

## ON LINGUISTIC ANALYSIS OF POLITICAL TEXTS

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### ABSTRACT

The article reflects on the study of political texts in World linguistics, their linguistic aspects. In particular, the linguoculturemes used in the work "new Uzbekistan development strategy" were subjected to analysis. These units are studied etymologically, semantically, their function in the composition of the political text in relation to other text samples, their influence on the style of the work is indicated on the basis of comparative analysis. Linguomadic units have been substantiated as an important tool used in ensuring political indicators such as understanding political status and development, showing political habits, lighting political tasks, expression of opinions.

**Keywords:** Linguoculturology, linguoculturema, phraseological units, paremiological units, lexeme, sema, semema, political text, pragmatic text.

### INTRODUCTION

One of the new branches formed in the structure of anthropocentric research of the text is linguoculturology. Linguoculturology is the phenomenon of finding elements of a nation-specific culture in a language through certain units as a cross between language and culture.

The roots of the cultural analysis of the language can be traced back to the XIX century. Although it goes back to Von Humboldt, the lexeme of linguoculturology can be formed as a term V.N.Telia and W.A. The reason for Maslova's scientific research [12.31].

### LITERATURE ANALYSIS

Linguistic research of texts has led to the formation of a number of research materials and new theories in World linguistics. In Particular, M.Bakhtin, Y.Kristeva, M.Kopilenko [5], O.Artyomova [2] and Z.Russian linguists such as Sabitova [8] have focused on the linguistic aspect of texts.

In these studies, language can be seen as a tool that manifests the cultural content of the nation as well as the indicators of its development. The active use of National-Cultural Indicators in the content of artistic and publicistic texts has led to the appeal to artistic, publicistic texts as research material. Studies that focus on the cultural analysis of political texts, however, are not yet adequate. This suggests that the study of political texts is one of the pressing problems of modern linguistics.

Studies aimed at the study of the attitude of politics and language in Russian linguistics A.Chudinov, N.Chomsky, N.Performed by Fairclough [14]. In the ranks of political texts, a cultural characteristic is studied, characteristic of the speeches of presidents of the world on various topics, in particular, O.V.Spiridovsky's candidacy work [9] is precisely about this topic. M.V.Gavrilova [4] and A.V.Khudyakov [13] touched on the cultural aspects of presidential speeches only in some of his studies.

Linguist Sh.Usmanova divides the issues studied in linguocultural studies into four types, interpreting one of them as “a study of the representation of the linguistic concept in a work written in a certain style” [16,21], in which she argues that artistic and prose works are culturally analyzed. Linguist A.Mamatov argues that the analysis of the linguistic aspects of texts within the framework of artistic, publicistic and colloquial style is more important than pragmatic texts. Pragmatic texts give theories about emotionality, that there are no situations that cause difficulties in the understanding of a representative of another nationality [15]. We would like to point out that, relying on these points, political sources, in particular the works of the president, are also one of the types of text that should be culturally analyzed.

### ANALYSIS AND RESULTS

Linguomatically studying the works of the president as a political text in linguistics helps to explain the changes that occur during certain periods in the field of language, culture and politics of these works. Through these studies, concepts related to the formation of texts, the influence of politics on language, changes in the cultural and social environment, policy discourse, cultural discourses and cultural aspects of the Uzbek language are highlighted.

The language should highlight linguoculturema, phraseological units and paremes as a means of informing about the cultural lifestyle, values, history, traditions, worldview, culture of communication of the nation. Their importance to the works of the president is enormous and has its influence in the creation of clear and strong expressions, in the explanation of meanings and in the increase of political indicators. Linguoculturemes, one of the tools that create a cultural background, as a national-cultural unit are units that Polish speech, expressing the unrepeatability of the owners of each language. Linguist V.V.Vorobev first cited the people's poetic creativity, scientific research, aphorisms, opinions of a particular people about another people's culture as objects to linguoculturemes during his giving of his theoretical views on linguoculturemes [3]. Linguist V.Telia says that “language decorates the conceptual model of the universe with its internal meanings and associations with national-cultural colors” [10,41]. Such colors coexist with the noun meaning of lexemes and are formed related. They are not observed in other languages as words whose alternative does not exist. Component lexical units with a national-cultural meaning Live and are formed on the basis of vital knowledge in the minds of each nation. The concept that such lexical units give is further clarified on the basis of associative relational analysis in the semantic field that occurs around this unit. Formed as a result of historical progress, linguoculturemes are applied around the Association of values, clothing, food, rituals, ethics labels of each people. For example, the consultative lexeme is derived from Arabic, meaning “thought, reflection in the way of guidance on how to do something or what to do in general” [17,551]. In our people, from time immemorial, the habit of touching a certain fist after listening to feedback and recommendations from older young representatives of the younger generation (first of all, parents, relatives, loved ones) has led to the inclusion of the consultative lexeme among linguoculturemes as a etiquette. Around this unit, units with different structures are formed that enter into an associative relationship with it: Advisory towards the parent; including advising those around them. There is a council in the Uzbek people, known as the “consultative oshi”, which is formed in the way of value, becoming a habit before holding weddings, and the fists carried out in this kenash ceremony are

