and a region within the framework of the general discourse, is focused on as a center in which the execution of decisions is ensured in the political text, which is considered as the first stage of centralized management. For example, "...working in the cross-section of neighborhoods, working in neighborhoods; Establishing a new business based on the principle of "One intellectual is a spiritual patron of one neighborhood"; ...leaders at all levels must go down, study the problems of the neighborhoods in their field and find solutions to them" [1.440]. In the work, based on the national characteristics of the neighborhood, it can be seen that it is considered as a national center that shows the effectiveness of the administrative apparatus and is mentioned in every section.

A belt is one of the national clothes of the Uzbek people, and it is explained in our dictionaries in the following form: "1. National dress (a symbol of the Uzbek nation's wedding and mourning ceremonies); 2. Among the people, "he has a belt around his waist" is a characteristic applied to real husbands. Another new unit of social and political significance used in the text is "Green Belt", the name of one of the SCO programs. This term was first coined in London in the

1930s, and the increase in population in Great Britain and England was caused by the need for new land and the goal of efficient land use [18]. Rexford Guy Tugwell, a former economics professor at Columbia University, developed the "Green Belt Township" program for President Roosevelt's relocation administration. Concepts such as "open spaces" were formed in the 19th century, and "green lungs" in the 20th century. As their terminological continuation today, the term "green belt" is used in Europe.

Before discussing the political analysis of this combination, let's explain the word belt. The word "belt" is formed from the combination of the words "belt" and "belt". Information that the lexeme girdle in our dictionaries means a rectangular cloth with or without flowers tied around the waist, anything tied around the waist [17,126] and can also be applied to the earth's equator there is As their terminological continuation today, the term "green belt" is used in Europe. Linguist D. Rustamov emphasizes that all the meanings of the word "belt" have a linguistic and cultural character [7,4]. In agreement with this opinion, the word "belt" with the meaning of nationality was chosen for the Uzbek lexicon, not "bilt" or "belt". Within the seme of the word belt with linguistic and cultural characteristics, the semes can be arranged as follows: However, both of these meanings are not present in the term "green belt". So, it indicates that a new expression appeared in the vocabulary: green - natural; belt - geographical space, region, place, etc. Or we can give a definition based on the following explanation given in the "Annotated Dictionary of the Uzbek Language". "A hypothetical line or ring through the middle waist of anything" [17,126]. The meaning of "linearity" in this definition is similar to the concept in the "green belt" compound and in the same version.

So, linguistic and cultural units are widely used in political texts to highlight historical and national indicators. They play an important role in expressing historical events and national customs. It is important in forming political conversations and giving the spirit of nationalism to this process.

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