



LINGUISTICS AS A MODERN SCIENCE IN LINGUISTICS

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ABSTRACT

The article is devoted to the development of the foundations of a new branch of knowledge — linguoculturology, which emerged at the junction of linguistics and cultural studies and examines the manifestations of the culture of the people, which were reflected and fixed in the language. It shows how culture forms and organizes the thinking of a language personality, language categories and concepts, how one of the fundamental functions of language is carried out — to be a tool for creating, developing, storing and transmitting культурыобъекты cultural objects. It is suggested that vocabulary remains the most stable object in this aspect.

KEYWORDS

Linguoculturology; language tier; vocabulary; phraseology; symbol, kultura: kultura and man: kultura and civilization.

INTRODUCTION

The problem of correlation and interrelation of language, culture, and ethnos is an interdisciplinary problem that can be solved only by the efforts of several sciences — from philosophy and sociology to ethnolinguistics and linguoculturology. For example, questions of ethnic linguistic thinking are the prerogative of linguistic philosophy; the specifics of ethnic, social or group communication in the linguistic

aspect are studied by psycholinguistics, etc. Language is intimately linked to culture: it grows into it, develops in it, and expresses it. On the basis of this idea, a new science emerged— linguoculturology, which can be considered an independent direction of linguistics, which took shape in the 90s of the XX century. The term "linguoculturology" appeared in the last decade in connection with the works of the phraseological

school headed by V. N. Telia, the works of Yu.S.Stepanov, A.D. Arutyunova, V. V. Vorobyov, V.Shakleinлева, V. A. Maslova and other researchers. If cultural studies examines a person's self-consciousness in relation to nature, society, history, art and other spheres of his social and cultural existence, and linguistics considers the worldview that is displayed and fixed in language in the form of mental models of the linguistic picture of the world, then linguoculturology has as its subject both language and culture that are in dialogue, interaction.

B Linguistics was recognized in Uzbekistan at the beginning of the XXI century. It should be noted that cognitive linguistics develops in many directions and is characterized by a variety of points of view, approaches, and concepts, which, according to N. N. Boldyrev, ensures its development and advancement). The peculiarity of these works is that the author, successfully using various ideas and concepts of such authors as D. U. Ashurova, U. K. Yusupov, and A. M., они предлагаюBushuy, offers his own vision of many problems of linguistics. The focus is on the problems of interaction between language and thinking, the reasons that led to the emergence of linguistics as a science, the history of the development of linguistics, the goals and objectives of this discipline, its main provisions and concepts (concept, frame, scenario, gestalt, script), various theories and concepts (prototype theory, frame semantics), national and cultural features cognitive activity, methods of cognitive analysis of language units.

An important role in the general range of linguistic research is played by the direction of linguistics, which is inextricably linked with the "human factor", with the role of a language-maker. It was founded by W. von Humboldt, and its development in modern linguistics is realized in the study of linguistic worldviews,

linguoculturology, cognitive and gender linguistics. The very concept of "culture" is interpreted in dictionaries, encyclopedias, periodicals, and everyday life in different ways, in different volumes, for example, with a predominant attention to material culture, artfactory-; culture is often considered a set of music, architecture, painting, fiction, etc., as well as generally accepted rules of behavior in society. However, nowadays definitions of culture as a historically transmitted system of symbols are increasingly common. "National culture is a set of symbols, beliefs, beliefs, values, norms and patterns of behavior that characterize the spiritual life of human society in a particular country or-State." At the same time, the primary basis of any culture is the conceptual-and logical apparatus that is inherent in the worldview of the people. As you know, modern linguistic science is not content-with describing individual characteristics of language units, but pays more and more attention to a comprehensive study of the language system in connection with the culture, national mentality of the people, since language is both an instrument for creating, developing, and preserving the national intangible culture, and its part, since with the help of language are created real, objectively-existing works of spiritual culture.

Linguoculturology occupies a worthy place in the system of disciplines of the anthropocentric directionлингвокультуролия. "Linguoculturology focuses on a new system of cultural values put forward by new thinking, modern life of society, on a complete, objective interpretation of facts and phenomena and information about-various areas of the country's culture. An objective, complete and holistic-interpretation of the culture of a people requires linguoculturology to systematically represent the culture of a people in its language, in their-dialectical interaction and development."

Phraseology is a fragment of the linguistic picture of the world. Phraseological units are always directed at the subject, i.e. they arise not so much to describe the world as to interpret it, evaluate it, and express a subjective attitude towards it. This is what distinguishes phraseological units and metaphors from other nominative units. It would seem that since a person has strong common species characteristics, then the universal, universal, and not cultural and national should prevail in phraseological units. In fact, the opposite is true. Some scholars are even inclined to argue that, for example, idioms are initially endowed with some cultural and national specifics. Is it so? It seems that this does not apply to all phraseological units, because if the meanings of all FE were culturally specific, it would be impossible to study their cultural differences.

The PHE content plan and metaphors, as well as the cultural connotations attached to them, themselves become knowledge, i.e., a source of cognitive development. That is why phraseological units and figuratively motivated words (metaphors) become exponents of cultural signs. From these positions, the metaphor will be considered by us. Metaphor at the end of the twentieth century appears to be a more complex and important phenomenon than it previously seemed. It permeates language, culture, science, life, and the whole world. It was found that metaphors are universals of consciousness, and modern psychologists tend to associate the metaphorical vision of the world with the genesis of man and, accordingly, human culture. Most likely, the proto-language was metaphorical, and the proto-communication itself was carried out precisely at the metaphorical level. Metaphor is a universal phenomenon in language, it is inherent in all languages. Its universality is manifested in space and time, in the structure of language and in its functioning.

