

## **Linguistic and Cultural Aspect of the Study of Linguistic Phenomena**

**Gulrukh Khanzafarovna Karimova**

Trainee teacher of the Department of Russian Language and Methods of its Teaching at the  
Jizzakh State Pedagogical University

### **Annotation**

The article deals with the issues of learning languages. It is emphasized that 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.

**Keywords:** linguistic culture, 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. Cultural linguistics is a new independent direction of linguistics, which explores the features of culture reflected in the language. Language serves as a means of knowing culture and national mentality. In this regard, a specific feature of the manifestation of linguoculturological 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 especially worth emphasizing the scientific nature of understanding those facts that have so far been of a philosophical nature. The scientific approach most clearly manifested itself in the understanding of culture as a semiotic system, which, on the one hand, it concentrates a certain amount of information useful to society, and on the other hand, it 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 a meaning and can serve as a means of conveying meaning.

Cultural linguistics 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. Teliya, as well as the works of Yu.S. Stepanova, A.D. Arutyunova, V.A. Vorobyov and other researchers. Cultural linguistics acquired the right to independence due to the presence of a categorical apparatus - a system of basic terms. The basis of its categorical apparatus is the concepts of "linguistic personality" and "concept". V.A. Maslova defines this direction as follows: "Cultural linguistics is a branch of linguistics that arose at the intersection 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. Cultural linguistics is the youngest branch of ethnolinguistics "or, if we use the "chemical" metaphor, this is the latest molecular compound within the boundaries of the latter, different from all others in its "atomic composition" and valence bonds: ratio of "shares" of linguistics

and cultural studies and their hierarchy". In his work "Basic postulates of linguoculturology" V.N. Teliya notes that the subject of modern linguoculturology is the study and description of the semantics of linguistic 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 also a subject. From this follow the tasks of this discipline: the study and description of the relationship between language and culture, language and ethnicity, language and folk mentality. "Linguoculturology presents linguoculture as a lens through which a researcher can see the material and spiritual identity of an ethnos." In any nation, different ways of understanding the world were originally laid down.

This is due to the spiritual culture, the way of thinking of a particular society, language. It follows from this that each person, one way or another, refers himself to a certain ethnic formation. The culture of each ethnic group consists of a complex set of knowledge. Customs, rituals, traditions, arts, crafts, social relations form a culture. Language, in turn, is a way to penetrate 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 a systemic representation of the culture of the people in their language, in their dialectical interaction and development, as well as the development of a conceptual range, and contributes to the formation of modern cultural thinking.

According to V.N. Teliya, the primary tasks of linguoculturology are: "identifying the ability of native speakers for cultural and linguistic introspection; the study of cognitive-linguistic mechanisms for the implementation or reference of linguistic signs to the concepts of culture; research and description of ways of mental-linguistic reflection on this reference; discovery 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 linguocultural community and to study, against this background, the cultural self-consciousness, or mentality, of both an individual subject and a 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 being of society, 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, and also the study of the interpretation of this interaction in a single system integrity. V.A. Maslova singles out in linguoculturology "units of language that have acquired a symbolic, reference, figurative-metaphorical meaning in culture and which generalize the results of archetypal and prototypical human consciousness itself." In her opinion, these language units are represented in myths, legends, rituals and customs, rituals and beliefs and are fixed in the language, literary texts, phraseological units, non-equivalent vocabulary and lacunae, metaphors, standards, stereotypes, symbols, proverbs and sayings, speech behavior and etc.

Definition of the essence of culture as information, according to Yu.M. Lotman, entails posing 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 sign system organized in a certain way. It is the moment of organization, manifested as a certain sum of rules and restrictions imposed on the system of values, acts as a defining feature of culture. The French ethnologist C. Levi-Strauss, defining the concept of culture, emphasizes that "where there are Rules, Culture begins. The definition of culture as a sign system subject to structural rules allows us to look at it as a language in the general semiotic meaning of this term. The theme of language becomes central to Heidegger's philosophy. Heidegger's thought about this is contained in the following statement by G.V. Drach: "Thought gives life a word: a person lives in the dwelling of language. Thinkers and poets are the guardians of this dwelling. A person from a simple keeper of the truth

of being becomes a “living being” with language as a means of communication and transmission of cultural heritage. So, The material for the study of cultural phenomena is language in its living functioning in various types of discourses: in colloquial language, in fiction, in political rhetoric.

The problem of the relationship between language, culture and ethnicity is not new. Even at the beginning of the 19th century, the German scientists Grimm brothers tried to solve them, whose ideas were developed in Russia in the 60-70s of the 19th century. The ideas of W. Humboldt, where the language is the “folk spirit”, “the very being” of the people. We can rightfully say that ethnolinguistics has become the foundation for linguoculturology in this aspect, the main tasks of which are to reconstruct the cultural, folk-psychological and mythological ideas and “experiences” reflected in the language in their diachronic movement, which provides the richest material for comparing cultures. Ethnolinguistics “takes into account, - as N.I. Tolstoy, - first of all, specific - national, folk, tribal - features of the ethnic group. Ethnolinguistics, both in terms of the time of its formation as a special discipline, and in terms of the time slice of its material, precedes linguoculturology. Since in most cases a person does not deal with the world itself, but with its representations, with cognitive pictures and models, the world appears through the prism of the culture and language of the people, who sees this world. Each person belongs to a certain national culture, including national traditions, language, history, philosophy, literature. Using the term V. Krasnykh, we are talking in this case about the national-cultural space. Language is a way of penetrating not only into the modern mentality of the nation, but also into the worldview of people of bygone years. Therefore, it is a system for creating, storing and using information in the system of signs used by society, in which social information is encrypted, that is, the content, meaning, meaning embedded by people, inherited by the memory of the collective.

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