

LINGUOCULTUROLOGY AS A MANIFESTATION OF LANGUAGE, CULTURE, AND FOLK TRADITIONS IN LINGUISTICS

Azamova Gulasal Sodiq qizi

PhD in Philology, Acting Associate Professor, Department of Foreign Languages,

Fergana State University

gulasalazamova91@gmail.com

ORCID ID: 0000-0002-6852-5087

Annotation: This article explores linguoculturology as a branch of linguistics that examines the interplay between language, culture, and the manifestation of folk culture within language. The study addresses how lexical units serve as mediums for expressing cultural, aesthetic, and individual knowledge about the world, as interpreted by scholars in the field.

Keywords: speech, culture, sociocultural, emotion, lexicon, concept, perception, national-cultural, communicative, communication, anthropocentric, value, linguoculturology, extralinguistic, poetics, discourse.

Speech, as a cultural phenomenon, is primarily characterized by its moral, utilitarian, and aesthetic dimensions, reflecting the dominant values of national culture through a unique combination of features. Discourse is understood as a complex communicative-cognitive phenomenon that involves the interpretation of text within communication, in dynamic conditions, socio-cultural contexts, and under the influence of linguistic and extralinguistic factors. It encompasses both verbal and non-verbal information (knowledge, opinions, and values about the world and events), as discussed in the national scientific-methodological journal Interpretation and Research.

These factors play a significant role in the comprehension, perception, and interpretation of discourse. The distinctive feature of discourse is its anthropocentric nature and the author's capacity to express an artistic representation of an imagined world. In this sense, discourse emerges as a form of literary communication — one of the most intricate types of communication. Its subjects include not only the author and the reader but also the characters within the narrative.

In terms of artistic text, its speech differs notably from other forms of speech. It reflects a specific kind of interaction between the author and the recipient, conveying their use and interpretation of cultural, aesthetic, and individual knowledge about reality. The issue of discourse in the literary context has been examined in the works of renowned French scholars such as M. Foucault, S. Todorov, J. Kristeva, R. Barthes, as well as Russian scholars M.M. Bakhtin, Y.M. Lotman, and V.I. Tyupa. However, theories of speech, discursive poetics, and discourse analysis remain incompletely addressed and warrant further research.

Literary speech, by its very nature, represents one of the forms of culture. From the standpoint of cultural information, it is highly significant. Literary discourse serves as a carrier of sociocultural, aesthetic, and emotional information. It is worth emphasizing that the cultural content within literary texts is characterized by gradual revelation and is presented differently across various types of texts. Of particular importance are those texts that reflect intellectual and spiritual domains of human activity. Their thematic objectives are closely tied to the author's judgments, perspectives, and evaluations.

The interpretation of such texts requires the reader to possess cultural competence and an understanding of national cultural values and priorities. Cultural information within linguistic culture includes phenomena specific to a given culture: events, prominent personalities, historical occurrences, legends, images, beliefs, customs, traditions, and more.

Linguoculturology is a field within linguistics that studies the manifestations of language, culture, and folk traditions in language. The linguoculturological analysis of linguistic units highlights the unique features of linguistic and cultural communities and reflects national-cultural characteristics. It elucidates the communicative category and the significance of national cultural concepts.

The primary task of linguoculturology is to describe the cultural origins of a communicative space within a given linguocultural sphere. This includes the interpretation of the cultural markers of linguistic units, discourse, and language through the lens of the people's historical memory. According to the journal *Interpretation and Research*, the linguoculturological analysis of discourse involves identifying the system of linguocultural units that constitute the linguocultural field of the text, examining cultural concepts as the content-thematic dominants of the text, and considering speech as a reflection of the author's linguistic worldview.

As O.S. Chesnokova aptly notes, "Culturally significant vocabulary carries a unique conceptual and connotative load. In other words, such words are natural repositories of valuable information, but for an unprepared individual, misunderstanding them can severely hinder comprehension."

Such texts are inherently instructive, as they provide information intended for future application in life (e.g., in work, travel, and other domains). Although the aesthetic function of literary texts may overshadow the informational one, literature can still play a similar role, serving as an extralinguistic source of knowledge about a people's history, culture, and daily life.

With regard to linguoculturology's direct connection with discourse, it should be noted that discourse, alongside other language units, constitutes a key object of study within this field.

In the speeches of the President, emotional expressiveness is used to convey attitudes toward social, economic, and political issues. Presidential discourse is marked by emotionally charged elements such as motivation, support, and trust-building in communication with the public. This necessitates deeper analysis of discourse and further investigation into its linguocognitive foundations.

The linguocognitive study of emotional discourse involves examining the processes through which emotions emerge in human consciousness and are expressed through linguistic means. When emotions are analyzed through cognitive processes, it becomes evident that they are not only reflected in linguistic units but also have deep psychological foundations formed in human consciousness. From this perspective, analyzing samples of emotional discourse found in presidential speeches from a linguocognitive aspect can provide insights into how such discourse influences international information exchange and communicative strategies.

This monograph aims to explore the linguocognitive foundations of emotional discourse, focusing on how language conveys human emotions, which linguistic tools are used in this process, and what meanings are carried by emotional messages within discourse. In this regard, the emotional speech units presented in presidential speeches—along with their semantic features, stylistic characteristics, and cultural significance—are analyzed through both linguistic and cognitive lenses.

Through emotional discourse, a person expresses attitudes and feelings such as joy, sorrow, hatred, fear, and love. Subconscious emotions are brought to the surface through speech, facilitating a connection with the listener. In this process, ordinary words, metaphors, intensifying expressions, and other linguistic devices are used to enrich the speech emotionally.

1. Expressive Function: Emotional discourse enables individuals to freely express their emotions. This increases sincerity in communication and allows one to demonstrate their attitude more vividly.

2. Affective Function: One of the main purposes of emotional discourse is to exert targeted emotional influence on the audience or interlocutor. In this way, a speaker not only conveys their thoughts to the listener but also contributes to the emergence of certain emotional responses.

3. Communicative Function: In the process of communication, emotional discourse strengthens interpersonal connections. When individuals express their emotions, the level of mutual understanding and sincerity among them increases.

In the linguocognitive analysis of emotional discourse, the formation of emotions in the human mind and their expression in speech are examined. The choice of linguistic units and stylistic devices for expressing emotions depends on the individual's psychological state, cognitive processes, and cultural background. From this point of view, the concept of emotional discourse helps illuminate the relationship between a person's inner world, cognitive mechanisms, and linguistic expression.

Conclusion: The intensity of emotional experiences may vary. The strength of emotions primarily depends on how intensely positive or negative feelings are experienced. The power of an emotion is determined by how passionately it is felt by the individual. The emergence and stability of emotional arousal are influenced by various factors.

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