

## LINGVOCULTUROLOGY PROBLEMS IN TRANSLATION

*Termiz davlat universiteti tarjima nazariyasi va amaliyoti talabasi*

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***Abstract:*** *In article are considered particularities of the new direction in modern uzbek linguistics – linguistical culturology and the center of linguculturology consists of the phenomenon of culture indicates that the science of man is a phenomenon belonging to the anthropological paradigm”. Although there is a consensus regarding the views on the object of study of linguoculturology, there are still some controversial views.*

***Key words:*** *linguoculturology, terminology, conception, motherland, lexeme scheme, ethnography, psychology, scenario.*

### **Introduction**

Linguoculturology is the study of language as a cultural phenomenon , in which interrelated language and culture are the subject . In particular, VN Telia writes: "Linguoculturology is a science that studies the human, more precisely, the. cultural factor in man. As noted in many studies, linguoculturology is a science that studies language as a cultural phenomenon, and its subject is language and culture which is in mutual relationship.

### **Methods**

The four worldviews that emerge from the grid/group typology are labeled hierarchial,individualist,egalitarian,fatalist . Cultural theory is a method of studying cultural conflict. It makes a neo-Durkheimian synthesis around a dynamic concept of culture as simultaneously creating, sustaining, and produced by institutions. A focus on institutional factors avoids confusion of subjective and objective viewpoints. Conflicts of values are interpreted in terms of competition between incompatible organizational forms. This approach to policy

analysis has been applied to disputes concerning risk, environmental degradation, water engineering, organizational control, crime, traffic regulation, and religion. The method is to create an abstract field of possible organizational environments in two dimensions (strength of group boundaries and strength of structuring constraints on individual behavior), giving four ideal types of organization, each with its appropriate culture. Upon the various positions in this field, specific attitudes and values are postulated as institutionalized cultural pressures. The moral climate of a bureaucratic hierarchy shows in the lines and boundaries it draws; a dissident group develops an enclave culture, likewise a competitive market exerts pressure for freedom to contract, a population of isolates behaves idiosyncratically for lack of pressures to conform. All four cultural types are assumed present in any community, each in dynamic rivalry with the others.

### Results

For example, V. N. Telia writes about it: "Linguoculturology is a science that studies the individual and cultural factor as a whole." According to G. G. Slisshkin, "Linguoculturology is focused on the human factor, more precisely, on the cultural factor of a person. Key words: linguoculturology, terminology, conception, motherland, lexeme scheme, ethnography, psychology, scenario.

Each person is considered to be related to a specific culture, language, history, literature that embodies national traditions in certain sense. Economic-political, cultural and scientific realtions between people, nations, countries, international-cultural communicative processes raise a number of issues in the field of linguistics, such as the interaction of languages and language culture, as well as the national identity of the language. This is the reason for the emergence of a new field in modern linguistics, which has a specific direction and subject between linguistics and cultural studies – linguoculturology.

As noted by E. Sepir 'Language is the main tool of great importance in studying culture from a scientific point of view'. Therefore, he studies the national-cultural specific rules in the organization of speech communication in integral connection with the language mentality, nationality, language spirit and

determines the unique national language features of the nation reflected in the language.

Increasing interest in the concept of ‘ language –culture’ raises the clarification of the concepts included in the terminological layer to the level of an actual issue. The concept of ‘Language –culture ‘ brings together all human sciences, because it is impossible to study a person outside of his language. In particular, the language shows the existence of the national and the main form of expressions. As E. Sepir wrote ‘ Culture can be determined depending on the thoughts and opinions of the society. Language is an expression of thought’.

The integral connection of the concepts of ‘language-culture’ is first seen in the works of W. von Humboldt. According to him , ‘ Man lives directly: with the objects expressed through language’. So, the objects, or rather, the existence in the heart of a person, is reflected in his language and culture in a unique way – depending on his national character. Followers of Humboldt, as a continuation of his understanding of ‘language-culture’, consider that ‘the expression of existence is the ‘intermediate language world, that is formed through the spiritual creativity of the people and at the same time reflects its national culture and is the basis for its differentiation from the language of different cultures and nations.

We can say that Linguoculturology is an independent field of linguistics that deals with the study of unique national linguistics units that have arisen in the complex of the culture of the people living such a language and that language.

In our opinion, linguocultural science as a scientific discipline has the following specific characteristics:

1. Linguistics is a separate scientific discipline between cultural studies and philology.
2. The main task of linguoculturology is to study the units formed in the process of interaction and communication of language and culture on the basis of a single system, its subject is the national language form of the society based on the cultural values of the people created and reflected in the language communication system. Linguoculturology works on the basis of the language

units that embody a new system of information and values about a new way of life of society, a new way of thinking and cultural life in various spheres of the country's culture.

### Conclusion

The objective, integrated and complete culture of the people requires the systematic reflection of the people's culture in its language and dialects. This is the basis for the formation of new, modern cultural thinking, and these changes, in turn, are reflected in the language of the people depending on the national spirit. The phenomenon of the national language – linguocultures, which have arisen in such processes, are considered to be one of the urgent issues that are waiting to be solved in today's linguistics.

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