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SHAXS MADANIYATIDA KOGNITIV LINGVOMA'NAVIY VA LINGVOMADANIYATNING XUSUSIYATLARI VA FARQLARI

Аннотация

Keyingi yillarda til va madaniyatning o'zaro bog'liqligi haqida gumanitar yo'nalishda tadqiqot olib borayotgan olimlar ko'p yozishmoqda. Bu tabiiy jarayon, chunki madaniyat inson va jamiyatning eng muhim ko'rsatgichi, belgisi bo'lsa, til esa inson va jamiyat hayotida muloqot vositasi sifatida eng zarur va muhim o'rin egallaydi. Mazkur maqolada lingvoma'naviy va lingvomadaniyatning ba'zi nazariy masalalari, ularga bog'liq bo'lgan tushunchalar hamda shaxs madaniyatida atov birliklarining milliy-madaniy o'ziga xosligi haqida fikr yuritiladi.

Kalit so'zlar: Lingvo-ma'naviyat, lingvo-madaniyat, zamon, tizim, shaxs, jamiyat, kognitiv

ОСОБЕННОСТИ И РАЗЛИЧИЯ КОГНИТИВНОЙ ЛИНГВИСТИЧЕСКОЙ И ЯЗЫКОВОЙ КУЛЬТУРЫ В КУЛЬТУРЕ ЛИЧНОСТИ

Аннотация

В последние годы ученые, проводящие исследования гуманитарного направления, много пишут о взаимозависимости языка и культуры. Это закономерный процесс, ведь культура является важнейшим показателем и символом человека и общества, а язык как средство общения занимает самое необходимое и важное место в жизни человека и общества. В данной статье рассматриваются некоторые теоретические вопросы лингводуховности и лингвокультуры, связанные с ними понятия, а также национально-культурная специфика именной единиц в культуре личности.

Ключевые слова: Лингводуховность, лингвокультура, время, система, человек, общество, когнитивный

CHARACTERISTICS AND DIFFERENCES OF COGNITIVE LINGUISTIC AND LINGUISTIC CULTURE IN PERSONAL CULTURE

Annotation

In recent years, scientists conducting research in humanitarian direction have written a lot about the interdependence of language and culture. This is a natural process, because culture is the most important indicator and symbol of a person and society, and language occupies the most necessary and important place in the life of a person and society as a means of communication. This article discusses some theoretical issues of linguo-spirituality and linguo-culture, the concepts related to them, and the national-cultural specificity of noun units in personal culture.

Key words: Linguistic culture / linguistic spirituality, time, system, person, society, cognitive.

Since the end of the last century, in place of the dominant systemic-structural and static paradigm comes an anthropocentric, functional, cognitive and dynamic, which returned man the status of "measure of all things" and returned him to the center of the universe" [3]. The anthropocentric paradigm is a switch of interests researcher from objects of knowledge to the subject, that is, a person is analyzed in language and language in person.

In modern linguistics, within the framework of the anthropocentric paradigm, it develops a number of areas, we will focus on two - cognitive linguistics and linguoculturology. Cognitive linguistics studies language as a cognitive mechanism, playing a role in language coding and transformation. The goal of cognitive linguistics is understand how the processes of perception, categorization, classification and understanding the world, how knowledge is accumulated, what systems provide various types of activities with information.

Linguoculturology is a complex scientific discipline that arose at the junction linguistics and cultural studies, which studies the relationship and interaction of culture and language in its functioning and exploring this process as an integral structure of units in the unity of their linguistic and extra-linguistic content using systemic methods and orientation towards modern priorities, reflecting a new system of values [4].

Many experts note that cognitive linguistics and cultural linguistics are developing within the framework of one general scientific field - the cognitive federation of sciences (term by E.S.Kubryakova). The symposium of the Massachusetts Institute of Technology is considered the "birthday" of cognitive science, university in 1956, at which scientists came to the conclusion that there was a science the study of how we perceive, remember, learn, plan, and infer. Cognitive science is related to mathematics, logic, philosophy, anthropology and linguistics. Each component takes up Cognitive science has its own position and has a special significance. Present stage cognitive science reflects a stage in its development when the resolution of the mass of pressing problems of conceptual analysis are seen in the consistent study of linguistic manifestations activity of human consciousness [10].

The two mentioned directions of the anthropocentric paradigm (cognitive linguistics and linguoculturology) are characterized by the "language-person" dyad, an integrative approach to the study of language, the terms "concept" and "picture of the world". Let's take a closer look at these characteristics.

In cognitive linguistics, a concept is understood as "an operational meaningful unit of memory, mental lexicon, conceptual system and language of the brain (lingua mentalis), the entire picture of the world reflected in the human psyche"

[9]. From the point of view of cognitive linguistics, the concept is localized in consciousness: concepts are complex discrete units of consciousness, with the help of which the process of human thinking is carried out. Concepts act as storage units of human knowledge [13].