distributed according to the instructions of the family's adults. On the basis of the National SEMAS of this lexeme, paremiological units such as “advisory wedding is indestructible”, “Advisory osh achimas”, “Advisory collar is not narrow” [17,552] were formed in the speech of our people. These proverbs enter into an associative relationship with the lexeme of advice, serving to more fully express the component of nationalism. It can be seen that the content of the text in which he participated was semantically enhanced by the addition of a sociality characteristic in the composition of the political text to the semantic framework of the consultative lexeme, which harmonizes components about ethnic culture. For example,” in 2017-2021, in the implementation of the strategy of measures on the five priorities of the development of the country, we have communicated extensively with our citizens and acted bamaslahat " [1.41]. In the work, the bamaslahat lexeme in the form of “consulted” is applied to the enforcement of laws, listening to the pain-he worries of representatives of a whole society. That is, in relation to universal or other text samples, this lexeme in the work has entered into a relationship with new socio-political units, such as “working in a neighborhood”, “people's receptions”, “virtual reception”, “listening to the pain of the population”, “solving problems on the spot”, becoming a legally defined, refined form of the indigenous national label on the path to state development.

The neighborhood lexeme is an ethnically linguocultural grouping of national-cultural customs and traditions around it. The significance of the neighborhood to the Uzbek nation, the presence of more understanding in each representative of society in relation to other linguocultures B.Cited in tojiboyev's research work [11]. This lexeme, which expresses the meaning of accommodation, combines a number of habits and traditions around itself. Examples include hashar, neighborhood, weddings, and mourning ceremonies. In the Uzbek people, the neighborhood is considered as a high value. The head of the neighborhood (elder, chairman), though illegitimate, is responsible for every process in the neighborhood. It is also possible to know that a neighborhood is a place of upbringing from the proverb “seven neighborhoods to one child”. Within the framework of the whole, this lexeme, referring to the community and theme of people, is focused as a center in the structure of the political text, which is considered as the initial stage of centralized management, in which the implementation of decisions is ensured. For example,“...work in the neighborhood Section, work in the neighborhood; Organization of a new work on the principle of” one Intellectual – a spiritual patron to a neighborhood”;...leaders of all levels are obliged to go downstairs and study the problems in the neighborhoods in their field and find solutions to them” [1.440]. Based on the national characteristics of the neighborhood in the work, it can be seen as a National Center that shows the effectiveness of managerial aparats and is mentioned in each section.

The duogo lexeme is derived from Arabic, and is formed on the basis of the duo lexicon. The lexeme in question means” blessing, blessing reader". This lexeme is used a lot in the Uzbek people. Within the framework of different styles, it can be seen that the duoguite lexeme represents different meanings: 1. Blessing; 2. Hot-cold doer, azayimkhan; 3. In a portable sense, the one who is good-natured, kind [17,666]. In the framework of the prayer lexeme related to linguocultural processes “to give a blessing to the table (in the beginning and ending part of the hostship in the family, weddings); to give a blessing to someone (to a person who is going on a trip, starting a new life ( to the bride and groom), on the verge of engaging in a new process); to

