

Linguistic Culture in Modern Linguistics

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Abstract: This article is devoted to the development of linguistic culture in modern linguistics, arising as a result of the interdependence and influence of language and culture, the development of linguoculturology and the interpretation of language and culture in modern linguistics, at the same time the development of linguoculturology. The views of linguists who have made a number of successful attempts to explain the nature and existence of culturally significant features in the form of linguistic symbols from the perspective of linguistics, which focuses on cultural linguistics, have been studied in detail.

Keywords: language, culture, linguistics, worldview, information, semantics, communication, linguoculturology, thinking.

Cultural linguistics is a complex body of scientific knowledge that has emerged as a result of the interdependence and influence of language and culture, which is currently under development [6]. This is due to a number of reasons.

1. The rapid globalization of world problems, the need to anticipate situations that may lead to intercultural misunderstandings, the cultural values underlying communicative activities, taking into account the general and specific aspects of the behavior and dialogue of different peoples in solving various problems, the need to identify and understand their exact nature .
2. Assimilation by linguists of the results studied by representatives of the objective integrative trend in the development of social sciences, the direction of intersection of sciences (psychology, sociology, ethnography, cultural studies, political science, etc.).
3. Practical aspects of linguistic knowledge, tools aimed at understanding the experience of a community, encoded in all the rich meanings of words, phraseological units, mass texts, situations of official etiquette, etc.

According to V.I. Karasik, the emergence of linguistics in linguoculturology is explained by the fact that language is an integral part of culture [3]. As a multifaceted natural product, language is the most widespread phenomenon. Language is an important means of communication, a component of communicative activity: analyzing information as a means of influencing the way information is provided and managing interpersonal relationships, directing people to a particular action, and registering social relationships. Language, as an important repository of community experience, is a key component of culture.

Linguoculturology is mainly associated with knowledge of culture and/or knowledge of language, but, according to V.I. Karasik, it is correct to consider this area of knowledge, which is associated with language and culture, as a complex of two sciences [7]. From the point of view of linguistics, oriented towards cultural linguistics, a number of successful attempts have been made to explain the culturally significant nature and nature of existence in the form of linguistic signs. In this sense, V.I. Karasik pays special attention to the study of linguistics, in which he, first of all, refers to the famous works of E.M. Vereshchagin and V.G. Kostomarov. When studying language as an organic part of human existence in the social and natural environment,

linguists rely on the thesis that linguocultural interpretation of language is the study of language by comparing it with the native language or with another foreign language. Therefore, as units of study, lacunae, that is, “minus facts” of reality that do not make sense, objectively belong only to a certain ethnocultural community (names of clothing, food, customs, etc.). They are comparable to another language in the lexical system of one language, but require additional information about a particular folk culture.

The development of linguoculturology, according to V. T. Klokov, is based on the desire to understand the phenomenon of culture as a special form of human and social existence, at the same time the author emphasizes the need for scientific understanding of facts, which until now has been of a philosophical nature. The scientific approach is reflected in the understanding of culture as a semiotic system, which, on the one hand, contains a certain amount of information useful to society, and on the other, is a means of searching for information and meeting society’s needs for it [2]. The directions of linguistic and cultural research in the context of the relationship between the described language and culture are as follows.

The author connects the first direction with the study of socially useful information that is written in language in the form of a semiotic code. This is reflected in research in linguistic semantics and aims to identify the linguistic methods that humans have developed to understand the world. This course examines the meanings of lexical symbols, grammatical categories, lexical and grammatical structures. Linguoculturally, it is becoming increasingly interesting to study the important meanings of elements of conceptual structures that classify objects of the world in relation to ideas that arose in a particular culture, as well as the grammatical essence of the most general categories of concepts understood in different cultures.

The second direction is related to the purpose of language, that is, the ability of language to record a person’s knowledge of the world using linguistic symbols. These symbols are used specifically to represent objects and concepts developed by society associated with these objects. This field is concerned in particular with the study of world knowledge and the use of new methods of other linguistic features (evidence of linguistic features, derivation, word structure, word acquisition, etc.). These are questions of the internal form of the word. Linguoculturally, the study of the basic associations and analogies that underlie the formation of linguistic signs in metaphorical and other ways deserves attention.

The third area is the study of how cultural information is collected and transmitted using language, that is, the semiotic code. Here it is important to determine how the main linguistic paradigms are constructed, i.e. lexical-semantic (in the field of lexical forms) and functional-semantic (in the field of grammatical categories) structures [5].

The fourth direction is closely related to the structure and functioning of the speech system. Much attention is paid to background knowledge, which consists of information. This information indicates a certain level of cultural potential of the speakers. Recently, such lexical items associated with certain cultural characteristics have become more important. It is also interesting to study words that become cultural symbols in speech. In other words, we are talking about the study of linguistic symbols, supported by another semiotic system - a system of cultural symbols created by culture as an auxiliary means of collecting, recording and transmitting socially useful information.

