



THE STUDY OF THE RELATIONSHIP OF LANGUAGE AND CULTURE WITHIN THE FRAMEWORK OF CULTURAL LINGUISTICS

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Anatation

The given manual article in a subject « The concept of language » it is prepared according to the program on Pedagogics. Psychology for the bachelors trained on specialists outside of concept of language and pedagogics. In the manual the general bases of pedagogical and psychological knowledge, knowledge in the field of language of the person.

Keywords: multidimensional, substantial, anthropocentric, paradigm, substantive, ethnolinguistics, archetypes, conceptus, cognitive psychology, , consciousness, emergence, multi-dimensional, generic volume

Ushbu maqola «Til tushunchasi» mavzusida o'qitilib, pedagogika bo'yicha dasturga muvofiq tayyorlangan. Psixologiya va pedagogikadan tashqari mutaxassislarda tayyorlanadigan til tushunchasiga keng izoh berilgan. Qo'llanmada pedagogik va psixologik bilimlarning umumiy asoslari, shaxsning til sohasidagi bilimlari haqida yozilgan.

Introduction

A complex and multidimensional issue of the relationship between language and culture is central to modern linguistics. Despite the substantial differences in the approach to the relationship between culture and language, the idea that language is part of the culture of the people, almost no objections among linguists. Research concerns the relationship and interaction between language and culture, according to Maslov A., "it is sometimes quite a mixed picture, though none of them have never denied the existence of a dichotomy" language and culture "[25].

The key idea in modern linguistics is the idea of anthropocentric language. In the middle of all the depicted word is a man - he and all that it perceives as its





surroundings, the scope of his being. From the standpoint of the anthropocentric paradigm, a person learns through self-awareness, its theoretical and substantive work in it, based on this paradigm is shifting interests of researchers with objects of knowledge on the subject, i.e analyzes the person in a language and in the language of a man.

It is the formation of the anthropocentric paradigm which led to a reversal of perspective in the direction of man and his place in the culture [2]. Product anthropocentric paradigm in linguistics, cultural linguistics is the science [3]. According to V. Vorobyov, "today it is possible to assert that cultural linguistics - a new philological discipline that studies in a certain way selected and organized set of cultural values, exploring live communication processes of generation and perception of speech, the experience of linguistic identity and national mentality, gives the system description language" world picture" [12].

V.N. Teliya defines cultural linguistics as a part of ethnolinguistics dedicated to the study and description of language and culture in correspondence of synchronous interaction [32]. "The object of cultural linguistics study on the "crossroads" of the two Basic Sciences: Linguistics and Cultural Studies".

There are the following main problems and the study of cultural linguistics:

- 1) non-equivalent vocabulary and gaps;
- 2) mythologized language units: archetypes and myths, rites and beliefs, rituals and custom enshrined in the language;
- 3) paremiological language foundation;
- 4) language phrasebook Fund;
- 5) standards, stereotypes, symbols;
- 6) metaphor and language of images;
- 7) a stylistic way of languages;
- 8) verbal behavior;
- 9) speech etiquette region [25].

Cultural linguistics, as well as any scientific discipline has its categorical apparatus - a system of basic terms. Among these basic terms we see the notion of the concept.

At the next turn of the spiral, in which the moving humanitarian knowledge in its development, and in the course of the next "epistemic revolution" Russian linguistic thought faced with the need to develop a new term for an adequate designation of the content side of the sign, which would remove the functional limitations of traditional values and meaning in which have organically merged logic-psychological and linguistic category.



The resulting demand has created the appearance of a number of competing nominative units, common to that was to "reflect the concepts of" elusive "spirit of the people" - the ethnic specificity of representation of language knowledge. The competition in the Russian linguistic literature since the early 90-ies encountered the term "concept" [6, 22], "Lingvokulturema" [12], but to date it becomes apparent that turned out to be the most viable, the term "concept", according to the frequency of use is significantly ahead of all other terminological notions.

The word "concept" is a carbon copy of the Latin 'conceptus' - «the concept" from the verb "concipere" «conceive», i.e "Conception" means literally. Etymologically, these values back to the Old Russian word "watered" - "seize, take possession, to take a woman as a wife."

The term "concept" is widely used in a variety of scientific disciplines, which leads to an understanding of its multiple. Often "notion" is used as a synonym of "concept", although the term "notion" is used in logic and philosophy, and "concept" is used as the mathematical logic term, entrenched in the culture of science, in cultural studies. It should be noted that the notion of the concept is sufficiently developed in the Russian cultural studies and linguistics, but in different directions, the term takes on a different content.

