

LINGUOCULTUROLOGICAL ASPECT OF THE STUDY OF LINGUISTIC PHENOMENA

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Abstract: The article discusses the issues of language learning. It is emphasized that linguoculturology focuses on a new system of cultural values put forward by new thinking, modern life of society, on a complete, objective interpretation of facts and phenomena and information about various areas of the cultural life of the country.

Keywords: linguoculture, language, semiotics, image, sign, system, formation, fact, form, society, information.

Recently, studies of language in terms of its interaction with culture have become extremely relevant. Linguoculturology is a new independent branch of linguistics that explores the features of culture reflected in language. Language serves as a means of cognition of culture and national mentality. In this regard, a specific feature of the manifestation of linguistic and cultural knowledge is the consideration of a person from the point of view of his linguistic activity. The development of the linguoculturological direction is due to the desire to comprehend the phenomenon of culture as a specific form of human existence in society and the world. At the same time, it is particularly worth emphasizing the scientific nature of the comprehension of those facts that have hitherto been of a philosophical nature. The scientific approach has most clearly manifested itself in the understanding of culture as a semiotic system, which, on the one hand, concentrates a certain amount of information useful to society, and on the other hand, appears as a tool for obtaining this information and satisfying society itself in it. The structure that serves culture is language, that is, according to G.V. Drach, "it forms a certain system of signs." A sign is any material expression of a word, thing, etc., which has meaning and can serve as a means of conveying meaning. Linguoculturology as an independent direction took shape in the 90s of the XX century. The term "linguoculturology" appeared in connection with the works of the phraseological school headed by V.N.Telia, as well as the works of Yu.S. Stepanov, A.D. Arutyunova, V.A. Vorobyov and other researchers. Linguoculturology acquired the right to independence due to the presence of a categorical apparatus - a system of basic terms. The basis of its categorical apparatus are the concepts of "linguistic personality" and "concept". V.A. Maslova defines this direction as follows: "Linguoculturology is a branch of linguistics that arose at the junction of linguistics and cultural studies and explores the manifestations of the culture of the people that are entrenched in the language." This direction brings culture and language to an equivalent level, where culture is understood as content, and language as a form of existence of this content. Linguoculturology is the youngest branch of ethnolinguistics "or, to use a "chemical" metaphor, it is the newest molecular compound within the boundaries of the latter, different from all others in its "atomic composition" and valence bonds: the ratio of the "shares" of linguistics and cultural studies and their hierarchy." In his work "Basic postulates of linguoculturology" V.N. Telia notes that the subject of modern linguoculturology is the study and description of the semantics of language signs (nominative inventory and texts) in their live, synchronously acting use, which is formed on the basis of the interaction of two different subject areas - language and culture, since each subject is simultaneously and the subject of culture¹. Hence, the tasks of this discipline follow: the study and description of the relationship between language and culture, language and ethnicity, language and national mentality. "Linguoculturology presents linguoculture as a lens through which a researcher can see the material and spiritual identity of an ethnic group." In any nation, different ways of knowing the world are initially laid down. This is due to the spiritual culture, the way of thinking of a certain society, the language. It follows from this that each person, one way or another, relates himself to a certain ethnic formation. The culture of each ethnic group consists of a complex complex of knowledge. Customs, rituals, traditions, arts, crafts, social relations form a culture.

Language, in turn, is a way of penetrating into the modern mentality of the nation, as well as into the worldview of people of bygone years. Linguoculturology focuses on a new system of cultural values put forward by new thinking, the modern life of society, on a complete, objective interpretation of facts and phenomena and information about various areas of the cultural life of the country. This objective and holistic interpretation of the culture of the people requires from linguoculturology a systematic representation of the culture of the people in their language, in their dialectical interaction and development, as well as the development of a conceptual series, contributes to the formation of modern cultural thinking. According to V.N. Telia, the primary tasks of linguoculturology are: "identification of the ability of native speakers to cultural and linguistic introspection; study of cognitive-linguistic mechanisms of implementation or reference of language signs to cultural concepts; research and description of ways of mental-linguistic reflection on this reference; detection in discursive practices of various types of individual or collective identification with cultural attitudes". The main goal of linguoculturology is to identify the "everyday" cultural and linguistic competence of the subjects of the linguistic and cultural community and to study against this background the cultural identity, or mentality, of both the individual subject and the community in its polyphonic integrity. The main task of linguoculturology is to reveal the mentality of the people and their culture through language. According to V.V. Vorobyov, the subject of linguoculturology is the national forms of society being reproduced in the system of language communication and based on its cultural values (everything that makes up the "linguistic picture of the world"), and the main object of linguoculturology is the relationship and interaction of culture and language in the process of its functioning, as well as the study of the interpretation of this interaction in B.A. Maslova identifies in linguoculturology "units of language that have acquired symbolic, reference, figurative and metaphorical meaning in culture and which generalize the results of the archetypal and prototypical human consciousness proper." In her opinion, these linguistic units are represented in myths, legends, rituals and customs, rituals and beliefs and are fixed in language, literary texts, phraseological units, non-equivalent vocabulary and lacunae, metaphors, standards, stereotypes, symbols, proverbs and sayings, speech behavior, etc. The definition of the essence of culture as information, according to Yu.M. Lotman, entails raising the question of the relation of culture to the main categories of its transmission and storage, and, above all, to the concepts of language and text. "Culture is a symbolic system, organized in a certain way. It is the moment of organization, which manifests itself as a certain sum of rules and restrictions imposed on the value system, acts as a defining feature of culture"¹. French ethnologist K. Levi-Strauss. English: So, the material for studying cultural phenomena is language in its living functioning in discourses of various types: in colloquial language, in fiction, in political rhetoric. The fixation of information and its entry into the collective memory is due to texts, because the cultural development of the world by a person occurs through the study of his language. The text, according to L.N. Murzin, is not the highest level of language, but culture is embodied and objectified in texts. Since the level of culture is built on top of the text, their interaction turns out to be closer.¹ The world is cognizable through linguistic forms, therefore, human representations do not reflect the reality that is beyond language. S. de Beauvoir's arguments on this point are very convincing that a certain set of texts is imprinted in everyone's mind, which determine a person's attitude to reality, his behavior is mediated by discursive practice.

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