The fifth direction is related to the study of the features of recording socially useful information in the speech system. According to V.T. Klokov, for modern linguoculturology, the problems of speech genres are to fix the laws of construction of speech works and fill them with certain material based on the topic and conditions of expression. Here, an important role is played by the issues of speech behavior of the participants in the dialogue, the recording by the participants of the dialogue of that part of the cultural information that is associated with their behavior, knowledge and rules of intensity. In other words, in this area, linguoculturology studies the creation of text, the behavior of authors and consumers of the text [1].

The sixth direction is related to the delivery of cultural information in society. Cultural linguistics is particularly interested in traditional methods of transmitting cultural information. The etiquette of oral and written traditions conveys a huge amount of cultural information related to the construction of society and the rules of social life. Here, speech standards of conversation (introduction, support and completion of conversation), address, encouragement, prohibition, ephemerality and other forms are separate forms of transmitting cultural information. Modern linguoculturology pays special attention to the features of modern communication: cinema and television, press, advertising, computer technology, graffiti.

The seventh direction concerns the amount of cultural information embodied in language as an idiom. This implies that culturally distinct social structures become ethnicities. They form a unique national landscape of the world, the language of this nation collects information, that is, reflects and enhances information, abstract concepts, etc., supported by the historical experience of people. This experience stems from the specific living conditions of a given society, its way of life, work, worldview, and social relations. This organizational ability of language is largely reflected in specific foreign semantics. In this case, linguoculturology is of great interest for the content of the so-called ethnoedema. Among them are forms of speech etiquette, special national coloristic addresses, names of colors, etc.

The eighth direction is related to the recording of cultural information in ethnic languages. This implies that such information is reinforced not by the language as a whole, but by minor languages within it. So, we are talking about the structure of the ethnic language, which reflects the cultural structure of the nation. It is noted that each individual social group strives to stand out and contrast itself with other groups in this society. Linguistic and cultural studies in this area include professional jargon, dialects and national variants of the language, the formation and functioning of dialects, as well as the creation of a national language, its international colloquial and literary forms.

The ninth direction concerns the issues of storing and transmitting cultural information through idioms. This is especially true with regard to the correctness of the idiom. According to the author, in this society, the simultaneous storage and transmission of cultural information in several languages is of particular importance. This implies that society exists in a communicative environment consisting of a system of different social groups and idioms. The overall interconnectedness of these idioms creates a unique linguocultural situation in which, ultimately, cultural information is stored and transmitted in this state.

The methodology presented by V. T. Klokov is based on a semiotic approach to understanding the essence of language and culture. The relationship between language and culture is a very complex issue that requires detailed consideration [5].

The interpretation of language and culture in modern linguistics is different: when it comes to the relationship between language and culture, it is necessary to dwell on the concept of “culture”. There are many attempts to interpret this concept. For example, Shanahan D. includes the concept of “culture” in a list of axiomatic concepts that seem intuitively transparent, but it is very difficult to define such a complex concept. There are also definitions of culture that seek to cover all aspects of the concept without focusing on one aspect, for example: “Culture is the way we live here” [4]. The original approach to defining culture is based on the idea that culture is a homogeneous state shared by all societies. Differences in society are interpreted not as differences in their essence and content, but as differences in the level of cultural development. In the works of E. Taylor, we find the clearest expression of this approach to understanding culture.

The most common definition of culture describes it as a holistic phenomenon that includes knowledge, beliefs, art, ethics, laws, customs and any other traits and habits that a person acquires as a member of society. But it is difficult to agree with this point of view: civilization and culture are completely different concepts.

At the end of the XIX century, with the beginning of anthropological research by F. Boas, the term “culture” began to be used in different societies. This change in attitude towards culture is very important in terms of the importance of language. Since then, language and culture have been considered inextricably linked. A. Wierzbicka considers the definition of culture proposed by Clifford Hertz to be particularly effective. It states that culture is a historically formed pattern of entities embodied in symbols. It is a system of inherited perceptions through which people communicate with each other, and their knowledge about life and the rules of life is recorded and developed based on these perceptions [3].

E. Sapir described culture as something that underlies the functioning and thinking of this society. The content and structure of culture are interpreted differently depending on the components involved, the goals of the study, and the schools to which researchers belong in different fields of science and culture.

