

**ON THE LINGUOCULTUROLOGICAL ANALYSIS OF CULTURAL UNITS USED IN
POLITICAL TEXTS**

U.Yokubbayeva

foundation doctoral student of NSU

ANNOTATION: In the article, the peculiarities of the use of linguistic and cultural units in political texts, the place of these units in the content of political texts were studied on the basis of etymological, comparative and linguistic and cultural analyses.

KEY WORDS: Lingvokulturology, lingvokulturema, political speech, system analysis, lexeme, seme, sememe, political text.

In world linguistics, the increased interest in studying the language features of the speech of politicians has led to the research of their speech and texts as a separate branch of science that incorporates elements of various fields. Political discourses formed at the intersection of political science, philosophy, psychology, and linguistics have become the object of research materials for many researchers. 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.

Presidents often use shared, cultural knowledge to connect with their audiences and deliver messages that resonate in a particular cultural context. In particular, in political texts, the president chooses all linguo-cultures within the topic and adapts them to different cultural contexts. Such studies are one of the important analyzes in determining the level of cultural influence of the text, to check how the president uses the cultural context in the statement of important issues. Linguist V. Telia says "Language with its internal meanings and associations decorates the conceptual model of the universe with national-cultural colors" [10,41]. Such colors go together with the meaning of lexemes and are formed in a dependent manner. They are not observed in other languages as words for which there is no alternative. Lexical units with a national color serve to give a national spirit to any text content, but in political texts, this feature expresses national and political themes as a non-reality raised to the level of state policy, improves semantics, and ensures the popularization of the politician's speech. can be seen as an important tool. For example, the lexeme of prayer is taken from the Arabic language and formed on the basis of the lexicon of prayer. This lexeme means "one who prays, recites prayers". This lexeme is widely used by the Uzbek people. It can be seen that the lexeme duogai expresses different meanings within the framework of different styles: 1. One who prays; 2. Heat-cooler, azaimkhan; 3. In a figurative sense, one who wishes good to a person, is kind [17,666]. Within the framework of the lexeme of prayer, related to linguistic and cultural processes, "bless the table (in the family, at the beginning and end of hospitality at wedding ceremonies); to bless someone (to a person who is going on a trip, starting a new life (for the bride and groom), who is about to engage in a new process); Sentences such as "to receive a blessing" (to receive someone's blessing, to please someone, to receive a child's blessing from its parents is a positive result of one's life, not just in one situation)" have been formed as a national value. A number of proverbs related to the word prayer are also actively used in the common language. For example, take the Golden Apple Dua; Proverbs such as "he who receives a blessing is safe, and he who receives a curse is evil" can participate in revealing the national-cultural theme of the lexeme of prayer. If we look at the genesis of makur units, we can see that they are connected with our religious worldview and led to the formation of a number of values in our nation. In the work,

this lexeme can be found in the following form: "...honoring our parents, pleasing them in life, ... prolonging their lives has become one of our greatest values" [1.209]. In the text, the lexeme duogoy in the Uzbek people refers to the Uzbek people's characteristic of respecting family elders, always wishing good things to their children and grandchildren, and being kind to their children and grandchildren. used as a lexical unit.

