

LINGUO-CULTURAL APPROACH IN RELATIONSHIP OF LANGUAGE AND CULTURE

Sh. Kutbiddinova

Teacher, Samarkand regional center of retraining and in-service training personnel of public
education

ANNOTATION

The given article covers determination of the criteria of complex consideration of the problem, including the necessity of determination of the borders of linguoculturology and teaching this subject at schools and higher educational establishments, because linguocultural information becomes a necessary communicative part of the competence of the student, specific manner, realized in the semantics of language unit. As it is known, linguoculturology studies interrelation of language and culture, but being different from culture-oriented linguistics, the main attention is focused on the linguistic approach in this article. In this article attempts have been made to determine the object of investigation of culturology and discover types of culture, its layers, its ties with other fields of sciences, including humanitarian sciences among which are psychology, sociology and others.

Keywords: language, culture, concept, linguistic-cultural approach

Annotatsiya

Ushbu maqola muammoni kompleks ko'rib chiqish mezonlari, shu qatorda lingvokulturologiyaning chegaralarini aniqlash va ushbu fanni maktablarda va oliy o'quv yurtlarida o'qitish zarurligini o'z ichiga oladi, chunki lingvo madaniy ma'lumotlar til birligining semantikasida aniqlangan o'ziga xos usulga, talaba kompetentsiyasining zaruriy kommunikativ qismiga aylangan. Ma'lumki, lingvokulturologiya til va madaniyatning o'zaro bog'liqligini o'rganadi, ammo madaniyatga yo'naltirilgan tilshunoslikdan farqli ravishda, asosiy e'tibor ushbu maqoladagi lingvistik yondashuvga qaratilgan. Ushbu maqola madaniyatshunoslikni o'rganish ob'ekti va madaniyatning turlarini, uning qatlamlarini, boshqa fanlar, shu jumladan psixologiya, sotsiologiya va boshqa fan sohalari bilan aloqalarini aniqlashga qaratilgan.

As it is known culture is the object of investigation of many branches of science, but different from culture-through-language studies, here the main attention is focused on the linguistic aspect. Linguo-culturology is associated with culture-oriented linguistics as a system of solving ruling principles of general education and humanitarian task, but besides it linguo-culturology possesses a number of specific peculiarities. The nature of humanitarian science itself surmises a special type of “culturological” methodology, including variety of “language games” with obligatory presence of narrative elements. It is worth mentioning that such a methodology is not usual and is a very understandable means. It is not a logical understanding, and in itself is a notion of a key is not something abstract or taken as to

analogy, but first of all concretely formalizing, but not determining exactly, and adjoining the self-peculiarity of the object and occurrences. Such ordinary notions are close to the modern cultural “conception”, able to be actualized in different “contexts”. On the basis of linguocultural methodology lies ordinary notion of special type: “concepts of word-forming” which do not turn into abstract notions and are enriched, thanks to lively, but not “theoreticalized” narration, the search of culture in facts is just the sense of life.

The subject of linguistic culturology is language as the realization of the start of creative spirits of the human being, as the reflection of cultural values of ethnic society, and the central problem is the problem of learning the language picture of the world, peculiar for each language collective. Analysis of methodic literature makes it possible to determine linguocultural approach as one of the most efficient one, aimed at formation and improvement of habits and skills of realization of intercultural intercourse by means of learning a language phenomenon of culture. The result of forming the second cognitive conscience in the student by means of mastering a foreign language is gaining by them the ability of intercultural communication. Alongside with the language with such an approach to the culture includes the main contents of teaching, which meets the psychological peculiarities of learning a foreign language. Linguocultural approach gives possibility to keep away from simplified factologic-fragmental acquaintance of the learned language, with definite aspects of culture, which makes it possible for the learners to form complete enough picture of “out of language activity” by means of investigating both lingual and out of language contents of chosen sphere for learning.

A foreigner’s learning lexis and mastering it in the linguocultural aspect makes transition possible to another mark system, necessary for forming the second language personality. In the modern methodology by mastering a language we understand as ability to communicate with another person correctly, freely and adequately in the language that the person has mastered. So, as we see, the language picture of the world deepens till the linguo-cultural picture of the world as a system of knowledge on culture, expressed in a definite national language, but an individual usage of linguoculture is substituted by linguocultural competence as a socially meaningful system. Besides, it doesn’t mean, that simple unification of semantics with systematic-structure and semantics with cognition is possible. Absence of one general principle contradicts its systematic-structural semantics which studies the contents of words, from the position of object (logical approach), but cognitive semantics studies from the position of subject (anthropocentric approach). Some scientists express their thoughts, saying that these two approaches are not compatible. We think that there is no ground here to speak about incompatibility of methodical positions; on the contrary systematic-structural approach does not contradict strategic basis of cognitive semantics. The last one, in spite of the fact that mainly is guided by semantic vision of the object in all its wholeness and complicity, at any rate we can’t help thinking on the analytical

