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# THEORY OF EXTERNAL AND INTERNAL OBSERVATION AND LINGUOCULTUROLOGICAL SPECIFICS

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**Abstract:** This article discusses the significance of internal and external observation in conducting linguoculturological analysis, identifying the means that convey the national cultural spirit, determining the key specific aspects of linguoculturology, and its importance in the study of literary texts.

**Keywords:** linguoculturology, external observation, internal observation, competence, culture, specifics, literary text, national identity, mentality.

Observation plays a crucial role in linguoculturology; from this perspective, the internal and external aspects of observation are of paramount importance.

The theory of external and internal observation proposed by V.N. Teliya is the most optimal method for researching linguoculturological units. This method elevates the level of research, ensures accuracy, expands the field of language study and analysis, and helps us deeply comprehend the essence of intercultural and interlingual relations, study its subtle facets, and acquire relevant skills and competencies.

In the linguoculturological study of language, “internal observation” is based on two principles: comprehending the internal meanings of units and understanding their affiliation with other units. These processes occur in connection with the socio-domestic and geographical environment of people communicating in a specific language, as well as their interaction with surrounding objects.

“External observation” is based solely on connectivity, relevance, and affiliation. It can unite native speakers of a certain language with individuals unfamiliar with that language to a certain extent in terms of worldview. For example, regarding the meaning of the word “tandir” (a traditional clay oven), which is a linguoculturological unit for our language, neither speakers of other languages (except Arabs) nor our own people, who actively use this unit, know that the word is borrowed from Arabic and means “hearth” or “oven”. However, they understand its purpose and what objects and subjects it relates to. Only the people who have elevated this object to the level of culture know how this unit, as a national realia, is connected to specific customs, traditions, and dishes. The use of “tandir” to denote food or the food cooked in it emerges linguoculturologically based on both the external and internal observation of the representatives of that specific nation.

When sciences are classified according to their object of study, the humanities and social sciences include fields focused on human studies. They differ only in which aspect of the human being they study. Linguistics analyzes the units that form the basis of human communication, ranging from the smallest elements like sounds and letters to its largest manifestation, the text. The properties of various units at language levels are studied from different aspects. Sounds, letters, lexical, phraseological, paremiological, morphological, syntactic, and stylistic units are approached based on specific linguistic rules.

The Explanatory Dictionary of the Uzbek Language defines “specifics” as a Latin-derived term composed of the words “species” (type/kind) and “facere” (to do/make), explaining it as “a set of characteristics inherent and peculiar only to a particular thing or phenomenon” (UTIL, p. 566). The

specifics of linguoculturology consist of the units relevant to this field, its research methods, its object, and other phenomena.

Culturology encompasses things created and discovered as products of human intellect that belong to human society. Cultures also vary in significance; there are individual, collective, and universal human cultures, all of which are considered products of human discovery and creation.

Ethnography studies various aspects of people's lives, widespread customs, rituals, habits, and traditions. Certain customs arise from various theonymic beliefs, myths, legends, or diverse socio-domestic situations.

In psychology, the human mental state, its stages, and the path of phylogenetic and ontogenetic development are reflected in the observation of a person's psychological condition.

Sociology encompasses the lifestyle of human society, events occurring in its social life, the formation of various social groups, and the processes taking place in people's domestic and social lives as a result.

The purpose of outlining the general views on the specific areas of study for each science above is to analyze what constitutes the specifics of linguoculturology, how it relates to these sciences, and what benefits can be gained from understanding their intersections in the analysis of literary texts. This situation can be illustrated by the following example from the works of Abdulla Qodiriy: "My mother has a peculiar habit: whenever I try to put on somewhat new clothes, she rolls her eyes and starts scolding, You wretch, you'll get it dirty! You'll wear it when you go to a wedding! Nothing gets done until I throw a bit of a 'devil's fit'" ("Uloqda").

When this sentence is subjected to linguistic analysis, vowel and consonant sounds, various lexical units, parts of speech, sentence members, their word order, and the stylistic features of the text can be analyzed. The polysemantic nature of lexical units and the word order of sentence members are related to linguistic features specific to Turkic languages. The mother's attitude towards her child, and the fact that the child's state is not ignored but rather properly reprimanded when talking about a certain item, are characteristics specific to our national culture.

