

THE ROLE AND MAIN TASKS OF LINGUOCULTURAL SCIENCE IN CONTEMPORARY LINGUISTICS

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ABSTRACT

This article is dedicated to the methods of linguocultural analysis of the text, the emergence of linguoculturology, stages of development and text analysis.

Keywords: linguoculturology, concept, linguistics, semantic, psychophysiological, method, lexical-semantic tools.

The linguistic landscape of each nation is a reflection of the national mentality. The concept as a mental unit includes certain national characteristics related to the worldview, culture, traditions, beliefs, way of thinking and history of the people.

Linguist V.A. Maslova writes: "...the linguistic and cultural concept is multifaceted, so different approaches to determining its structure are possible. As a complex mental complex, each concept, in addition to the semantic content, includes evaluation, the attitude of a person to someone or another reflected object, its evaluation and other components¹:

- 1) Universal;
- 2) A national-cultural phenomenon determined by a person's life in a certain cultural environment;
- 3) A social event determined by a person's belonging to a certain social stratum;
- 4) Group due to belonging to a certain age and gender group of a linguistic person;
- 5) Personal characteristics - individual-personal formed under the influence of education, upbringing, individual experience, psychophysiological characteristics.

The components of the multidimensional structure listed above are connected to the person to a greater extent in one way or another, that is, the main human factor that represents the comprehensive idea of anthropocentrism is clear in the structure of the concept. The place of the person in the meaningful and conceptual (semantic) structure of any concept is explicitly or implicitly expressed in it, because the "existence" of the person is mandatory in the language. The concept is the main basis for the structure of the linguistic picture of the world, and therefore anthropocentrism naturally exists in the placement of the linguistic picture of the world and the idealized model of the world. In the classification of the language picture of the world proposed by N.Yu Shvedova, the picture of the world is built on the principles "around man" and "for man": man himself, his life activity - man's existence; his body is the soul; its genetically existing types or formed in the course of life activity; his actions and actions; the various fruits and results of his labors and studies; its environment, sphere of existence - space and time; animate and inanimate nature; a world of man-made myths; society is a society created by man and his environment.

Linguistics is an actively developing branch of modern linguistics. The term Linguoculturology was used in the last decade by V.N. Teliya, V.V. Vorobyov, V.A. Maslova, N.D. Arutyunova, Yu.S. It appeared in connection with the development of the works of Stepanov, V.I. Karasik and other linguists.

¹ Маслова В.А. Когнитивная лингвистика: учебное пособие. - Минск: Тетросистеме, 2004. – 256с

Cultural linguistics is a science that emerged among several disciplines, such as linguistics, ethnography, psychology, and cultural studies. The object of this science is the study of culture, man as its creator, and language as a reflection of this culture.

Linguoculturology studies the origin, activity and method of transmission of information about cultural monuments preserved in the language. The main tasks of linguistic culture include studying the influence of culture on the formation of language concepts, categorizing them, comparing the concepts of different cultures, etc. In the most general sense, the goal of linguocultural studies is the study and description of culture through the prism of language.

It is also important to develop a specific terminological apparatus for its further use in the study of these subjects of linguistic and cultural studies. In this process, terms such as "mentality", "linguistic image of the world", "conceptual image of the world" are used. "Linguocultural concept" is one of the most important for linguocultural studies and its derivative sciences - linguoconceptology.

An urgent problem for linguocultural studies is the role of language in the acquisition of a foreign culture. The fact is that the language is created primarily to express not the desired ethnoculture, but the ethnoculture associated with it. In addition, any language is capable of expressing another culture to one degree or another. A language can be used not only by the nation that created it, but also by other national groups, other cultural representatives, and other linguists. This contradiction raises a number of problems: what allows representatives of other cultures to use this language? What is the limit of this use? How does language change when used by other peoples? How does the culture of the people who use the new language change? These and similar questions ultimately converge in the problem of "transferring" the cultural-historical content of one society to the language of another society. Various aspects of this problem have attracted the attention of philosophers, ethnologists and linguists since ancient times. The revival of interest in them has become noticeable in recent times, because they form the basis of significantly activated cultural relations in the modern world. The problem of the participation of the language in the assimilation of a foreign culture is of a linguistic-philosophical nature, because it is about how much and in what way the natural language is able to acquire and transmit the content of this or that culture, and how specific and universal signs of human activity are combined in the language.

In the framework of linguoculturology, among other things, the structural features of the language, which are the result of the cultural development of a certain language community, are considered. Each ethnic group has its own culture and language. This identity is related to the characteristics of the nation's mentality, psychological attitude and awareness of their identity. In the process of speech, the speaker of the native language shows his belonging to the society in one way or another, thereby showing his mentality through his character. In other words, the behavior model of the ethnic group is explained on the basis of the speech behavior of the native language and culture of the speaker. This analysis is carried out on the basis of the construction features of speech, because in this process it is also the carrier of what the human worldview is based on. All this is reflected in the structure of the language, the system of its lexical-semantic tools, and at the same time forms the linguistic image of the world.

The language landscape of the world is a set of ideas about the world that have been historically formed in the everyday consciousness of a particular language community and are reflected in language (Zaliznyak. A.). Consequently, the whole set of actions and situations in the speech, where there is a possibility to choose culturally significant language tools, can be the object of linguoculturology. This word, as a rule, is a unique national symbol, its semantics reflects the entire

diversity of the cultural and historical experience of the ethnos. Here we are talking about culturally defined vocabulary, culture and lacunae.

From this point of view, a lacuna is a national specific cultural component that is properly reflected in the language and speech system of representatives of a culture, which is not fully understood or partially misunderstood by representatives of other language cultures in the process of communication. Intercultural gaps in concepts occupy a special place in linguoculturalology. In this regard, it is worth mentioning another main concept of linguoculturalism, linguokulturama. According to V. V. Vorobyov², culture is "an element of reality specific to a particular culture" (Vorob'ev, 1993: 44). As a cultural phenomenon within the national culture of native speakers, the lacuna becomes linguistic, and it becomes an intercultural difference in the process of communication.

In the process of intercultural communication, the expression plan of mutual understanding and assimilation of other people's experience is especially important for highlighting national characteristics. Thus, linguoculturology studies language units at different levels, which in turn describe concepts and culture. Linguistic means of image creation in linguoculturalology, i.e., culturally defined elements with a cultural sign and language units used in a certain text. In this case, the goal of linguocultural science is to distinguish and describe the specific characteristics of the language, as well as to clarify the principles of its functioning as a cultural phenomenon³. The direction of studying the cognitive component of linguistics, that is, the cognitive systems of the human mind, including thought processes and features of language interaction, are given special attention, and according to the subject of research, such subtypes as linguistics of a particular social group, which are considered in the context of the situation, are significant from a certain, cultural and linguistic point of view of the science.

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² Воробьев В.В. О понятии лингвокультурологии и её компонентах // Язык и культура: Вторая международная конференция: Доклады. Киев, 1993. –44с

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