

THE MAIN CONCEPTS AND PROBLEMS OF THE LINGUISTIC AND CULTURAL APPROACH

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<https://doi.org/10.5281/zenodo.7504302>

Abstract: This article is devoted to the content and studies of the linguistics and the process of the formation of linguocultural science.

Key words: linguocultural, linguistic, concept.

ОСНОВНЫЕ ПОНЯТИЯ И ПРОБЛЕМЫ ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОГО ПОДХОДА

Аннотация: Данная статья посвящена содержанию и исследованиям языкознания и процессу становления лингвокультурологии.

Ключевые слова: лингвокультурологический, лингвистический, концепт.

INTRODUCTION

Linguistics is a science that studies the interaction between language and culture, which arose at the intersection of linguistics and cultural studies. In addition to the traditional methods of the main sciences, it also uses new methods created in the process of the formation of linguocultural science itself. The concept is considered to be one of the main units in the study of this branch of linguistics, the basic concept of the apparatus of categories.

MATERIALS AND METHODS

The landscape of the universe is a fundamental concept that clearly reflects the uniqueness of human interaction with the surrounding world. Linguists and culturologists pay special attention to this concept. According to a number of scholars, this term appeared in the 19th century and despite the fact that it is related to the articles of famous physicists (G. Hertz, M. Planck, L. Einstein), it became widespread in scientific literature only in the 20th century.

The term "view of the world" was first brought from linguistics to philosophy by the German scientist Johann Leo Weissgerber. By this term, he means the "intermediate world" (language) in a person, which creates a vision of the objective and material world through language, "understanding the fundamentally changing power, "this is the total possible content: the spiritual and language that determines the uniqueness of the culture and mentality of this language community, and the functioning and functioning of the language itself. [Weissgerber, 1993 26-27]

Z. D. Papova and I. A. Sternin offer the following interpretation of the term "world landscape". It is "an organized set of knowledge formed in the social (as well as group, individual) mind about reality. "[Papova. Sternin 2007: 51].

S.G. Ter-Minasova says that the world around a person is manifested in three forms:

1) real WV (world view) - the world directly perceived by a person: cultural WV- the reflection of concepts formed on the basis of human imagination of a cultural WV - real view (imagination is usually perceived through the senses and transmitted through the individual and (or) collective consciousness.); That can reflect reality through the cultural landscape of the world (landscape of the world in language).

However, the author says that it is more appropriate to talk about the interaction between language and culture. In other words, language is part of culture and vice versa. Thus, the linguistic and cultural view of the world is in close contact with each other and leads to the real view of the world [Ter-Minasova 2000:]

Scientists offer different criteria for classifying WV. "There are as many WV as there are observers communicating with the universe.

In linguistics, the science of linguocultural science has become a product of the anthropocentric paradigm. This science emerged in the last quarter of the 20th century, actually it was founded by W. von Humboldt in the 19th century. In his work "On the differences in the construction of human languages and its influence on the spiritual development of mankind", this scientist expressed the principle of interaction between language and the character of the people. According to the author, "different languages, by their nature, influence on knowledge and feelings, actually consist of different views of the world", "the uniqueness of the language affects the essence of the nation."

RESULTS

Therefore, the diligent study of the language should include everything that history and philosophy connect with the inner world of a person" [Humboldt 1985: 370, 377]. Thus, the scientist sees differences in different forms of language and ways of perceiving reality, and the uniqueness of culture is "incarnated" in language. Draws a conclusion about. People who speak the same language do not always understand each other properly, and this is often caused by differences in cultures.

One of the main theoretical principles of linguistic culture is based on Sepir-Whorf's "hypothesis of linguistic relativity". This hypothesis was put forward by L. Warf in the 30s of the 20th century based on the ideas of E. Sepir. Its essence is that people speaking different languages and belonging to different cultures perceive the world differently. "People live not only in the world of objective things, not only in the world of social activity, but they are also influenced by a certain language, which is considered to be a means of communication for this society in many ways. ... the real world is, in many ways, unconsciously constructed on the basis of the norms of this group." [Whorf 1960:172].

DISCUSSION

Currently, there is no universally accepted complete definition of culturology, its status, subject matter, and methods. Only this can be noted: linguocultural research includes the study of language in close connection with culture. Linguistics is a relatively young philological discipline that emerged at the junction of linguistics and culturology and considers language as a symbol of culture.

V.A. Maslova defines linguo-cultural science as "linguistics", a branch of linguistics and culturology that emerged at the junction "[Maslova 2001: 9], "a humanitarian science that studies living national and spiritual culture" [Ibid.:32].

We are E.M. Vereshchagen and V.G. According to Kostomarov, "two national cultures are never fully comparable, each culture consists of national and international units. Learning a foreign language involves not only mastering a new code and a new way of expressing thoughts, but also getting acquainted with the source of information about the national culture of the speaker of the language being studied. We agree with his opinion [quoted from Telia, 1996: 217).

CONCLUSIONS

All the above-mentioned definitions allow us to conclude that the subject of linguo-cultural studies is the study of the cultural semantics formed by the interaction of two different codes of language signs, that is, language and culture.

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