The social approach to defining culture is based on the fact that it is not limited to the individual, but is focused on the groups of people with whom he communicates. The cognitive approach to the definition of culture is that culture can be viewed from the point of view of intellectual realities, structures and processes as it is mastered by the individual. This approach to the concept of culture pays special attention to culture as a process of cognition and is therefore called cognitive (W. Goodenough). The semiotic approach is based on the understanding of culture, first of all, as a system of signs that can be used as a means of communication (C. Lévi-Strauss) [1].

However, none of these definitions can be considered complete, since they reveal only one aspect of the multifaceted aspects of culture. M.K. Mamardashvili and A.M. Pyatigorsky note that culture is a phenomenon that introduces automation of objectively oriented thinking. All cultural researchers recognize the special role of language in this complex structure, regardless of which particular scientific school they belong to. E. Sapir has no doubt that language plays an important role in the accumulation of culture and its historical heritage [2]. This applies equally to the highest levels of culture and its simplest forms. In the simplest society, most of the cultural fund is preserved in the form of a more or less clearly defined language. The use of the term "simple culture" may be questionable. In our opinion, there are different cultures, but there are no “simplest” or “advanced” cultures. Language is inextricably linked with the type and composition of the culture it creates. Ethnic culture does not exist without an ethnic language, or even if it exists, it is unreliable because an ethnic group manifests itself in a wide range, unique only through its own language. On the other hand, a language, divorced from the experience of ethnic culture, ethnic worldview and cognitive activity, loses its deep essence and, thus, becomes one of the usual means of communication. We felt it necessary to highlight the following in summarizing the views, views and opinions expressed above.

1. While recognizing the inevitable connection between language and culture in a broad sense, the cause-and-effect nature of such a connection is denied.
2. This relationship is classified as a cause-and-effect relationship, but offers various, often contradictory solutions:
 - a) culture, its type and even the way of life as a whole are determined by language, its grammar and semantic structure (E. Sapir, B. Whorf);
 - b) language cannot determine the type of culture, language and culture cannot be compared (E. Sapir);
 - c) language is a “conductor” to a limited degree of knowledge of reality (M. Akhmedova);
 - d) the language itself is determined by the type of culture and depends on it (K. Vossler, W. Schmidt, N. Ya. Marr);
 - e) language, like culture, is determined by the ethnic “worldview”, the spirit of the people and its national character [6].

Interpreting the relationship between language and culture is extremely complex. Language, thinking, culture are events that are always in motion, in change. You need to stop them in order to study them, but it will no longer be the same “language”, “thinking”, “culture”. It is impossible to determine which thing is primary, but it is true that there is no ethnos without language, and the death of language still destroys both ethnos and culture.

The collapse of any culture always occurs in the same way - the isolation of cultural elements, that is, language as a separate element of culture. Thus, language, thought and culture are so closely interrelated that in practice they form a whole of three components, none of which can function without the other two. Together they interact with the world around them, reflect it and at the same time shape it. In doing so, they create phenomena called worldviews.

According to G.V. Kolshansky, “worldview” is a basic concept that reflects the characteristics of a person and his life, his relationship with the environment, as well as the conditions of his life in this world. Worldview is the main global image of the world, which is the basis of human perception of the world, which reflects the essential features of the world in the minds of linguists and is the result of all human spiritual activity [7]. The author emphasizes that this is always a subjective image of objective reality, because a worldview is not a mirror reflection of events in reality, but only an interpretation. “Worldview” is characterized by changes; therefore, it is dynamic and focused on the process of cognition. It arises in the process of human interaction with the universe, in which experiences and forms of communication are characterized by great diversity. It is necessary to take into account two fundamentals of studying the linguistic landscape of the world:

- 1) a linguistic reflection of a worldview that operates outside of us, independently of us in general, with special relationships and connections between its subjects;
- 2) the acquisition in the language of a worldview that operates independently of us, outside of us, where there are special relationships and connections between subjects.

In the first case, the researcher goes from the homogeneity of the objective world for all languages to the diversity of worldviews, in the second case - from the diversity of worldviews in a language to the homogeneity of the objective world. In the first case, there is linguistic reality, in the second, non-linguistic objectivity. It is noteworthy that to date, researchers have made a number of conclusions on the first and second aspects of this problem. It is noted that the following set of factors is involved in the formation of linguistic unity: extralinguistic - factors associated with the objective nature of reality, reflected in thinking and language; conceptual - factors associated with the laws of reflection of the objective world in the human mind; factors associated with specific laws of language.

To summarize the above ideas, the linguistic picture of the world can be represented in two models: a language model and a conceptual model. The content, narrative style and methods of these models are not the same. Thus, even when different languages are related, the differences in how the world is perceived and conceptualized through language can be significant. In other words, worldviews in different languages may have their own characteristics. In the linguistic landscape of the world, ethnic mentality refers to “basic” cultural concepts, voiced in symbolic images that reflect the mental perception of language speakers about the world around them.

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