

LINGO-CULTURAL SCIENCE IS A SCIENCE THAT RESEARCHES THE INTERACTIONS OF LANGUAGE AND CULTURE

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Article History Received: 08July2023 Revised: 27 Sept 2023 Accepted: 29 Oct 2023 CCLicense CC-BY-NC-SA 4.0	Abstract. The relevance of this article is determined by the importance of studying the literary text as a cultural unit reflecting a certain linguistic culture from the point of view of modern directions of linguistics - cognitology and linguistics. Today, at the new stage of the development of the science of linguistics, many linguists are focusing on the interdependence of language and culture in the human understanding of the world, the expression of culture through language, its reflection in language, the study of language units from a cognitive point of view, looking at the text or its fragment as a reflection of culture (cultural unit). the solution of such problems determines how relevant, important and should be studied the topic. It was concluded that linguistic culture is a science that studies language units that reflect the national-cultural meaning in their semantics. Key words: linguacultural, language units, culture, system, thinking, synthesis, information, component, verbal, concept, symbol.
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Introduction. Linguistics is a science that studies language units that are formed as a result of the combination of linguistics and culturology, are reflected and expressed in language, and reflect the national-cultural meaning in their semantics. Linguistics considers language as the main generalizing part of culture and an invaluable treasure of collective skills, and involves the study of the influence of culture on language, as well as language on human thinking and worldview. According to V. V. Vorobev, linguo-cultural science is a complex scientific direction of the synthesized type, a science that studies the interdependence of language and culture as reflected in language units using systematic methods [4: 32].

The object of the science of linguistic culture is the study of language, which is a carrier of cultural information reflected in language, culture, its components and the preferences of people who create this culture through language [10: 35]. The purpose of the science is to research, describe and describe the cultural field that has found its verbal expression in the language [7: 13].

The science of linguistics and culture is currently developing rapidly. Its development (V.V. Vorobev, V.N. Teliya, V.A. Maslova, E.I. Sheygal) is explained by the urgency of the "language and culture" problem. There are many approaches to the concept of culture in science. In a broad sense, culture is "a set of objects and fixed procedures, which includes human behavior, actions, acquired knowledge, self-awareness, understanding and knowledge of symbolic meanings of the world" [4: 47].

The main part. N.Sh.Gallyamova considers culture to be the main factor and method of formation of a person as a person. It should be noted here that language and culture are closely related: language appears and develops on the basis of culture and is its representative. Any culture is not fixed, it is constantly moving and changing in harmony with the surrounding environment [10: 19]. In this place, the language performs the task of collecting, storing and transmitting information from generation to generation. Therefore, in linguo-cultural studies, language is considered not only as a means of knowledge and communication, but also as a key to the national culture of a particular nation. The theoretical basis of this view is defined in the works of V. Humboldt, A. A. Potebnya and other linguists. For example, W. Humboldt says: "The border of my nation's language determines the border of my worldview." In his concepts, he describes the "person-language-culture" connection. According to V. Humboldt's theory, language is a priceless treasure of the people's psyche and culture, it covers the national culture of the people... the relations of the inner and outer world of the individual, therefore, each language expresses the will of the people to which it belongs, the worldview. In other words, language, as the main reflection of national values, serves as a mirror in the nation's vision, understanding and perception of the world [6: 8].

This concept was continued in the works of W. Humboldt's followers. Linguist scientist E. Sepir says that language is "a necessary condition for the development of culture in general." Language cannot exist independently of culture...Language has the ability to directly influence the formation and development of national culture" [17: 223], who stated that "Culture can be understood as the sum of the ways of thinking and behavior of the people of that society" [17: 193].

V. Humboldt's views on the internal structure of the word were developed by A.A. Potebnya in his concept of "close and distant meaning of the word". According to him, two things lie under the meaning of the word: one is its meaning within the framework of linguistics - close meaning; the second is the subject of other sciences - the long meaning [15: 7-8]. According to this theory, the long meaning of a word differs from its close meaning in that it expresses non-linguistic, imaginary information about the object, the national-cultural identity of the word and the fact that it acquires cultural significance for a certain linguistic and cultural environment. Thus, V. Humboldt, A. A. Potebnya and representatives of the new school of Humboldts (Weisgerber L., Sepir E., Whorf B) studied the concepts of "man", "language" and "culture" in relation to each other, and language is a person's self. and note that it occupies an important and special place in understanding the world. Another of the main concepts of linguistic culture is the concept of "View of the world". "View of the world" is a whole of symbols and symbols collected in the common mind, contributes to a person's acquisition of new worldly knowledge and the development of his thinking and imagination, and forms the core of a person's worldview and reflects the main characteristics of his lifestyle [15: 160].