receive a blessing (to someone who rejoices, receives a blessing by consent, to receive a blessing from the child from his parents-not a positive result of his A number of Proverbs related to the word prayer are also actively used in the general world. For example, take a golden apple blessing; Proverbs such as the Omani who received the blessing, the evil one who received the cursing, can participate in the unveiling of the national-cultural SEMAS of the lexeme of the duo. Looking at the genesis of Makur units, it can be seen that they are associated with our religious worldview and have led to the formation of a number of values in our people. In the work, this lexeme can be found in the following form: "...to honor our duoguite fathers and mothers, to please them from life, ...extending their lives is one of our greatest values" [1.209]. In the text, the duoguite lexeme is used in the Uzbek people as a lexical unit, usually inherent in the language of our parents and the elderly, which has been inherited from generation to generation for centuries, in honor of the family adults, in order to always wish good to children and grandchildren, characteristic of our fathers and mothers. The beşik lexeme is a linguocultural system with a direct national-cultural meaning without portable meanings associated with the history of the Uzbek people. The word cradle can be found in dictionaries as "a special device with a diaper foot made of Willow or Mulberry Wood to make the baby sleep with a waistline and a wobble; a wobble swing. In a portable sense, the birthplace, space, source of something, event, is interpreted as" [17,245-246]. Among the people, various linguocultural concepts related to this lexeme have been formed. For example, besikkerti-the habit of getting engaged to babies from the moment they lie in the crib; besikasbob – the necessary equipment for the cradle; besiktoy-a ceremony that is held mainly at the time of the birth of the eldest child. The expression to vibrate the cradle with an emotional expression in the general world refers to the use of the cradle lexeme in infancy, the moment of a person's newborn, his age. The methodological feature of the phrase will be nonlinear in context and will be used among the people in such meanings as "starting a process, organizing, establishing activities." At the same time, in expressing a negative attitude within the framework of the colloquial, artistic and artistic publicistic style, in order to justify the size of the speaker's age in relation to the listener, "have you rocked my Cradle, Will you teach me reason?! one can find cases of the use of quotation marks in the form". It is important to consider through analysis what meaning this lexeme represents in political texts. "Our country, including the land of today's Uzbekistan, is considered one of the ancient cradles of Islamic Science and culture" [1.33]. Usually, when the cradle lexeme is used in its own sense, the national-cultural sema is fully understood. When applied in a portable sense, a masterful meaning is formed over the original SEMAS of a word. However, even in the new sense, the National sema does not disappear. In the work, it would be correct to evaluate the cradle lexeme as a unit with a new semantic content in an associative relationship, formed in connection with it around it, and not exactly a linguocultural expression of national-cultural meaning. Therefore, it is possible to know from the content of the sentence in the work that the text also generalizes and refers to space, not in the sense of "an object prepared for the laying of a baby", but in the cradle lexeme, where the history of human life begins from infancy. Proverbs are also found among our people in which the spatial Sema of this lexeme is expressed. For example, like "Mother Earth – Golden Cradle". Cases of the use of the cradle lexeme "age, period" among the Alq also occur: as in "follow science from the cradle to the grave".

The belt is one of the national clothing of the Uzbek people and is interpreted in our dictionaries in the form: "1. National dress (a sign of the Uzbek nation to represent the wedding and mourning of the presence); 2. Among the people," there is a waistband on the waist " – a property that a real husband applies to guys. Another of the new units of socio-political importance used in the text is the "green belt", the name of one of the SCO programs. The term was first coined in London in the 1930s, and the growing population in Greater Britania and England was caused by the need for new land and the goal of effective 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 today's terminological continuation, the term "green bilt" is used in Europe.

Before we dwell on the political analysis of this compound, let's explain the word belt. The word belt was formed from the combination of the words Belt and garden/link. In our loincloth lexeme dictionaries, there is information that a square-shaped floral or flower-free cloth that attaches to the waist, anything that attaches to the waist [17,126] can mean the same, and can also be applied to the Earth's Equator Line. As their today's terminological continuation, the term "green bilt" is used in Europe. Linguist D. Rustamov notes that all SEMAS of the word belt have a linguistic character [7,4]. In addition to this idea, the Uzbek lexicon was chosen not a Bilt – kamar lexeme, but a belt word with a SEMA of nationality. In the context of the linguistic-specific loincloth semem, SEMAS can be ordered as follows: however, neither of these meanings are present in the term "green immaculate". This means that a new expression has appeared in the composition of the dictionary: green – natural; belt – geographical space, territory, place, etc.k. Or we can also give a definition based on the following explanation given in the "Explanatory Dictionary of the Uzbek language". " A hypothetical line or ring passing through the middle waist of everything " [17,126]. The meaning of "linearity" in this definition is contained in the compound "Green Belt" and is also monand to the concept in the same calcified variant.

## CONCLUSION

The degree of relevance of linguistic units for political texts can be cited in the following forms:

1. Expression of political indicators: linguistic units are of great importance in the expression of political indicators in political texts. They are used to provide political indicators such as awareness of political status and development, display of political habits, coverage of political tasks, expression, etc.
2. Expressing political concepts: linguistic units help to express political concepts in a clear and effective way in political texts. They functionally influence the explanation of political concepts such as political problem, responsibility, protection, legal development, legal dialogue, etc.
3. Coverage of historical and national indicators: linguistic units, widely used in political texts in coverage of historical and national indicators. They play an important role in the expression of such content as historical events, national customs, the intellectual content of the national and leadership, independence, cooperation and relations with neighboring peoples.
4. Establishing conversations and forming relationships with reflections: linguistic units, widely used in political texts to establish conversations and form relationships with reflections.

They are used in the expression and interpretation of nationalism, such as political assembly, conference, Council, event.

5. The importance of linguistic units in political texts is applied in strengthening political dialogues, coloring meanings and images, conveying political concepts in a mixed way to folk concepts, communicating information to a popular masses and expressing political indicators. Their effective use increases the power and influence of the political text to explain, understand.

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