



## EMERGENCE OF LINGUOCULTURAL KNOWLEDGE AND INFLUENCE ON LINGUISTICS

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### Annotation

In this article, the information about linguocultural science, its essence, relation to mentality, emergence of linguocultural knowledge, and their impact on linguistics is highlighted.

**Keywords:** linguoculturology, linguistics, mentality, linguocultural knowledge, aspects of language, anthropological linguistics, language studies, anthropolinguistics, ethnolinguistics, sociolinguistics, psycholinguistics.

### INTRODUCTION

Understanding many aspects of language is related to studying its socio-anthropological nature. In the first half of the 19th century, V. Humboldt laid the foundation for modern anthropological linguistics. He has repeatedly stated that language is something that a person uses to express his thoughts. In addition, the German scientist many times says that the language expresses and shapes the spirit of the nation, shows the national vision of the world, and says that the existence of languages is based on the diversity of the image of thought in different nations. V. Humboldt calls for paying special attention to the comparison of languages, because in his opinion, "their difference is not only in sounds and signs, but also in worldview. In this lies the ultimate goal and meaning of all language studies."

The ideas of W. Humboldt were used more effectively by American scientists. Beginning with F. Baos, who participated in the creation of the famous book "Rukovodstvo po Yazikam amerikanskikh indeitsev", an anthropological direction in the science of language was formed in the USA at the beginning of the 20th century. American aniolinguists emphasized in their work that language should be studied along with cultural phenomena. The practical goal of this direction was to describe and classify the languages of unwritten peoples.





## MAIN PART

It is known that B. Whorf and E. Sapir were successors of F. Boas' teaching in American anthropological linguistics. He continued to think that he is obliged to materialize. In this matter, he moved away from the scientific ideas of F. Boas. B. Whorf wrote in the introduction to the "Handbook" that the relationship between language and culture is not mutual, if the state of language really depends on culture, then the state of culture is not directly determined by language. he writes.

G. Sapir has repeatedly denied the views of F. Boas that the influence of culture on language and language on culture are not the same. Despite this, Sapir also commented closely on the books of Humboldt and Whorf. In fact, the possibilities of Sapir and Whorf greatly influenced the development of American linguistics. Beginning with D. Haiman, the school of ethnolinguistics (Americans call it sociolinguistics) was formed in the USA.

The term "ethnolinguistics" was first used in the works of the English scientist B. Malinovsky, the task of American ethnolinguists is, on the one hand, to describe the culture studied through language, and on the other hand, to go beyond "pure linguistics" and to the society and culture that the language serves. was to study his attitude. In other words, the part of the Sapir-Whorf hypothesis about the perception of language culture has been developed. But the part of the hypothesis about "the influence of the language on the people and thinking of its speakers" is also ignored. In this case, American scientists realized that linguistics needs to leave its scope and be integrated into the field of related knowledge. From the second half of the 20th century, anthropolinguistics, ethnolinguistics, sociolinguistics, psycholinguistics and other terms appeared in their works. Thus, D. Haiman called his research on language anthropological linguistics and describes it as research on language in an anthropological context. Boelibs, known today as "communicative ethnography" by the Haiman School, aims to combine the results of research in the fields of linguistics, ethnology, psychology, and sociology. From the beginning of the 20th century, ethnolinguistics began to spread to Europe. Linguist, anthropologist and ethnographer B. Malinovsky made a great contribution to this. If the American ethnolinguists developed their theoretical ideas mainly on the material of the language of the American Indians, the attention of the European scientists was focused on the language and culture of the peoples of Asia and Africa.

A little later, ethnolinguistic approaches to the study of the language and culture of the peoples of the East appeared in France, in which modern French scientists based the ideas of their teachers, that is, on the social orientation of language in science, F. de Saussure, A. Meye, M.Triol, M.Lichhardt, M.Cohen and others relied on the results





of research. All of them, that is, linguists and ethnographers, repeatedly emphasize the importance of studying specific languages and cultures in relation to each other. The researches of French ethnolinguists such as J. Kalam-Griol, M. P. Ferry are of special interest. The following point of view applies to all of them to one degree or another: "the world view of a certain social group is through its culture: the same phenomena of nature are perceived and described differently by different groups. The problem is to find an answer to the question, "to what extent the language used by a particular social group expresses the emotional perceptions of that social group about the world." According to French ethnographers, seeing the world is determined by experience (culture), and language is capable of reflecting the nature of understanding the world to a certain extent. Ethnolinguistic direction is widely manifested in the Russian science of language. The topic of ethnolinguistics in Russia F. Buslaev, L. Although it was discussed in the works of Afanasev, F. Potebnya and others, its object of research was defined by V.A. Zvegintsev in 1965. V. Zvegintsev describes ethnolinguistics as "a direction that focuses on the study of language culture, folk traditions, the social structure of society and its relationship with the people."

