



LINGUISTIC STUDY OF THE CONCEPTS OF LANGUAGE AND CULTURE

Xodjayeva Shoiri Ma'rufjon qizi

Andijon state university, master

<https://doi.org/10.5281/zenodo.7994435>

Annotation: It would be permissible to emphasize this from the very beginning that we are talking about this topic, that today the occurrence of an anthropocentric direction is assessed as a fundamental turning point in linguistics, and a lot of research is being created and created in this regard.

Key words: language, culture, linguistics, human, theory, personality, linguistic activity, system, psyche.

The linguistic representation of the phenomenon of culture, which includes all aspects of human activity, plays a leading role in the studies carried out in linguistics. Currently, the rapid formation and development of this science, dedicated to the study of the harmony of language and culture in synchronous connection, is observed. On the one hand, linguistics is focused on the cultural factor of a person existing in the language, on the other hand, on the linguistic factor in a person. In fact, "the linguistic ability and communication skills of each individual are formed and activated in the territory of a particular culture, M Adani m uhit. Therefore, it is natural for cultural elements to be reflected in the structural and content levels of units that occur in the process of thinking and linguistic activity of a person"¹. Therefore, linguistics is part of the science of Man, the center of which is its attraction is the phenomenon of culture.

The personality factor forms the center of the research object of World linguistics to such directions as linguopragmatics, linguoculturology, cognitive linguistics, Psycholinguistics, ethnolinguistics, neurolinguistics, pragmalinguistics. The occurrence of these areas is associated with the efforts to research linguistic activity in continuity with the person who owns it.

The anthropocentric paradigm is a set of views, ideas and teachings that "study language not as a dry structure, but as an open system based on live communication and communication, analyzing in close connection with other systems – Society, Man, culture, psyche, focused on analyzing a person within a language or language within a person"².

Considered one of the leading areas of anthropocentric linguistics, linguoculturology is a field that arose in cooperation of the fields of linguistics, cultural studies, ethnography, Psycholinguistics, studying the interaction and influence of language with culture, Ethnos, national mentality on the basis of the principles of the anthropocentric paradigma³.

The study of the thinking of the people, its culture, the manifestation in the language of specific features in the perception of people is the main goal of linguoculturology. The object

¹ Safarov Sh. Kognitiv tilshunoslik. Jizzax-2006:65

² Rahimov A. Tilni paradigmalar asosida o'rganish muammolari// O'zbek tili va adabiyoti – Toshket. 2012-№2-B.24

³ Сабитова З.К. Лингвокультурология: учебник. – М.:Флинта: Наука, 2013 – С.8-9.

of this field is language and culture, and the language that reflects cultural semantics in itself is the subject of units.

In the field of linguistics, in the late 20th century, atakli was recognized among Russian scientists by foreign scientists. According to such opposites, language is not only associated with culture, but it also represents the growth of culture in itself. Language is a weapon of simultaneous creation, a part of it that ensures the development and preservation of culture, therefore, with the help of language, spiritual culture, as well as production in being, the materials of which are realistically created.

As we have already mentioned, at present, linguoculturology is one of the most developed areas in the world, in particular, in Russian linguistics, in which several teaching aids have been created. According to linguists, the most famous among them is V.A.Is a teaching aid created by Maslova. Also, studies in the linguoculturological approach began to appear in Uzbek linguistics in the last decades. For Example, Z.I.Saliyeva's work as a candidate is devoted to the national-cultural characteristics of the texts in the Uzbek and French language, that is, in the moral-educational character. R.S.Ibragimova's candidate thesis investigated the ways in which the female concept is expressed in Uzbek and French . Professor N.Mahmudov's paper "in search of ways of perfect study of language..." gave deep and well-founded coverage to linguoculturology, in general, the essence of the anthropocentric paradigm and the problems in this regard. This article can be regarded as the first work in Uzbek linguistics to describe serious considerations about linguoculturology .

The article tells about the factors that served for the formation of linguocultural theory, the main concepts in it, very basic considerations about the differences in their interpretation. In Particular, N.Mahmudov writes the following about language and culture, which are among the most basic concepts of the same sphere: "although the problem of language and culture, which is often called "culture of speech", is remembered associatively, it does not at all indicate the mirroring of culture in these two places.

It became an expression of research in the field of Cultural Studies in the humanities, that is, the desire to synthesize the phenomenon of culture, which includes all the specific aspects of human activity and its predetermined results. Currently, the research carried out in the field of linguistics is mainly "devoted to the synchronous study and description of language and culturmosity". Currently, since linguoculturology is one of the most developed areas of linguistics, it has its own specific stages of development.

