

Linguoculturological Field As the Unity of Language and Culture

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Abstract: The article is devoted to the study of the linguistic and cultural field, describing its structure and content. The authors consider the systemicity of language, conditioned by a set of fields as the basis of the physical picture of the world, to be the starting point in the formation of the linguoculturological field. The synthesis of linguistic and extra-linguistic knowledge is reflected in the unification of linguistic units of different levels that interpret the cultural concept - the name of the field, mainly vocabulary and phraseology of the language. Important principles for studying the linguoculturological field are the semasiological and onomasiological aspects.

Key words: Anthropocentrism, systematicity, thesaurus, concept, linguistic and cultural field.

“If a person’s language is sluggish, heavy, confused, powerless, undefined, uneducated, then this is probably the mind of this person, for he thinks only through language.” Herder I.

Language is a social phenomenon that shapes a person’s worldview and the values of national culture. Language is one of the most important categories of culture, since it is through language that a person’s worldview is formed and expressed. A person lives throughout his life in the space of language. However, language is not only a means, it is also the environment in which a person is formed and lives. One can even say that a person lives, as it were, inside the language, constantly experiencing its influence. Language does not simply reflect the human world and its culture. The most important function of language is that it preserves culture and passes it on from generation to generation. That is why language plays such a significant, and even decisive, role in the formation of personality, national character, people, and nations. “The relationship between culture and language,” writes N. I. Tolstoy, “can be considered as a relationship between the whole and its part. Language can be perceived as a component of culture or a tool of culture (which is not the same thing), especially when it comes to a literary language or the language of folklore. However, language is at the same time autonomous in relation to culture as a whole, and it can be considered separately from culture (which is done all the time) or in comparison with culture as an equivalent and equal phenomenon.”

Language is a human phenomenon that connects mental life and socio-cultural life. The mental aspect is characterized by the processes of cognition, comparison, and generalization. The social aspect, in turn, because a person does not live alone on a desert island. He lives among people. And the communication in which he receives and gives occurs through language.

The problem of the relationship and interconnection of language, culture, and ethnicity is an interdisciplinary problem, the solution of which is possible only through the efforts of several sciences - from philosophy and sociology to ethnolinguistics and linguoculturology . It is important to note that language is closely connected with culture: it grows into it, develops in it and expresses it. Based on this idea, a new science arose - linguoculturology , which can and should be considered an independent direction and section of linguistics. If cultural studies examines a person’s self-awareness in relation to nature, society, history, art and other spheres of his social and cultural existence, and linguistics examines the worldview that is displayed and fixed in language in the form of mental models of the linguistic picture of the world, then linguoculturology also has as its subject language and culture, in dialogue and interaction. Linguoculturology analyzes the mental, cultural and mental characteristics of representatives of different ethnic groups, which makes it possible to identify the characteristics of their cultural values, the specifics of the concepts of the material and inner world of a person. Vinokur G.O. noted that every linguist who studies the language of a given culture thereby becomes a researcher of the culture to which the language he has chosen belongs.

One of the most important parameters of modern linguistics is anthropocentrism and polyparadigmism , which was noted in the works of Yu.D. Apresyan, E.S. Kubryakova . Linguoculturology , as one of the new paradigms of linguistics, is built as an interdisciplinary science that studies the interaction of language and

culture and ways of consolidating cultural information in language. Over the thirty years of its development, linguoculturology has developed specific methods and techniques for analyzing language, and its scientific and conceptual apparatus has been formed. Along with general scientific and generally accepted linguistic terms, linguocultural studies use terms that were introduced into scientific circulation for the first time. For example, these are the terms *linguocultureme* and *linguoculturological field* (introduced into scientific use by V.V. Vorobyov). This paper presents an analysis of the linguoculturological field within the framework of general field theory and the field structure of the language system, as well as in the aspect of the study of linguoculture as a reflection of the cultural code of the nation.

The set of national concepts, formed under the influence of geopolitical, historical, ethnopsychological and some other more specific parameters, conveys the features of the national vision of the world. One and the same cultural concept can include in its linguocultural field different, ethnically determined cultural information that is relevant for a specific people or an entire ethnic group. For example, the concept of *a horse* combines in the linguocultural field certain knowledge that is relevant for Turkic peoples with a traditionally nomadic way of life, and somewhat different (in the axiological aspect) knowledge that is relevant for the Caucasian peoples.

When defining units (or texts) of culture, leading experts in the field of psycholinguistics and linguoculturology rely on the theoretical concept of “analysis of the whole by units” developed by L. S. Vygotsky. By a unit of a particular system, L. S. Vygotsky understood “a product of analysis that has all the basic properties inherent in the whole, and which is further indecomposable living parts of this unity.” The main areas where language and culture actively interact should be identified. These areas are: 1) phraseological fund of the language; 2) mythologized language units: mythologems, archetypes, rites, beliefs, rituals and customs enshrined in the language; 3) standards, stereotypes, symbols; 4) paremiological fund of the language; 5) the area of speech etiquette; 6) culture codes; 7) speech behavior; 8) concepts of culture; 9) cultural values.

Consequently, we can conclude that the units of language that have acquired symbolic, standard, figurative and metaphorical meaning in culture and generalized the results of human consciousness itself - archetypal, prototypical, are myths, legends, rituals, rituals, folklore and religious discourses, poetic and prosaic literary texts, phraseological units, metaphors, symbols, paremias, sayings, proverbs, parables, aphorisms, idioms, etc.

Linguoculturology is a new research paradigm in the process of scientific and cultural thought about language and culture. It not only expands the range of a research idea, but also allows for a deeper and more multifaceted understanding of its capabilities. Thus, linguoculturology, due to the wide range of issues considered, methods, subjects and research goals, deserves to be an independent branch of linguistics.

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