## RESULTS

At the present time, the ideas about ethnolinguistics have become more clear. In the "Linguistic Encyclopedic Dictionary" this direction is defined from a broad and narrow point of view. The main focus is on the problem of the interaction of language and culture. ethnolinguistics is "a direction in linguistics that studies the influence of language, ethnic and ethno-psycholinguistic factors on the relationship of language to culture, the functioning and evolution of language, if expressed in a broader sense, ethnolinguistics is the "structural plan" of culture using linguistic methods, for example, in psychology and mythology, their is considered as a complex science that studies subject to formal modes of expression" and examines existing differences.

D. Haims clarifies that ethnolinguistics is based on the study of human psychology, social groups and various descriptions of the culture of ethnic groups. They believe that it consists of connections within the "language-culture-society" trichotomy.

The study of the relationship between language, culture and society is carried out within the framework of major problems such as "language and thinking", "language and human spiritual activity", "language and human behavior", "language and society", "language and human value". will go It is natural that the comprehensive study of these problems leads to the importance of distinguishing the aspect of the interaction of language and culture, and on this basis, many epistemological, psychological, ethnic and social phenomena are achieved through the linguistic





aspect, which is not united in linguistics, psycholinguistics, ethnolinguistics and sociolinguistics. creates a direction of linguoculturalism that can be used to study a number of existing problems.

The solution of the specific problems of the interaction of language and culture by linguoculturology can be implemented in two directions. On the one hand, linguoculturology studies the influence of the cultural factor on language (problems of cultural linguistics), on the other hand, the influence of the language factor on culture (problems of linguistic culturology). Nevertheless, the object of linguocultural studies should consist of language and culture in their relation to each other. Such a vision of the integrity of the research object allows solving a complex of problems on the basis of a single scientific-theoretical approach.

The complexity of linguistic and cultural problems is realized due to multifaceted use and gradation of language and culture in society. First, language and culture represent universal human categories (language and culture are specific qualities of humanity); secondly, they have a specific attitude towards the individual (culture and language as a way of human existence in society); thirdly, these categories are related to ethnicity; fourthly, the interaction of language and culture is manifested in their attitude to different social groups (language and culture as means of expression of socio-group imagination and values).

In connection with the change of anthropological parameters (humanity, ethnos, society, individual), the problem of interaction between language and culture is discussed in various fields of science - epistemology (culture-language-human thinking), ethnography (culture-language-ethnos ), in sociology (culture-language-society) and psychology (culture-language-individual behavior) there is an opportunity to study.

Based on the results of observation of works devoted to the field of linguistic and cultural studies, it can be said that by the end of the 20th century, four schools of linguistic and cultural studies were formed in Russia (Moscow), which are as follows: I. Academician Yu.S. Linguistic and cultural studies school founded by Stepanov. Methodologically, this school is close to the concept of the French linguist E. Benveniste. Its purpose is to describe cultural constants in a diachronic aspect. Their essence is checked with the help of texts belonging to different periods, that is, not by an active speaker, but by another, impartial observer. Yu.S. Stepanov's book "Konstanto: Slovar russkoy kulturo" (1997), which was published several times, played a big role in the development of the linguistic direction. The concept of the dictionary is based, first of all, on the analysis of linguistic data - the basic words that form the basis of Russian cultural studies, as well as the etymology of expressions and







concepts reflected in the works of writers, public figures and other dictionaries. The whole spiritual culture of any society deals with these concepts to a certain extent, in which the cultural history of the period without language writing is embodied not in archaeological monuments, but in the original meanings of lexical units existing in the Indo-European cultural heritage. The composition of the dictionary, formed from time immemorial, is a real property of Russian culture.

