

Basic Concepts of Linguoculturology

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ABSTRACT

All linguistics is permeated with cultural and historical content, because its subject matter is language, which is the condition, basis and product of culture. The most important concepts for this collective work are those with which cultural information can be represented in linguistic units: cultural semes, cultural background, cultural concepts and cultural connotations.

The question arises of the need to form a categorical apparatus of linguoculturology, to determine a set of fundamental concepts that characterize the model of linguocultural reality in the aggregate. It is necessary to create such a conceptual apparatus that would allow analyzing the problem of the relationship between language and culture in their dynamics.

KEYWORDS: linguistic culture, intellect, civilization, paganism, volitional qualities, mentality, correlation, cultural-national connotation.

Introduction

Cultural linguistics as a special field of science has given rise to many productive concepts in modern linguistics: linguistic culture, language of culture, cultural text, cultural context, subculture, linguistic and cultural paradigm, precedent names of culture, key names of culture, cultural universal, cultural competence, cultural inheritance, cultural traditions, cultural process, cultural attitudes and others. The conceptual apparatus of science also includes such terms as mentality, mentality, ritual, custom, sphere of culture, type of culture, civilization, paganism and some others.

The two types of cultural information described above are localized in the denotation, they are relatively well studied by linguistic and regional studies.

Cultural space is a form of existence of culture in the minds of its representatives. The cultural space is comparable with the cognitive space (individual and collective), because it is formed by the totality of all individual and collective spaces of all representatives of a given cultural-national community. For example, cultural space, English cultural space, etc.

Linguistic and cultural paradigm is a set of linguistic forms that reflect ethnically, socially, historically, scientifically, etc. deterministic categories of worldview. The linguocultural paradigm combines concepts, categorical words, precedent names of culture, etc. Language forms are the basis of the paradigm, which is, as it were, "stitched" with meaningful representations.

Mentality is not philosophical, scientific or aesthetic systems, but that level of social consciousness at which thought is not separated from emotions, from latent habits and methods of consciousness. So, mentality is that invisible minimum of the spiritual unity of

people, without which the organization of any society is impossible. The mentality of the people is actualized in the most important cultural concepts of the language.

Mentality is a category that reflects the internal organization and differentiation of mentality, the mentality, the mentality of the people; mentalities are psycho-linguo-intelligences, multi-scale linguo-cultural communities. As the analysis of scientific literature shows, mentality is understood as some deep structure of consciousness, depending on sociocultural, linguistic, geographical and other factors. Features of national mentalities are manifested only at the level of a linguistic, naive, but not a conceptual picture of the world. Each of them is a unique subjective representation of reality, which includes objects of both direct and indirect reality, which includes such components of culture as myths, traditions, legends, religious beliefs, etc.

Cultural tradition is an integral phenomenon that expresses the socially stereotyped group experience that is accumulated and reproduced in society.

The cultural fund is a complex of knowledge, a certain outlook in the field of national and world culture, which a typical representative of a particular culture possesses. But this is not an affiliation of an individual, but a set of those basic units that are included in a given national culture.

He singled out several types of cultures: ideational culture, which is basically religious; sensitive culture - the antipode of ideational (starting from the Renaissance, this is the dominant culture in Western Europe); idealistic culture, which is a culture of a mixed type, a transitional form from one type to another (this is the Golden Age of ancient culture, European culture of the XII-XIV centuries). The type of culture largely (although not always) determines the type of personality of each of its representatives.

The language of culture is a sign entity, more precisely, a system of signs and their relations, through which the coordination of value-semantic forms is established and existing or newly emerging representations, images, concepts and other semantic structures are organized. In relation to other ethnic cultures, its language is understood as a set of all sign methods of verbal and non-verbal communication that objectify the specifics of the culture of an ethnic group and reflect its interaction with the cultures of other ethnic groups.

Cultural attitudes are a kind of ideals, according to which a person is qualified as "worthy / unworthy". They are developed throughout the historical path traveled by the people, which is deposited in social memory and forms attitudes. Among other things, we are distinguished from animals by rules and regulations that we have agreed with each other. It is they that separate us from the abyss of chaos, streamline our lives, so they must be observed.