Created serious research in the field of linguoculturology V.V.Maslova divides the development of this area into 3 stages:

- 1) the creation of preliminary studies that led to the formation of science (V.von Humboldt, E.Benvenist, L.Weisgerber, A.A.Potebnya, A.Works of linguists such as Sepir);
- 2) separation of linguoculturology as a separate field;
- 3) the stage of development of linguoculturology⁴.

Thus, linguoculturology is a humanitarian field that studies the vibrant national language and the changes that appear in the language in the socio-cultural process. It is one of the fundamental functions of language and involves the cultural transmission of language development, preservation.

⁴ Маслова В.А. Лингвокультурология. – М.:Академия, 2001

The task of linguoculturology is to consider the cultural significance of linguistic units based on the comparison of units of the speech situation–phraseologisms or other extralinguistic Language units, symbolic characters representing certain “codes” of culture.

For linguoculturology, the study of culture in relation to progress is considered more important, since progress is material, and culture is symbolic. Myths, traditions, rituals are inherent in culture, they become jo in the units and expressions of language in the form of marriage and rituals of the people. Therefore, the language units in them are in the order of the object of linguoculturology.

By the beginning of the 20th century, linguoculturology had become one of the leading directions in World linguistics. As noted in many studies, linguoculturology is a science that studies language as a phenomenon of culture, forming the subject of language and culture in interrelationship. In Particular, V.N.Telia writes about this: “Linguoculturology is a science that studies human, or rather, individual and cultural factors in continuity”. G.G. According to slishkin, “Linguoculturology is oriented towards the human factor, or rather, the culture factor in man. The fact that the center of linguoculturology consists of the phenomenon of culture indicates that the science of man is a phenomenon belonging to the anthropological paradigm”⁵.

The similarity of signs characterizing language and culture makes it possible to consider their relationship on a single methodological basis. In linguistic literature, the presence of the following general signs of language and culture is recognized:

1. Culture and language are forms of consciousness that reflect the worldview of Man and people.

2. Language and culture exist in mutual communication (dialogue), since speech and its recipient are always subjects of culture.

3. Both phenomena have individual or general forms of existence, the subject of culture and language is always an individ or socium, an individual or a society.

4. An aspect common to language and culture is normativity.

5. Historicism, on the other hand, is one of the most essential features of language and culture.

6. Culture is a kind of historical memory of the people, since the language preserves and enriches collective memory according to its cumulative (accumulative) function⁶.

There is also a commonality between language and culture, whatever the degree of similarity, the characteristics that distinguish them. The fact that there are significant differences between the specificity of language and culture is explained as follows:

1. In a language that is a means of communication, guidance to the public address prevails, while in culture, sorting is valued.

2. As long as culture is a sign system, it cannot organize in its own way, unlike language.

3. Language and culture are different semiotic systems.

Such a comparison makes the researcher the opinion that the culture is isomorphemas, homomorphic to the language, that is, structurally similar⁷.

⁵ Телия В.Н. Русская фразеология. – М.: 1982. – С. 20-25.

⁶ Телия В.Н. – М.: 1996. – С. 217.

⁷ Маслова В.А. Лингвокультурология. – М.: Академия, 1997. С.39

In conclusion, language is a component of culture and its means. He is the being of our soul, the manifestation of our culture; he expresses the peculiarities of national mentalism. Language is the mechanism that opened the sphere of thinking before a person.

Language is inextricably linked with thinking, society and culture. Language is manifested in the thinking and culture of each society, each of its members. However, the language of each society reflects its culture and mentality.

The importance of such disciplines as ethnolinguistics, ethnopsycholinguistics, cognitive linguistics, linguomamlacatology, linguoconseptology, linguopersonology is invaluable in the linguistic research of language. The ethnic, psychological and cultural characteristics of the language owner, its social and professional status occupy a great place in the development of the language.

References:

1. Сафаров Ш. Прагмалингвистика. – Т.: 2008
2. Usmanova Sh. Lingvokulturologiya. – Т.: 2014.
3. Газизов Р. А., Мурясов Р. З. Лингвокультурология и современная лексикография. 2016.. № 2
4. Маслова В.В. Лингвокультурология в системе гуманитарного знания / Критика и семиотика. – М., 1987.
5. Usmanov F.F. Linguocultural competence as the means of identifying images in fixed similes // Theoretical & Applied Science. №5 (73). 2019. p. 17-20.