

МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА

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LINGUOCULTUROLOGY AS AN INDEPENDENT DIRECTION OF LINGUISTICS

Yunusova Muattar Shavkatovna,

Asia International University English chair, the Department of History and
philology

Annotation: The article pays great attention to the concept of linguoculturology and explores the inextricable interconnection of a number of sciences. Linguoculturology analyzes the mental, cultural and mental characteristics of representatives of different ethnic groups, which makes it possible to identify the characteristics of their cultural values, the specifics of the concepts of the material and inner world of a person. Particular attention is paid to the concepts of “concept” and “conceptosphere”; through the concept, a person develops an image of his native language, his thesaurus is created, and through the concept sphere, a person realizes himself as a linguistic personality.

Key words: linguoculturology, meaning, linguistic consciousness, concept, concept sphere.

ЛИНГВОКУЛЬТУРОЛОГИЯ КАК САМОСТОЯТЕЛЬНОЕ НАПРАВЛЕНИЕ ЛИНГВИСТИКИ

Аннотация: В статье уделяется большое внимание понятию лингвокультурологии и исследуется неразрывная взаимосвязь ряда наук. Лингвокультурология анализирует психические, культурные и психические особенности представителей разных этносов, что позволяет выявить особенности их культурных ценностей, специфику понятий о материальном и внутреннем мире человека. Особое внимание уделено понятиям «концепт» и «концептосфера»; через концепт у человека складывается образ родного языка, создается его тезаурус, а через концептосферу человек реализует себя как языковую личность.

Ключевые слова: лингвокультурология, значение, языковое сознание, концепт, концептосфера.

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The problem of the relationship between language and culture appeared in the works of both domestic and foreign linguists several hundred years ago and is still relevant today. With the development of semasiological and onomasiological theories, language began to be understood as a means through which it seems possible to study the mental structures behind it.

Vinokur G.O. noted that every linguist who studies the language of a given culture thereby becomes a researcher of the culture whose products his chosen language belongs to [5, p. 211].

Language is the source of folk culture, psychology and philosophy, the cradle of the history of the people and their spirit. On the understanding of continuity and

The unity of language and culture was based in the 30-40s of the last century on the well-known Sapir-Whorf hypothesis. But the active and constructive properties of language and its ability to influence the formation of folk culture, psychology and creativity were discovered and recognized back in the 18th century and at the beginning of the 19th century by I.G. Herder and W. von Humboldt.

The object of linguoculturology is the linguistic (discursive) function of language, considered from the point of view of value-semantic content. This definition of the object of linguoculturology goes back to the Hum-Boldt concept, according to which language actively participates in all the most important spheres of cultural and discursive life: in the perception and understanding of reality. "Language, in accordance with the concept under consideration, is a universal form of primary conceptualization of the world, an exponent and keeper of unconscious elemental knowledge about the world, historical memory of socially significant events in human life. Language is a mirror of culture, reflecting the faces of past cultures, intuitions and categories of worldviews".

Tolstoy N.I. said that the relationship between culture and language can be considered as a relationship between the whole and its part. Language can be considered as a component of culture or a tool of culture, which are not interchangeable concepts, especially when it comes to literary language and the language of folklore. At the same time, language is generally autonomous in relation to culture as a whole. It can be considered separately from culture or in comparison with culture as an equivalent and equal phenomenon.

A comparison of culture and language in general and in particular of a specific national culture and a specific language reveals a certain isomorphism of their

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structures in a functional and intra-hierarchical plan [1, p. 18]. Just as they distinguish between literary language and dialects, while also highlighting vernacular, and in some cases, argot, in each ethnoculture N.I. Tolstoy distinguished four types of culture:

- the culture of the educated layer, “bookish”, or elite;
- folk and peasant culture;
- intermediate culture, corresponding to the vernacular, which is usually called “culture for the people”, or “third culture”;
- traditional professional subculture (pastoral, beekeeping, pottery, trade and craft).

Having slightly changed the order of the listed linguistic and cultural layers, the scientist builds two parallel series:

- literary language - elite culture;
- colloquially - “third culture”;
- adverbs, dialects - folk culture;
- argot - traditional professional culture.

The same set of distinguishing features can be applied to both rows:

- 1) normalization - non-standardization;
- 2) supra-dialectality(supraterritoriality) - dialectality (territorial dismemberment);
- 3) openness - closedness (spheres, systems);
- 4) stability - instability [1, p. 18-19].

It should be noted that the above information should rather be attributed to the prehistory of the science of the interaction of language and culture. The first mentions of linguoculturology as a scientific discipline are contained in the works of D.S. Likhacheva, Yu.M. Lotman, M.M. Pokrovsky and G.V. Stepanova.

Linguoculturology as a scientific discipline appeared in the second half of the twentieth century. If cultural studies examines a person’s self-awareness in relation to nature, society, history, art and other spheres of his social and cultural existence, and linguistics examines the worldview that is displayed and fixed in language in the form of mental models of the linguistic picture of the world, then linguoculturology also has as its subject language and culture, in dialogue and interaction.

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Linguoculturology is a branch of linguistics that arose at the intersection of linguistics and cultural studies and studies the manifestations of the culture of a people, which are reflected and entrenched in the language. Ethnolinguistics and sociolinguistics are closely related to it.

Recently, a large number of fundamental works have appeared in which the methodological apparatus of this science is built, unique methods for describing linguistic material are presented, and important theoretical generalizations are made in the analysis of linguistic facts. However, despite all the value of these studies, linguoculturology is still in the stage of its design and formation, and needs to clarify its categorical theoretical apparatus.

The term “linguoculturology” appeared in connection with the works of scientists of the phraseological school, headed by V.N. Telia, works by A.D. Arutyunova, V.V. Vorobyova, V.A. Maslova, Yu.S. Stepanova, V.M. Shakleina, etc. This is a paradigm of scientific research at the turn of the century, cultivating knowledge of an integrated type, the principle of anthropocentrism in the study of phenomena of reality.

Since the 19th century, the problem of interaction between language and culture has constantly been the focus of attention of linguists, philosophers and cultural scientists, based on anthropocentric principles of cognition and description of the world.

The relationship between linguoculturology and cognitive linguistics opens up one of the most intimate corners of culture - linguistic consciousness, without which full mastery of a language is impossible.

Through the study of the basic unit of language - meaning, the semantic space of language is comprehended. In linguoculturology, such comprehension of semantic space is subject to the identification and structuring of the concept sphere. In turn, to structure the concept sphere, it is necessary to analyze the basic unit of the concept sphere - the concept, which, in a number of parameters, differs from the concept.

The terms “notion” and “concept” are of the same order, comparable, but not equivalent. If a concept is a set of cognized essential features of an object, then a notion is a mental national-specific formation, the plan of content of which is the entire body of knowledge about a given object, and the plan of expression is the set of linguistic means. Concepts are the most complex everyday (everyday) concepts,

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which are important elements of the corresponding conceptual sphere of language and ethnoculture.

Linguoculturology is a new research paradigm in the process of scientific and cultural thought about language and culture. It not only expands the range of a research idea, but also allows for a deeper and more multifaceted understanding of its capabilities.

In this regard, linguistic and regional studies can be considered as the practical implementation of linguoculturology in the process of teaching the native language to foreigners, that is, as its applied aspect.

Thus, the term “linguoculturology” seems to be broader, since, along with the problem of describing culture and language in the process of its functioning, it implies the inclusion of empirical studies of these phenomena.

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