understanding of real truth-without division of the whole into the parts and determining between them objective law of correlation and relations. Moreover, synthesis suggests analytical thinking: before synthesizing the cognizable event, it is necessary to know that at this moment modeling of the picture of the world or its individually taken fragments should be taken as mental integration. At any rate such kind of arguments remain unconvincing, unless we specify, what systematic-structural semantics is dealt with. At present object of linguoculturology is the language-discourse activity, considered by the value-meaningfulness view point. Such a determination of the object of linguoculturology derives from Humboldt conception, according to which, language takes active part in all important spheres of cultural-discourse life; in thinking and understanding the reality. "Language in accordance with the considered conception, is a universal form of the initial conceptualization of the world, expresser and safe-keeper of unconscious, spontaneous knowledge on the world, historical memory on the socially meaningful events in the human life. Language is a mirror of culture reflecting the images of passed culture, intuition and categories of world outlook". Language can be apprehended as a component of culture or instrument of culture, particularly, when we deal with literary language or the language of the folklore. At the same time in relation with culture, it is as a whole, autonomous. It can be considered apart from culture, which is being done by "pure" systematic-structural linguistics or in comparison with culture it is considered as a phenomenon of equal meaning and equal right. Consideration of these two objects separately, and at the same time, comparatively, makes it possible to apply a number of terms and notions related to culture, used and becoming old in the linguistics. Such an expansion of "linguistic approach to the phenomena of culture in no case can be considered as something of "transition" of terms of culturology to the linguistic terms, but with structurally more exact approach to culture as something like semantic whole.

Comparison of culture and language as a whole and particularly in a concrete national culture and in a concrete language discovers something isomorphism in their structure, in functional and hierarchic plan. Accordingly, by the way of discriminating literary language and dialects, specifying in them common speech and in some cases argot too, in any ethno-culture Tolstoy distinguished four types of culture: a) culture of educated layer (stratum) "bookish" or elitist; b) people's culture, peasantry culture; mediating culture, fitting to common speech, which is usually called "culture for people" or "the third culture"; c) traditional-professional subculture (shepherds, bee-keepers, potters and tradesmen-handicraftsmen's culture) . It is necessary to mention that beginning with the XIX century, the problem of language and culture always were in the centre of attention of philosophers, linguists and culturologists basing on anthropocentric principles of cognition and description of the world. In the limelight of culturology, at the end of the XX century, seemed to be not only language, but discourse, in which by different languages and discourse elements proper

character of world was introduced. Linguistic “excavation” of cultural-historic layers here are realized with the help of such categories as national picture (character, model) of world, language (ethno-cultural) conscience and mentality of the people. The mentioned category, we must say that doesn’t make synonymy, each of them has possessed its own meaningful feature. All these categories unite so called national (ethnic) component. These thoughts of the scientist are just not only in relation with culture in general: they are specifically essential and are restricted for the linguoculture. Judging by how a man trusts, how he prays, how he does his praying, how and in what speech examples the man’s honor, sense of duty appear; how he sings, reads poems, it is possible to determine to what nationality the boy belongs. We must mention that all this depends not only on the conscious behavior of a man, but also on the spiritual state of the person, which appears unconsciously.

Having investigated “Linguocultural aspect of interrelation of language and culture we have come to the conclusion that linguoculturology is a new aspect of complex approach to language and culture, their interrelation with each other, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. In the study of culturology the following methods of investigations were used: 1) diachronical; 2) synchronical; 3) structural functional; 4) historical-genetic; 5) typological; 6) comparative-historical methods. During the last time on the method or representations of concepts, methods peculiar to linguoculturology are worked out. As it is indicated in the article the ideas of the scholars in this issue differ, but taking all these peculiarities on the differentiations of the ideas into consideration, still it has been possible, to achieve a general notion on the cultrolinguistic aspect of the language study. We support the idea on the linguoculturology telling that linguistic approach to the phenomena of culture in no case can be considered as something of “transition” of terms of culturology to the linguistic terms, but with structurally more exact approach to culture as something like semantic whole. All the great ideas can be uttered by a man or by the people only by its self belongingness and all the genius ideas appear only in the bosom of national experience, spirits and wisdom. Judging by how a man trusts, how he prays, how he does his praying, how and in what speech examples the man’s honor, sense of duty appear, how he sings, reads poems, it is possible to determine to what nationality the person belongs. We must mention that all this depends not only on the conscious behavior of a man, but also on the spiritual state of the person which appears unconsciously.

References

- Alfirenko, N. F. (2005). Disputable problems of semantics.
Auerbakh, E. (2000). Mimesis Reflection of reality in West-European Literature.
Cherneyko, D.(2003).Linguaculture and cognition. Moscow.
Postovalova, V. I.(1999). Linguaculturology in the aspect of anthropological paradigm, Phraseology in the context of culture. Languages of Russian culture.