

СИНХРОНИЯ ВА ДИАХРОНИЯДА ТИЛ ТАДҚИҚОТИ



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LINGUACULTUROLOGY AS A MODERN BRANCH OF GENERAL LINGUISTICS

Мақолада тилшуносликнинг замонавий йўналишларидан бирини умумий тушуниш масаласи кўриб чиқилган. Муаллиф маданият, унинг тилга таъсири ва ифодасини қисқача тавсифлаб ўтган. Шунингдек, тилшуносликнинг ушбу йўналишида ишлатиладиган атама ва бирликларни мисоллар билан тушунтириб берган.

В данной статье рассматривается общее понимание одной из современных отраслей языкознания. Автор дает краткие характеристики определение культуры и ее вмешательство в языке появляется linguaculturology. Кроме того, Автор объясняет некоторые термины и единицы этой ветке с определенными примерами.

This article deals with the general understanding one of the modern branches of linguistics. Author gives brief characteristics of defining culture and its interference in the language in appearing linguaculturology. Also, author explains some terms and units of this branch with the certain examples.

Калит сўзлар: антропоцентрик парадигма, культурология, лингвокультурология, маданий концепт, дунёнинг маданий тасвири.

Ключевые слова: антропоцентрическая парадигма, культурология, лингвокультурология, культурный концепт, культурная картина мира.

Key words: anthropocentric paradigm, culturology, linguaculturology, cultural concept, cultural world image.

In the last century, collection of anthropocentric, functional, cognitive and dynamic paradigms occupied the position of structural paradigm. Movement of interests of researcher from the object of cognition to the subject in anthropocentric paradigm, it can be understood the analysis of language in human being and human being in language.

The anthropocentric paradigm is the last and modern scientific paradigm where the problem of human in language and language in human is analyzed, i.e.

interrelation of human and language becomes the main object of linguistic researches. This paradigm appeared in the 30s of the XXth century with the linguistic works of American philosophers and linguists, and a number of great linguists all over the world developed it. List of areas are developing in the anthropocentric paradigm of the modern linguistics such as pragmatics, sociolinguistics, ethno linguistics, psycholinguistics, linguistic anthropology and cognitive linguistics, linguistic culturology and gender linguistics are considered the urgent directions of it. Cognitive linguistics investigates language as mechanism of transformation and codification of it. The aim of this linguistics covers the cognition of the world from ones point of view and ways of appearing of receiving processes, categorization, and classification of it.

According to a number of specialists, cognitive linguistics and linguistic culturology (linguaculturology) is progressing in the frame of the collection of single general cognitive sciences. The term of “Cognitive science” includes learning processes jointly, receiving them and reworking, saving and using, organizing structure of knowledge and collection. Furthermore, it arranges collection of a certain scientific thoughts, which is combined for forming the mental activity of these structures. Cognitive science is closely connected with mathematics, logic, philosophy, anthropology and linguistics.

Linguaculturology is a complex scientific science direction appeared in the basis of inter reaction of linguistics and culturology. This direction investigates interconnection between culture and language, and researches the language as a phenomenon of culture. It shows the observation of the world in the certain view by the cultural prism and by a certain nation’s mind and culture.

Some scientists define culture as an integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviors of a racial, ethnic, religious or social group and the ability to transmit the above to succeeding generations.

In this understanding of "deep culture," language and culture are integral to one another. The structure of language and the ways it is used reflect the norms and value those members of a culture share. However, they also determine how those norms and values are shared, because language is the means through which culture is transmitted.

According to V. Telia, culture is described as a world-conception, world-perception and world-comprehension of a people. (This statement does not certainly deny the material component of culture but only puts in focus its “ideal” / mental component, which is much more significant for lingual-cultural and lingual-cognitive studies.) Therefore, lingua-culture is the verbalized culture, the culture

externalized in signs of language. Hence, signs of language (in the linguistic sense of this term) are regarded as the substances for signs of culture. Culture itself is not; however, simply a body of knowledge but rather a framework in which people live their lives and communicate shared meanings with each other. Regarding the benefits of learning about culture, attending the culture class has raised cultural awareness in ELT students concerning both native and target societies.