Cultural values perform a variety of functions in the mechanisms of human life: coordinating between a person and the natural world, stimulating, regulating, etc. In axiology, there are many classifications of values, among which absolute, or eternal, social, personal, biological survival values, etc. are distinguished. A person not only cognizes the world, but also evaluates it in terms of their significance for satisfying their needs.

The key concepts of culture occupy an important position in the collective linguistic consciousness, and therefore their study becomes an extremely urgent problem.

Each language, from her point of view, forms its own "semantic universe". "Linguistic and cultural systems are vastly different from each other, but there are semantic and lexical

universals pointing to a common conceptual basis on which human language, thought and culture are based.

A linguocultural universal can be represented both by a single word and by whole expressions that create the core of a cultural image.

The cultural universal, on the one hand, is addressed to the material world, and on the other hand, to the national-cultural, moral problems of the ethnos. Such two-sidedness contributes to their semantic capacity, the ability to turn into a symbolic expression of the leading ideas of the text, symbols of the nation and era. These are, as it were, cultural beacons of the text. The text is the true junction of linguistics and cultural studies, since it belongs to the language and is its highest tier, at the same time, the text is a form of existence of culture. And linguoculturology just considers language as a system of embodiment of cultural values. An important place in linguoculturology is given to the study of precedent names and key concepts of culture. Precedent names are individual names associated with widely known texts with situations that are known to most representatives of this nation .

These categories form the semantic frame of the language. This is the most abstract level of the language picture of the world. But there are also figurative-associative mechanisms most specific for each nation for rethinking the original meanings in the secondary nomination. From these examples it is clear that for each language, for each culture, the emergence of specific meanings - connotations is characteristic.

How exactly are language and culture related? Probably, with the help of some intermediate formation - an ideal one, realized in the language as a meaning: "There is such an intermediate element that ensures the ontological unity of language and culture - this is an ideal element that enters the language in the form of the meaning of linguistic signs and exists in culture in the form of objects culture, i.e. in a defined form, in an activity form, i.e. in the form of activity, in the form of the result of activity"

So, if there is cultural information in a linguistic unit, then there must be a category that correlates two different semiotic systems (language and culture) and allows describing their interaction. Interpreting phraseological units on the basis of correlating their associative-figurative perceptions with stereotypes that reflect the national mentality, we thereby reveal their cultural and national meaning and character, which are the content of the national and cultural connotation.

The plan of the content of phraseological units and metaphors, as well as the cultural connotations assigned to them, themselves become knowledge, i.e. source of cognitive development. That is why phraseological units and figuratively motivated words (metaphors) become exhibitors of cultural signs.

Why are phraseological units retained in the language for centuries, although they are obvious anomalies of the language, its irregularity? Why do they form again and again in every epoch? For example, in our reform period, unbalanced in all respects, phraseological units such as nimble, like a broom with a whistle (about a fast and noisy person) arose; railway station urn (about a dirty, unwashed person); level below the stool; neckline to the knees, etc. These questions can be answered as follows. Because phraseological units are a clot of cultural information, they allow you to say a lot, saving language means and at the same time getting to the depths of the national spirit and culture.

Modern transformations of phraseological units are taking place, which, however, are recognizable by native speakers, for example, the phraseological unit window to the world from a modern popular author receives an unexpected interpretation in the following phrase: “We in Japan produce the best TVs in the world, but this does not prevent us from realizing that TV is - this is just a small transparent window in the pipe of the spiritual garbage chute.

Culture penetrates into these signs through the associative-figurative foundations of their semantics and is interpreted through revealing the connection of images with stereotypes, standards, symbols, mythologems, prototypical situations and other signs of nationality.

Conclusion

In conclusion linguoculturology, a specific categorical apparatus is formed, i.e. a set of the most important concepts and terms: language of culture, context of culture, key names of cultures, cultural attitudes. It is the system of images fixed in the semantics of the national language that is the zone of concentration of cultural information in natural language.

Thus, correlation with one or another cultural code is the content of the cultural-national connotation. The exponent of culture in a linguistic sign is a cultural connotation the potential resources of the nominative system of the language are realized in the connotation, because the connotative word has the ability not only to create, but also to retain a deep meaning that is in a complex relationship with the semantics of the word, to fix it in the language, thereby creating a cultural and national language picture.

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