The lexeme of the cradle is considered a linguo-culture with a direct national-cultural meaning without figurative meanings related to the history of the Uzbek people. The word "cradle" in the dictionaries is "a special device with a base made of willow or mulberry wood for rocking and rocking a baby to sleep; swing swing. In the figurative sense, it is interpreted as the birthplace, place, source of something, event" [17,245-246]. Various linguistic and cultural concepts related to this lexeme have been formed among the people. For example, beshikkerti is the custom of engaging babies from the moment they lie in the cradle; crib - necessary equipment for a crib; Beshiktoyi is a ceremony held mainly when an older child is born. In general, the expression "to rock the cradle" with an emotional expression refers to the use of the lexeme "cradle" during infancy, to the time of a person's new birth, to his age. The stylistic feature of the phrase is evident in the context and is used among the people in such meanings as "starting a process, organizing, setting up an activity". At the same time, express a negative attitude within the framework of conversational, artistic and artistic journalistic style "Have you rocked my cradle, will you teach me wisdom?!" it is possible to meet the cases of using sentences with a random meaning in the form It is important to analyze the meaning of this lexeme in political texts. "Our country, including today's land of Uzbekistan, is one of the ancient cradles of Islamic science and culture" [1.33]. Usually, when the cradle lexeme is used in its meaning, the national-cultural context is fully understood. When used figuratively, the super meaning is formed on the original meaning of the word. However, even in the new sense, the national theme will not disappear. In the work, it is correct to evaluate the cradle lexeme as a unit with a new semantic content in an associative relationship, and not as a linguokulturema expressing a national-cultural meaning. Therefore, in the text, it is not in the sense of "a thing prepared for a baby to sleep on", but it can be seen from the meaning of the sentence that the history of human life begins with the period of infancy in the lexeme of the cradle, and it also refers to the space. Among our people there are also proverbs that express the spatial meaning of this lexeme. For example, "Your mother earth is your golden cradle". Among Alq, there are also cases of using the lexeme "cradle" in relation to "age, era": "Search for knowledge from the cradle to the grave".

REFERENCES

1. Мирзиёев Ш. Янги Ўзбекистон тараққиёт стратегияси. – Тошкент: O‘zbekiston, 2022. – Б. 464.
2. Артёмов О.Е. Лингвокультурная специфика текстов прецедентного жанра “лимерик” (на материале английского языка): Дисс ... канд. филол. наук. – Уфа, 2004.
3. Воробьев В.В. Лингвокультурология (Теория и методы). – Москва: 1997.
4. Гаврилова М.В. Когнитивные и риторические основы президентской речи (на материале выступлений В.В. Путина и Б.Н. Ельцина). – СПб.: Изд-во филологического факультета СПбГУ, 2004; Гаврилова М.В. Некоторые черты речевого портрета президента России Д.А.Медведева // Вестник Тверского государственного университета. Сер. Филология. – Тверь, 2011.
5. Копыленко М.М. Социальное и этническое в языке (очерк взаимодействия). Облик слова. Сб. статей памяти Д.Н.Шмелёва. – Москва, 1997.
6. Маслова В.А. Лингвокультурология. Учебное пособие. 4-е изд. – Москва: Академия, 2010.

7. Рустамов Д. Лексемалар миллий-маданий хосланган семасининг лингвомаданий аспекти. Филол. фан. номз ... дисс. – Farg‘ona, 2018. – Б. 4.
8. Сабитова З.К. Лингвокультурология: Учебник. – Москва: Флинта, 2013.
9. Спиридовский О.В. Лингвокультурные характеристики американской президентской риторики как вида политического дискурса: Дисс. ... канд. филол. Наук. – Воронеж, 2006.
10. Телия В.Н. Метафора как модель смыслопроизводства и её эксперссивно-оценочная функция // Метафоры в языке и тексте. – Москва, 1988. – С.41.
11. Тожибоев Б. Ўзбек тили миллий-маданий бирликларининг ассоциатив тадқиқи: Фил. фан. бўйича фалсафа доктори (PhD) дисс. автореф. – Тошкент, 2020.
12. Худойберганава Д. Матнинг антропоцентрик тадқиқи. Монография. – Тошкент: Фан, 2013. – Б. 31.
13. Худяков А. В. Лингвокогнитивные особенности президентского дискурса конца XX – начала XXI веков: на материале дискурсов президентов России и Франции: Дисс. ... канд. филол. Наук. – Москва, 2019.
14. Fairclough N. Language and power. – New York, Longman Group UK Limited. 1989.
15. Mamatov A. Zamonaviy lingvistik. – Toshkent, Noshir, 2019.
16. Usmonova Sh. Lingvokulturologiya. – Toshkent: Universitet, 2014. – Б. 21.
17. Ўзбек тилининг изоҳли луғати V жилд. – Тошкент: O‘zbekiston nashriyoti, 2020.
18. Internet ma’lumotlari: <https://www.historytoday.com/green-belt>.