Many linguists even claim that our entire language is a graveyard of metaphors. M. M. Bakhtin noted that he introduced the term "chronotope" into science "almost as a metaphor". Many of the most successful scientific terms are metaphors: "internal form", "cultural connotation", "living water", etc. Metaphor is one of the most mysterious phenomena of language. For all the variety of definitions of metaphor, almost all of them go back to Aristotle: "A metaphor is the transfer of an unusual name, either from genus to species, or from species to genus, or from species to species, or by analogy." Although the problem of metaphor has been troubling minds for two thousand years, it is most often considered either as a stylistic tool or as an artistic device. Only in recent decades has the attention of linguists and philosophers shifted to the study of the ontology of metaphor (N. D. Arutyunova, V. N. Telia, B. Black, J. Lakoff, M. Johnson, etc.).

The subject of research in linguoculturology is also the stylistic structure of different languages, the forms of existence in which a particular language is represented. So, there are languages where there is a strong dialect stratification, and languages where there are almost no differences between dialects; there are languages where stylistic differentiation is just beginning, and, on the contrary, languages where this differentiation is deep and multidimensional. If Russian and Belarusian languages are almost identical in the first parameter, then the stylistic stratification in Russian is much stronger, which should be taken into account when describing the linguistic and cultural situation. It is known that the language is heterogeneous: it differs in literary language and dialects, colloquial and argot (incomplete, reduced — reduced to the vocabulary of the language subsystem). N. I. Tolstoy also considered culture in four sections — elite, rural, urban, professional. Accordingly, in the culture of the Slavic peoples, four similar elements can

be distinguished that correlate well with the linguistic ones: "the culture of the educated stratum, "bookish", or elite culture; folk culture, peasant culture; intermediate culture, corresponding to the vernacular, which is usually called "culture for the people", or "third culture", and ... traditionally-professional subcultures". The latter include, for example, beekeeping, engineering crops, shuttle crops, etc. They are not independent, fragmented cultures, which is what they have in common with argo. Thus, we have the following parallels: literary language — elite culture; dialects and dialects — folk culture; colloquialism — "third culture", i.e. culture for the people; argo-professional subcultures. We see here that the structure of culture shows a certain similarity with the structure of language. And the vision of the world of a certain social group is determined by its culture: the same phenomena of reality are perceived and interpreted differently by different groups. The challenge we face is to determine how the language used by a given social group reflects its view of the world.

The bearer of the literary language and elite culture is the elite of society—the creative and scientific–technical intelligentsia. It is characterized by a rich vocabulary with logically linked syntactic constructions, impeccable pronunciation, etc. And this is not just a fluency in all the features of the language, but also its creative, creative use. This is the art of speech (oral and written), which is not owned by the entire educated population, but only by elite native speakers, of which there are few. Чрезвычайно продуктивным для лингвокультурологииThe concept of idiolect developed by academician A. A. Shakhmatov is extremely productive for linguoculturology. In the second half of the XX century. it was replaced by the concept of "individual style", but at the end of the century it was heard again; an example is the works of

N. D. Arutyunova based on the idiostyle of F. M. Dostoevsky. In the elite culture, well-known writers and poets, scientists and cultural figures of Vitebsk region can be considered carriers of the idiolect–ны. In folk culture, these are storytellers, chastushchniki, soothsayers, psychics. It is important to establish the place of the bearer of an idiolect in a particular culture, because, as E. Sapir said, "there are as many cultures as there are individuals in the population."

Dialect (Greek: dialektos — conversation, dialect) is a type of language that is a means of communication in a team united on a territorial or social basis. Dialect is the initial and most important form of language existence, a means of everyday and industrial communication of people from peasants; it creates a type of linguistic personality of the native speaker of the dialect, which is the primary basis of the national linguistic personality. A person is a subject of socio-cultural life, while a linguistic personality captures a personality type that is representative of a given culture, i.e. a set of traits and language and speech skills that are most often manifested in an individual. Studying the linguistic personality of a native speaker of a dialect is important for preserving the past, which appears as a support for the present and future language: "The language material inherited from older generations contains in the form of opportunities and lines of speech behavior of future generations, the heirs of this treasure" (Shcherba, 1974, p.136). It is in this regard that the study of the linguistic personality of a native speaker of a dialect is of interest.

These facts can be explained as follows. Material objects, which include the appearance of a person, and objects of the real world, which can include natural and man-made objects, are externally perceived physical entities that reflect the same perception mechanisms. Under these conditions, there are unlimited



possibilities for the appearance of various associations, on which comparisons are based. As for the character traits studied in the second series, they are not physical, but mental, ideal objects that have a different nature and ontology. They are reflected in the consciousness of a native speaker not directly, by influencing the corresponding sense organs, but repeatedly indirectly, through observing complex complexes of movements, actions, actions, and utterances of a person. In this case, the objective conditions for the emergence of associations that underlie the comparison of character traits with objects of the real world (natural phenomena, plants, animals, etc.) are extremely narrowed. Such classes of words cause reactions of a certain type with a fairly high probability, and their spread will be much smaller. The following pattern is also striking: the subjects give more diverse answers to words denoting character traits that have a positive assessment in society than to words naming negative character traits, where the answers are more monotonous and stereotypical. At first glance, this contradicts the well-known fact that everything negative in a language is recorded in more detail, more thoroughly, and in more diverse ways.

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