It is generally accepted in cognitive linguistics that concepts have linguistic objectification, that is, the expression of one or another by linguistic means language. Concepts are units of a conceptual system in their relation to linguistic expressions, they contain information about the world [12]. However, it is important to note that part of the conceptual information has a linguistic "binding", that is, the ways of their linguistic expression, but part of this information is represented in the psyche fundamentally in a different way, that is, by mental representations of a different type - images, pictures, diagrams, etc. " In linguoculturology the concept is thought of as a "cultural-mental-linguistic" formation, a kind of "clump culture in the human mind, that in the form of which culture enters the mental world of man, that "bundle" of ideas, concepts, knowledge, associations that accompanies a word [15].

It is almost universally accepted that the cultural concept is a multidimensional mental education [15, p. 41; 8, p. 129]. The connection between the linguocultural concept and verbal means of expression are also noted in almost all linguistic and cultural definitions (cf.: "a significant image reflecting a fragment of the national picture world, summarized in words" - [11, p. 81]; "any discrete unit of collective consciousness, which reflects the subject of the real or ideal world and is stored in national memory of the language in a verbally designated form" - [2, p. eleven]). The above the dyad of the anthropocentric paradigm "language - man" is transformed into linguoculturology into the construction "language - man - consciousness - culture".

Recently, there has been a tendency to distinguish between the cognitive concept and linguistic and cultural concept. For example, G. G. Slyshkin reduces these differences to the following:

"1) for a cognitive scientist, one concept corresponds to one linguistic unit; For linguoculturologist, the concept has the property of polyappealability, that is, it can must be implemented using a number of language units;

2) for a cognitive scientist to everyone the word has its own concept; for a cultural linguist, the names of concepts are a limited number of culturally significant units (concepts are only abstract essence)" [14]. E.V.Babaeva believes that the linguocultural concept acts as that structure consciousness, in which the values of society are fixed. Linguoculturology strives establish the value guidelines of society [1]. S. G. Vorkachev writes about this: "Linguocognitological studies have typological orientation and focused on identifying general patterns in formation of mental representations. The interest of linguoculturologists focuses on studying the specific in the composition of mental units and is aimed at cumulative and a systematizing description of the distinctive features of specific cultural concepts" [3].

Thus, it is the value side of the cultural concept that distinguishes it from cognitive concept. Cognitive linguistics seeks to identify types of concepts: schema, frame, script, etc. The result of linguistic and cultural research is dictionaries, but not of words, but of concepts - fundamental concepts of culture (values) [15]. IN.I. Karasik characterizes such dictionaries in the article "Ethnospecific Concepts" [7].

There are also differences in the structure of cognitive and linguocultural 3 concepts. In cognitive studies, a field model of the concept is known, according to of which the concept consists of a core - prototypical layers, the primary most vivid images;

periphery - abstract features; interpretive field - conclusions from different cognitive signs [13, p. 12-16]. V.I. Karasik suggests considering cultural concept as a multidimensional semantic formation in which conceptual, figurative and value sides. Figurative side - these are the visual, auditory, tactile, taste characteristics of objects, phenomena, events that are reflected in our consciousness in one form or another. Value side of the concept characterizes the importance of this education, both for the individual and for team [8].

Linguistics at the end of the twentieth century was marked by the introduction of apparatus of the term "picture of the world". The picture of the world is a holistic image of the world, developing into the human head in the process of cognitive activity.

The term "picture of the world" can be considered in a narrower sense: it is all a body and system of knowledge in a particular science that captures a holistic vision subject of a given science, which is formed at a certain stage of its history and changes with transition from one stage to another (that's why there are terms like "biological picture of the world", "physical picture of the world", "linguistic picture of the world", etc.) [12].

In cognitive linguistics studies, it is common to distinguish between the linguistic picture the world and the conceptual picture of the world and the generally accepted position is that there is a discrepancy of these paintings, while emphasizing the globality and volume of the latter. The conceptual picture of the world is a phenomenon more complex than the linguistic picture of the world, which is secondary to the conceptual picture of the world: the national language "lives" in the conceptual sphere [5].

Linguoculturologists, within the framework of a comprehensive understanding of values in language, offer consider the value picture of the world. When studying the value picture of the world in language Representatives of linguoculturology take into account the following provisions:

- the value picture of the world in language includes universal and specific parts;
- the value picture of the world in language is reconstructed in the form of interconnected evaluative judgments correlated with legal, religious, moral codes, generally accepted judgments of common sense, typical folklore stories;
- the value picture of the world within one linguistic culture is heterogeneous education, since different social groups may have different values;
- the value picture of the world exists both in the collective and in the individual consciousness [6, p. 5].

The presented theoretical review shows that cognitive linguistics and Linguoculturology reveals, on the one hand, similar features: an integrative approach to language, maximum attention to the dyad "language - person", desire for research concepts and pictures of the world. On the other hand, the fact of the distinction between these concepts is obvious.

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