The term "concept" is an umbrella, he "covers" specialties of several scientific areas: first of all, cognitive psychology and cognitive linguistics concerned with thinking and learning, storage and processing of information [29], as well as cultural linguistics, defined and clarified in the boundaries of the theory, formed their postulates and basic categories. However, mental objects, which sends the name of the "concept" does not have a common specific generic character (to the area an ideal accessory - it is a property of the same value and meaning, ideas and thoughts, concepts and ideas, image and Gestalt, etc.) And the same situation is in the relationship of "family resemblance" of such relationships nominees named "game" where "we see a complicated network of similarities, overlapping and interwoven". It can be assumed in that way, like so many in the mathematics, concepts in cognitive science - basic axiomatic category, undetectable and accept intuitively, the hyperon concepts, ideas, schemes, frame, script, Gestalt, etc. [5, 28].

Within the framework of cognitive linguistics concepts are understood under "operational content storage unit, mental lexicon, as reflected in the human psyche" [33].

Z.D. Popova, I.A. Sternin define the concept of a "global mental unit, which is a quantum of structured knowledge ... perfect entity that is formed in the mind of man from his person direct transactions with objects of his objective activity of human



mental operations with other, already existing in his mind concepts - such operations could lead to the emergence of new concepts "[33]. Language, therefore, is just one of the ways of forming concepts in the human mind. For effective formation of the concept, to complete its formation one language enough - you need to attract the sensual experience is needed visibility, need objective activity. Only the full concept is formed in a combination of different kinds of perception in the human mind.

Boldyrev describes the concept as - "the element of consciousness ... a stand-alone language, fixed in the consciousness of the meaning of" [33].

In the area of modern humanitarian knowledge perhaps the first word "concept" brings Russian thinker Askol'dov S.A. (1870-1945). Like the medieval nominalists, he recognizes "an individual representation of all deputy generic volume". However, unlike them, he does not identify the concept of individual performance, seeing in it "community". For S.A. Askoldov - the concept is "a mental formation, which replaces our thought process indefinitely many items of the same kind" [4].

As the most significant feature of the concept S. Askol'dov pushes "Commercial representation of the function." Here it is one of the central definitions of his article: "The concept has a mental formation, which replaces our thought process indefinitely many items of the same kind" [4]. The article gives a number of examples of "substitutive relationship," not only from the realm of thought, but also from a purely vital sphere. Thus, "the concept has deputy infinite variety of individual character" concreteness which is feasible only in a number of acts of mental accounts, generally long synthesizing these pieces of its elements. In this case, the concept serves as the deputy of the long-running operations.

The concept of cultural studies - the basic unit of human culture in the mental world [29]. Concepts arise in the mind of man is not only based on dictionary meanings of words, but also on the basis of personal and national cultural and historical experience, and the richer the experience, the broader concept of the border, the greater the opportunity for the emergence of the emotional aura of the word, which is reflected all aspects of the concept [22]. According to Y.S. Stepanova, it is the feature that allows you to define the concept - as a "bunch of culture in the human mind; is a culture that is included in the mental world ... the person, whereby the person is included in the culture and, in some cases, and it affects "[29]. The concepts are used not only to think, but to get experienced as well. They learn the subject of emotions, likes and dislikes, and sometimes clashes.

"Concept is the basic unit of culture in the mental world of the human concept of structure of three-layer: 1) Basic, urgent feature; 2) an additional or several additional passive features that are no longer relevant," historical "; 3) the internal form, usually



do not realize, captured in the external, verbal form. Thus, in modern studies cultural concepts are defined generally as a multi-dimensional sense of education in the collective consciousness, objectified in the form of language" [29]. This definition is fundamental in this work.

As already mentioned, the notion is broader than the concept category. According to the dictionary meaning of "notion" and "concept" it is a word close. In English dictionaries, "concept" - "the idea behind the whole class of things", "generally accepted point of view" (general notion). In the "Longman Dictionary of Contemporary English" "concept" is defined as "someone else's idea of how something is made from something, or how it should be done" (someone's idea of how something is, or should be done). There is an unexpected reference to a thinking person, figure, owner of some ideas and points of view. With all the abstraction and generalization of this "someone" (someone) with him in the "concept" is the potential subjectivity.

Studies show that concept is semantically deeper, richer than notion. The concept is close to the mental world of man, therefore, to culture and history, so it has a specific character. "Concepts are a collective heritage in the minds of the people, its spiritual culture, culture of the spiritual life of the people. That's collective consciousness, the custodian of the constants, that is concept that exists permanently or for a long time "[29].

The concept extends the meaning of the word, leaving room for guessing, additional fantasy, creating an aura of emotional words.

The word and concept materialize in the same audio / alphabetic complex, and this gives rise to additional scientific intrigue, causing a number of issues.

One of the most significant differences of expression and concept is related to their inner content. The inner content of the word is its semantics plus connotations, that is, the totality of the family and lexical-semantic variants plus expressive / emotional / stylistic coloring, estimation, etc. The internal concept of content is a kind of a set of meanings, the organization of which is significantly different from the structuring semi and lexical-semantic variants of words.

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