

## **SIMILARITIES IN PUBLICISTIC STYLE AND THEIR LINGUOCULTURAL ANALYSIS**

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**Annotatsiya:** Ushbu maqolada publitsistik uslubning kommunikativ va stilistik jihatlari, o'xshatishlarning lingvistik tabiati hamda lingvokulturologik yondashuvning nazariy asoslari tahlil qilinadi. Publitsistik matnlarda qo'llaniladigan o'xshatishlar nafaqat matn ekspressivligini ta'minlovchi oddiy stilistik vosita, balki muayyan xalqning milliy-madaniy qadriyatlarini, dunyoqarashini va stereotiplarini o'zida aks ettiruvchi lingvokulturologik birlik ekani asoslanadi.

**Kalit so'zlar:** publitsistik uslub, kommunikativlik, ekspressivlik, o'xshatish, lingvokulturologiya, lingvistik birlik, matn tahlili.

**Аннотация:** В статье анализируются коммуникативно-стилистические аспекты публицистического стиля, лингвистическая природа сравнений и теоретические основы лингвокультурологического подхода. В основе лежит тот факт, что сравнения, используемые в публицистических текстах, являются не только простым стилистическим средством, обеспечивающим выразительность текста, но и лингвокультурологической единицей, отражающей национально-культурные ценности, мировоззрение и стереотипы конкретного народа.

**Ключевые слова:** публицистический стиль, коммуникативность, экспрессивность, сравнение, лингвокультурология, языковая единица, анализ текста.

**Abstract:** This article analyzes the communicative and stylistic aspects of the journalistic style, the linguistic nature of similes, and the theoretical foundations of the linguoculturological approach. It is based on the fact that similes used in journalistic texts are not only a simple stylistic tool that ensures the expressiveness of the text, but also a linguoculturological unit that reflects the national-cultural values, worldview, and stereotypes of a particular people.

**Keywords:** journalistic style, communicativeness, expressiveness, simile, linguoculturology, linguistic unit, text analysis.

**Introduction.** In the context of globalization and the acceleration of information flows, the influence of the mass media (mass media) on the consciousness of society is increasing day by day. Publicistic texts perform the function of not only transmitting information, but also forming public opinion, instilling certain ideas and promoting values. In this process, the effective use of language tools, in particular, visual tools, is of great importance. This article presents some ideas from the point of view of revealing the hidden meanings of the text, the author's intention and the national-cultural values behind the text by studying analogies in the publicistic style from the perspective of linguoculturology, that is, the interaction of language and culture.

**Main part.** The publicistic style is a functional style characteristic of texts intended for the general public, operating in the socio-political, cultural and educational spheres. Publicism should explain and prove major life issues with logical reasoning, evidence, and grounds, and at the same time influence the will and feelings of the listener [Sultonsaidova, p. 26]. Its main communicative task (function) consists of two directions:

Information - the rapid and accurate dissemination of information about events taking place in society.

Expressivity - influencing the consciousness and feelings of the reader or listener, convincing him of the author's point of view, calling for a certain action.

It is this second function - influence - that determines the stylistic features of the publicistic style. These include the following:

1. Expressivity and Emotionality. The text should not be "dry" and should not leave the reader indifferent. This is achieved through figurative means, rhetorical questions, metaphors, and especially analogies.

2. Subjectivity. Unlike the scientific style, in journalism the author openly expresses his position, attitude to reality (positive or negative).

3. The combination of standardization and expressiveness. On the one hand, there are "press clichés" (templates) (a pressing topic, an acute problem, large-scale reforms), on the other hand, bright, unexpected images and analogies are used to attract the reader's attention.

From the above, it can be understood that the journalistic style needs such powerful stylistic means as analogies to achieve its goal. It is worth citing the following thoughts from the book "Uzbek Language Stylistics". In journalism, the choice of words is determined by the genre types of this style. Among the expressive means of language, anaphora, epiphora, epithet, simile, animation, irony, apostrophe, etc. are used in journalistic articles [Sultonsaidova, p. 27].

Simile is one of the expressive means, which serves to express the author's position in a journalistic text, evoke an emotional impact (emotion) in the reader, and convey complex ideas in a simple, understandable way. However, any simile is not just a linguistic device, but is a "product" of a certain culture.