Moreover, V.Vorobyov gave a comprehensive and standard definition of linguaculturology. In his opinion, it is complex scientific discipline studying interrelation and interaction of culture and language. While, S.A.Kosharnaya defined it as the scientific discipline studying process of comprehension and reflection in national language of elements of material and spiritual culture of the people.

The analysis of these and other existing definitions of linguaculturology shows establishment of the following:

- The linguaculturology is closely connected with Linguistics and Cultural science and has synthesizing character;

- The linguaculturology focuses the main attention on the cultural facts which are explicit in language;

- The linguaculturology belongs to linguistic sciences therefore results of its theoretical generalizations can find practical use in the course of training of native and foreign language;

- the main directions in research of linguaculturology are:

- a) language personality;

- b) language as system of semiotic representation of cultural values.

Thus, the modern linguaculturology is the scientific discipline studying

- a) Ways and means of representation of objects of culture in language;

- b) Features of representation in language of mentality of people;

- c) Regularities of reflection of valuable and semantic categories of culture in semantics of language units.

Besides, conceptual researches have an important role as well in linguaculturology as cognitive linguistics. Cultural concept is considered as a subject of research of linguaculturology. In linguaculturology concept can be understood as “cultural-mental-lexical” expression.

Cultural concept is considered as multifunctional mental expression. According to the opinion of Yu. S. Stepanov concept is a part of the culture in the mind of human being and with this, he includes the culture into the mental world of human being. The dyad of “language and human being” of anthropocentric paradigm changes into the construction of “language-human being-culture” in linguaculturology. As an example, the concept of “love” can be analyzed from

lingua- cultural point of view. The concept “love” itself has broad sense and it can be interpreted with variety of notions and conceptions from cultural point of view. Hence, if we see it from philosophical point of view, this concept can be analyzed as trivalent-social-financial level in different nation and culture. Besides, the national-cultural features of this concept explicitly shown in the literature and poetry of variety nations. For example, in Western nations this concept is devoted to human being with great passion and feelings, but in Eastern poetry mostly the great love is devoted to God from religious point of view.

The word “квас” in Russian is used as a component in the phraseological unit “*перебиваться с хлеба на квас на воду*” with the meaning “live from hand to mouth”, be extremely poor”. Kvass (квас) is a national drink made from rye bread and malt. Phraseological units containing such national components also exist in the English language. For example, the name of the English river Avon is a component of the phraseological expression “*Sweet Swan of Avon*”. In Uzbek, mostly “green tea” is considered as national component in such examples as “*бур пиёла чой устида*” with the meaning of pleasant conversation or discussion of a serious issue.

In linguaculturology, it also is required to investigate cultural image of the world together with complex mores in the language. There are a list of circumstances in investigating the cultural picture of the world, which is introduced by a number of specialists:

1) Cultural world image includes all humankind and their distinctive features in the language.

2) In the cultural world image, cultural notions, which are used and kept in the language, cultural-traditional dominants, concepts that create certain types of culture, can be observed.

3) Cultural world image cannot express universal understanding in the frame of one language culture. Because various nations can have various mores.

4) Cultural world image exists not only in the individual cognizance but also in social cognizance.

Linguaculturology shows the separation of cultural world image from the universal image of world from the linguistic point of view.

Thus, it becomes important to use linguistic-cultural approach to foreign audiences in teaching language, as linguaculturological information is a necessary component of the communicative competence of foreign students, particularly embodied in the semantics of linguistic units. Linguaculturological knowledge necessitates the formation of linguistic-cultural communicative competence. Linguaculturological approach is one of the most effective methods, aimed at the creation and improvement of skills of intercultural communication through the

study of language as a cultural phenomenon. The result is the ability of students to implement cross-cultural communication.

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