From a culturological perspective, units such as shavla (a rice dish) and palov (pilaf), considered national-cultural standards of the people, are regarded as the people's creations.

Psychologically, the people's expectation of various spiritual influences and attitudes from their close ones on auspicious days, along with traits like empathy, define the cultural image of our people and are reflected in our various customs.

"At five in the evening, the matchmaker's courtyard waits for the groom to arrive with bated breath. Pilafs, thick and thin soups, and various delicacies are prepared for the groom, all awaiting his arrival" ("O'tkan Kunlar"). This custom has lived among our people for centuries; we have wisdom sayings like "A guest is a gift from God" and "A groom is a gift from God". The exaltation of a person coming from another household primarily implies that one's own children should be honored. Such values are determined by people's own behavior and how they use linguistic units as required by the situation. "Even while sitting in his own house, he would not part with his atlas shirt and adras coat, his white shahi cap and prayer beads; in winter leaning against a down pillow on a tancha (wooden bed), and in summer reclining against the lattice of the veranda, he would merely instruct Oybodoq, who became Hasanali's wife, and the servant girl Hanifa not to let the dough over-ferment and not to skimp on the carrots for the pilaf" ("O'tkan Kunlar"). There is no one who does not love palov, considered our national dish; as a psycholinguistic factor, it also affects our mood. Taking this into account, this dish is cooked for certain designated or specific occasions, and its improper preparation leads to a negative psychological process in a person. The writer masterfully revealed the national cultural situation through this realiya.

Any cultural traits are manifested in the language of the people, their customs, and their attitude towards situations. Various legends, metaphors, and prototypes integrated by the people into their spirituality and culture have become an integral part of their socio-domestic life. Symbolism, standards, metaphors, and similes in culture emerge as the fruit of any individual's unique thinking and imagination, generalize over time as a result of influences, and turn into competencies. The images that the people have elevated to an ideal level (whether they are humans or other concepts, such as animals, plants, natural phenomena, etc.), customs, traditions, symbols, phraseological and paremiological units, and various linguistic phenomena all accumulate linguoculturological properties.

While in the fairy tales and legends of various peoples, the wolf is perceived as a symbol of evil and bloodthirstiness, in the written monuments of Turkic peoples, including Mahmud al-Kashgari's "Devonu Lug'otit Turk" and Yusuf Khass Hajib's "Kutadgu Bilig", it serves as a positive symbol expressing various semes such as "bravery, courage, loyalty, freedom, and striving for liberty". Under the influence of different cultures, various attitudes towards this unit have emerged. In fact, the proverb "Whether the wolf eats or not, its mouth is bloody" hides a complex socio-domestic and cultural meaning. It implies that if a certain person goes down the wrong path or commits an act unacceptable to a certain society, a habit forms of blaming them even if they do not repeat the act later, indicating that this habit should be abandoned. Through this, our people promote ideas of tolerance and forgiveness.

Based on the thoughts presented above, the following can be included in the specifics of linguoculturology:

1)Non-equivalent units and lacunae, being one of the main objects of study in linguo-regional studies, are also the subject of linguoculturology;

2)Beliefs in various forces of nature, objects, and phenomena, images and concepts formed on the basis of archetypes and mythologies, and the regular functioning of various rituals and customs within the language;

3)Paremiological and phraseological units, which are stable and fixed units that have become absolute in the language, are used as required by the situation, and accumulate the rich thinking, culture, and views of the people;

4)Various standards, stereotypes, symbols, and images that have lived in the language for centuries;

5)Stable metaphors and similes created according to specific situations;

6)Speech etiquette and culture formed on the basis of unique speech opportunities within the language. When these units are analyzed structurally from within, the national, cultural, psychological, social, and other aspects of the people's image in a particular language become clear.

In conclusion, it can be said that all the above, combined, determine a person's communicative behavior. That is, the observance of norms, knowing which language units to use in various situations, and having the ability to use them appropriately and for necessary purposes are important factors that determine a person's true image. Mastering such means defines a person's genuine essence. In this regard, as N. Formanovskaya noted: "...truth in communication is considered more valuable than sincerity". Therefore, linguoculturological research is considered extremely important for understanding the vitality of communication, its liveliness, the relationship between time and space, and the truth of man and the world through language units.

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