Simile is one of the main means of providing speech expressiveness, and is formed by comparing two or more objects or phenomena that are not directly similar to each other on the basis of a common sign.

A simile consists of certain components. Taking into account the existence of different opinions regarding the number of these components, we agree with M. Mukarramov. In our opinion, it is appropriate to take three components as a basis for simile. Because in simile, two objects and phenomena expressed by lexical units are compared by some of their important characteristic features [Mukarramov, p. 7].

The linguistic structure of a simile consists of the following three components:

Comparative: What is being compared (for example, a person).

Comparative: What is being compared (for example, a mountain).

Forms of comparison: Grammatical means that create a comparison (-day, -dek, kabi, sinye, semali, oshkhod, sah, etc.).

Traditional linguistics studied comparison more as a "speech decoration", a "stylistic figure". In modern linguistics, in particular, in cognitive linguistics and linguoculturology, comparison is considered not just a "decoration", but as a phenomenon of thought that reflects a worldview. We perceive the world through comparisons, and comparisons are an expression of this perception in language.

Linguoculturology is a field of science that studies the interdependence of language and culture, their influence on each other, and how this relationship is reflected in language (in particular, in texts). Language does not just reflect culture, but also embodies it, preserves it, and transmits it from generation to generation. When simile is used in a journalistic style, it becomes not just a stylistic device, but a linguocultural unit. Why? The reason is that the second component of the simile - the comparator (what is being compared to) - is almost always taken from the national-cultural code of that people, from their system of values.

Let's imagine that a journalist, criticizing a politician, can compare him to a chameleon. Here, a chameleon is not just an animal, it has negative connotations in the Uzbek cultural consciousness, such as "unprincipled", "color-changing", "traitor". Through this single simile, the author activates a ready-made negative image in the reader's mind and achieves his goal faster. Or by calling a patriotic person "a warrior like Alpomish", a loving mother "radiating light like the sun", he appeals to images that have always been positive for our people.

In the era of digital journalism, it is not a mistake to say that capturing the reader's attention in a few seconds remains the main task for every journalist. The reason is that today's listeners do not receive information from newspapers, magazines or television, but from social networks and Internet pages. Therefore, it is no secret that there is a "war" between journalists and bloggers in a certain sense on the issue of gathering an audience. Therefore, journalists use the power of words to gain their fans. In this regard, modern, familiar analogies in their speech are also of great importance. In particular, if we take the word family, this word is considered a sacred place in the Uzbek mentality. Since ancient times, a woman has been considered the keeper and protector of a sacred place like a family (Saodat magazine, issue 4, 2010, page 12).

These are the tender moments of girls, we protect them like their mothers, - says Rozigul Bozorova, a teacher at Gulistan State University ( Saodat Journal, Issue 4, 2010, p. 13). In this example, through the analogy of a mother, the mother's kindness and boundless love for her child serve as the basis for the analogy. Here, there is a clear indication of the main place of the mother in the upbringing of girls in our people. As we all know, in the Uzbek family, the main confidant for a girl, the bridge between father and daughter is the mother. Similar meanings are expressed through the word "like their mothers".

In some other examples, great figures who were famous in their time and who were respected by the entire Uzbek people are also used in the analogy. Today, not only we, but the whole world needs the works of geniuses like Navoi (Youth Magazine, Issue 2, 2018, page 10), and the example of Navoi's genius, recognized by the whole world, comes to mind.

So, the linguo-culturological analysis of similes in journalism means determining from which national-cultural sources the comparative images (comparators) in the text are taken and how they affect the reader.

**Conclusion.** The above theoretical analysis allows us to draw several conclusions. The journalistic style is based on two main tasks - to inform and to influence. It is the task of influence that creates the need for expressive language means, including similes. Similes are not just a grammatical device that compares two objects, but a powerful stylistic tool that expresses the author's assessment of reality, his feelings and position. The linguo-culturological approach reveals a deep layer of similes. In similes, the image (comparator) chosen for comparison is not accidental, but is directly related to the cultural stereotypes, values, history and national worldview of a particular people. Through a linguocultural analysis of similes in journalistic texts, it is possible to determine what values are promoted in modern Uzbek media texts, what images are given a positive or negative "label", and how public consciousness is formed through this.

#### List of used literature

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