

LINGUOCULTUROLOGICAL AND CONCEPTUAL ANALYSIS OF THE LITERARY TEXT

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Annotation

This article is made in line with linguoculturological conceptual studies devoted to the consideration of the relationship between language, consciousness and culture.

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Discussion questions about the current state of the language, about mastering Uzbek culture, about preserving cultural and linguistic traditions are directly related to the concepts and concept spheres of the Uzbek language. Acting as a repository" of collective experience, a means of expressing and transmitting cognitive information, language is an integral part of culture and, at the same time, its tool. By mastering the native language, a person "absorbs" the native culture, and by learning a foreign language, mastering new concepts, he learns to think within the framework of another culture. Thus, the study of foreign languages contributes to the awareness of both the native culture and the culture of the country of the language being studied.

The conceptual analysis of a literary text and its use in the practice of teaching the Uzbek language to a foreign audience helps students form concepts that are either absent in their native language picture of the world, or present only in a conceptual form, without a large number of semantic and associative connections. The specificity of using linguoculturological commentary with conceptual analysis is that such work allows you to immeasurably expand the knowledge of the meanings of words and increases the potential for creating mental images.

Despite the fact that this issue has a long scientific tradition, presented in the works of V. Humboldt, E. Sapir, A.A. Potebni, F. de Saussure, D. S. Likhachev, V. V. Vinogradov and others, the concepts of "linguoculture", "linguocultural situation", "linguocultureme", "logoepistema", "concept" were developed in recent years in the works V. V. Vorobiev, V.I. Karasika V.A. Maslova, G.G. Slyshkina, Yu.S. Stepanov, V. M. Shaklein and other scientists.

Language, as you know, is a sign system with the property of social purpose. In addition to the function of communication and expression of thought, language also performs a cumulative function - the function of storing knowledge about the surrounding reality, including knowledge of culture. A complex sign (semiotic) system, culture is capable of transmitting information, but, unlike language, is not capable of self-organizing, since its main function is memory, and its most characteristic feature is

accumulation, that is, it is a form and / or means of communication. All objects (objects, phenomena, events, etc.) of culture are reflected in the language. Words (or other linguistic units) naming objects of culture acquire additional, not always recorded in dictionaries, symbolic meanings, and the ability to convey new meanings. This is especially pronounced when changing (full or partial) cultural paradigm.

E. Sapir defined culture as what a given society does and thinks, and language is how they think. Language, thus, “acts as a realized “internal form” of expressing culture as an extralinguistic content of a subject-conceptual nature, and culture as a process of human mastery of reality and as a factor influencing the development of human society, is under the direct influence of language”.

As you know, there are two ways of communication with the aim of transmitting cultural heritage - translation and transmutation: translation is “communication aimed at the socialization of the generations entering life, at their assimilation to older means of the relevant institutions and mechanisms”, transmutation is “all types of communication, as a result of which new elements of knowledge appear in the sociocode in one of the fragments and in the corresponding transmission channel, or cash is modified, or both occur simultaneously” .

Language and culture develop together, simultaneously influencing each other, therefore, a separate study of these aspects does not give much effect, since the rules for using the language as such turn out to be insufficient in those cases when they must be supplemented with cultural information. A special scientific discipline, linguoculturology, is engaged in the study of this topic. The term “linguoculturology” has appeared in recent years in connection with the works of V. V. Vorobyov “Linguoculturological paradigm of personality” (1996), “Linguoculturology: theory and methods” (1997), V. N. Teliya. Semantic, pragmatic and linguoculturological aspects” (1996), L. N. Murzina "On linguoculturology, its content and methods" (1996), V. A. Maslova “Introduction to linguoculturology” (1997), V. M. Shakleina “Linguoculturological situation and study of the text” (1997) and other scholars.

Along with ethnolinguistic, linguocultural and other scientific and linguo-didactic directions, another approach to the study of problems related to the interaction of language and culture was proposed and developed - linguoculturological, when “the dominant is not a simple study of the interaction of linguistic, ethnocultural and ethnopsychological factors or reliance on subject-conceptual the sphere of culture in the educational description and teaching of the language, but a holistic theoretical and descriptive study of objects as a functioning system of cultural values reflected in the language, and a contrastive analysis of the linguocultural spheres of different languages based on the theory of linguistic relativity (the hypothesis of E. Sapir-B. Whorf), the concept , according to which the structure of the language and the systemic semantics of its units correlate with the structure of thinking and the way of knowing the outside world of this or that people ”. The linguoculturological approach, therefore, corresponds to the general anthropological trend of modern sciences - it reflects the growing interest in the pragmatic aspect, i.e. the phenomena of language are considered in connection with the cultural activity of man.

The relevance of linguoculturological research is explained by a number of reasons. First, it is the processes of globalization. “The rapid globalization of world problems, the need to take into account the universal and specific characteristics of the behavior and communication of various peoples in solving a wide variety of issues, the need to know in advance those situations in which there is a high probability of intercultural misunderstanding, the importance of identifying and accurately designating those cultural values that underlie communicative activities. Secondly, this is an objective integrative trend in the development of the humanities, the need for linguists to master the results obtained by representatives of related branches of knowledge (psychology, sociology, ethnography, cultural studies, political science, etc.). linguo-philosophical aspect., and in this vein, in accordance with the tradition coming from Wilhelm von Humboldt, we talk about language as the spirit of the people and try to determine the key points in the relationship of consciousness, communication, behavior, values,

language. Thirdly, this is the applied side of linguistic knowledge, the understanding of language as a means of concentrated comprehension of collective experience, which is encoded in all the richness of the meanings of words, phraseological units, well-known texts, formulaic etiquette situations, etc., and this experience is the essence of the studied foreign language, finds direct outlets to the practice of advertising and political influence, permeates the communicative environment of the mass media”

Linguistic and cultural studies are of great importance for the methodology of teaching foreign languages, for which, within the framework of the theory and practice of intercultural communication that is developing today, it is very important to use knowledge about the connections and relationships between culture and language. In recent years, language learning is understood not only and not so much as the assimilation of a language as a system, a language as a new code, but also the acculturation of the student, the formation of a secondary linguistic personality (works by V.G. Kostomarov, E.M. Vereshchagin, S.G. Ter -Minasova, I.I. Khaleeva, etc.) and ensuring the dialogue of native and assimilated in the study of the language “foreign”, “other” culture.

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