It is a school of linguistic and cultural studies under the leadership of N.D. Arutyunova, the representatives of this school research universal concepts and terms taken from texts written in different periods of antiquity. This activity is reflected in the publications published by the "Logical Analysis of Language" problem group under the Linguistics Institute of the Russian Academy of Sciences, headed by N.D. Arutyunova. One of these publications is called "Kulturno'e koncepto" (1991). At the beginning of the book, N.D. Arutyunova writes: "A person lives in the context of culture. For him, this context is considered a "second reality", nature created by that person and becoming an object of knowledge for him is studied from the outside, and culture - from the inside. It is perceived due to an involuntary reflex. In order to understand it, the mentality of the culture and, first of all, "truth" and "creativity", "duty" and "destiny", "good" and "evil", "law" and discipline, "beauty" and "will" present in the language. It is necessary to analyze the basic words of socio-cultural concepts such as concepts expressing worldview can be personal and community, national specific and universal. They exist in different contexts of thought, i.e. artistic and scientific types. Similar concepts require study by cultural scientists, historians of religion, anthropologists, philosophers, and sociologists.

V.N. Linguistic and cultural studies school founded by Telia. It is known in Russia and abroad as the Moscow school of linguistic and cultural analysis of phraseology. He studies the essence of language from the point of view of the reflection of living language owners, that is, cultural semantics directly through the subject of language and culture. Such a concept is close to the position of A. Vejbitskaya about imitation of the speech mental state of the speaker. V.N. Telia offers a method of national-cultural analysis of language units - an examination of the language "from within" from the perspective of an internal observer. For example, in the interpretation of the collocation "sick conscience" in the linguistic and cultural aspect, not only modality is important, but also mental discomfort, because it is a moral detail. mistrust and disapproval are the reason for being modalized by the society.

School of Linguistic and Cultural Studies created by V.V. Vorobev, V.M. Shaklkin and others at People's Friendship University of Russia. Representatives of this school are H.M. Vereshchagin and V.Ci. Develops the concept of Koslomarov. This direction





studies non-equivalent language units - words specific to a certain culture, specific, cumulative (accumulating, strengthening the experience of language owners) with a function (harmoshka, hit chklom, etc.), which are in the mind of the speaker. The difference between languages depends on the form between cultures, they are evident in the material of lexical units and phraseologisms, because the nominative means of the language are more related to non-scientific reality.

Recently, the synchronic direction has been actively developing in the study of the unique national reality. One of the important experiments in this field in Russian linguistics was published in 1998 "Kol chelovecheskogo factora v yazike. It was reflected in the collective monograph "Yazik i kartina mira". The authors of the monograph B.A. Serebrennikov, V.I. Postovalova, E.S.Kubrakova, V. N. Teliya and others based on the correctness of the separation of the scientific concept "linguistic landscape of the world" and put on the agenda to solve this phenomenon through the analysis of all levels of the language system - lexicon and phraseology, word structure and grammatical systems they ate. It is appropriate to summarize the main ideas of this collective work as follows:

- It is necessary to distinguish conceptual and original linguistic, universal and national-specific content in language (and thinking);

the main features of any language (modality, personality, predicativeness, deixis, polysemy, etc.) are anthropologically related;

- Non-scientific factors (cognitive, regulatory, socio-cultural) are often more important than linguistic, structural laws in the real functioning of the language;

- Reconstructing a simple model of the world based on the completeness of lexical and grammatical meanings is one of the tasks of semantics and lexicography. In this case, the simple model of the universe gives semantics new amazing possibilities;

- Mainly in learning the problem of linguistic mentality, Vejbitskaya, Yu.I). Scientific works of Apresians in the synchronic direction and the above-quoted book "Klyucheve'i'e idei russkoy kartini" by other scientists are the basis. At this point, we think it is appropriate to think about the concepts of mentality and linguistic mentality.

- The word mentality has been used as a special (historical (L. Fevre and M. Block) and cultural-anthropological (I. Lévy-Bruille) scientific term since the 20s of the 20th century. Today, this term has become more popular, accepted by everyone and became official. This concept, to a certain extent, expresses the meanings related to the material and spiritual spheres of human activity. At the same time, the issue of defining the concept of mentality is that people pay attention to all aspects of speech activity. not as a special term like words and phrases, but as a simple word, but





generally in the concept of mentality, without words, from time immemorial, concrete reality in our emotional experience is felt.

## CONCLUSION

The conceptual landscape of the world is similar to mentality due to its constitutive features, as it is effective in relation to worldview. Refraining from terminological discussions on this topic, we can conditionally emphasize that the conceptual landscape of the universe is manifested as a cognitive component, an important part of the concept of mentality.

— Mentality and culture. The concept of mentality as a scientific concept was formed in the second half of the 19th century after passing the stage of popularization of scientific knowledge, accordingly, long after the concept of culture.

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