Cognitive or conceptual image of the world is defined as "an integrated global symbol of the world" 914: 19], "a set of stereotypes and concept spheres that appear on the basis of culture and are reflected in the mind" [13: 52], "a system of intuitive (inner emotional) views of reality." Conceptual image of the world is a system of organized information and knowledge that reflects a person's understanding and views of the world, cognitive skills, as a result of the cognitive process based on reality. The view of the conceptual world is manifested through the "linguistic representation of the world". In other words, the conceptual world image is a collection of knowledge in the human mind, while the linguistic image verbalizes the world image using language units. The problem of the landscape of the linguistic world has been studied in the works of several linguists (Y.S. Stepanov, S.G. Vorkachev, M.L. Makarov, A. Vejbitskaya, Z.D. Popova, etc.). M.V. Pimenova interprets the image of the linguistic world as "a collection of knowledge about the world reflected in language, methods of acquiring and interpreting new knowledge" [12: 5]. The image of the conceptual world and the image of the linguistic world "as a mental phenomenon and its expression in language or the content of knowledge and a means of revealing this content" are strictly connected and always interact [13: 56], because linguistic structures are directly involved in the creation of the image of the conceptual world. reaches [7: 67].

Along with conceptual and linguistic images of the world, the concept of "national worldview" is widely used in contemporary linguistics. It is known that all countries in the world differ from each other in terms of their socio-economic development, past history, cultural development and lifestyle, each nation sees, perceives and understands the world through the lens of its national culture and mentality.

Based on this, he creates an image of his own national world, which is reflected in the language. Language serves to understand and understand the world as the main means of formation, existence and preservation of human knowledge about the world. According to R. M. Frumkina, this is related to the fact that the same words or names have different reflections (appearance) in the minds of different people. Not only do different languages conceptualize events differently, but a word specific to one language can create different concepts in the minds of different people. The national "view of the world" acquires nationalism and generality in relation to stereotyped situations, events, proverbs, wise sayings, and aphorisms of the people of one nation.

Language plays a major role in the verbalization of the national worldview. After all, language is the mediator of culture, its distributor. The language preserves the national-cultural wealth from generation to generation. It should be noted that although these concepts differ in some respects, they are always interrelated. The cognitive approach to language was caused by the need to study the mechanisms expressed through language units. Lingvoculturology is a science that studies language units that have arisen as a result of the combination of linguistics and culturology, are reflected and expressed in language, and reflect national-cultural meaning in their semantics. It is intended to study the influence of language on human thinking and worldview. The concept of "worldscape" is also important for the science of linguacultural science, which is considered as a whole of symbols and symbols collected in the common mind. In addition, the concepts of conceptual and national world image are also different, and they are reflected in the linguistic image of the world.

As we mentioned above, linguistics can be interpreted as a new direction of linguistics that studies the culture of peoples, which is rapidly developing, is expressed in language, and is being stabilized as a specific form of relations between people. According to N.M. Mahmudov, "linguistic culture studies language as a cultural phenomenon. This is a unique way of seeing the world through the prism of a national language, in which language participates as an expression of a separate national mentality. Today, linguacultural has been formed and is developing as a separate linguistic direction in Russian and other foreign linguistics. This direction, whose task is to recommend and study the interaction between language and culture, language and ethnos, language and mentality, is just beginning in Uzbek linguistics in the research of a more comparative aspect" [11: 51]. Cognitive linguistics considers the activity of linguistic thinking and national mentality as a unique means of perceiving and understanding existence, which is specific to a certain person, social or ethnic group and belongs to the set of cognitive stereotypes in the mind [13: 65].

The analysis of the factors of formation of social consciousness created opportunities for researching the interaction of different cultures and the mechanisms of mutual understanding. Cognitive or conceptual image of the world is defined as "an integrated global symbol of the world" [914: 19], "a set of stereotypes and concept spheres that appear on the basis of culture and are reflected in the mind" [13: 52], "a system of intuitive (inner emotional) views of reality." Conceptual image of the world is a system of organized information and knowledge that reflects a person's understanding and views of the world, cognitive skills, as a result of the cognitive process based on reality. The view of the conceptual world is manifested through the "linguistic representation of the world". In other words, the conceptual world image is a collection of knowledge in the human mind, while the linguistic image verbalizes the world image using language units. The problem of the landscape of the linguistic world has been studied in the works of several linguists (Y.S. Stepanov, S.G. Vorkachev, M.L. Makarov, A. Vejbitskaya, Z.D. Popova, etc.). M.V. Pimenova interprets the image of the linguistic world as "a collection of knowledge about the world reflected in language, methods of acquiring and interpreting new knowledge" [12: 5]. The image of the conceptual world and the image of the linguistic world "as a mental

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The analysis of the factors of formation of social consciousness created opportunities for researching the interaction of different cultures and the mechanisms of mutual understanding. This prompted the emergence of new studies in linguistics based on the study of the relationship between language and culture. Linguistic consciousness and cultural values (including cultural categories and devices) are reflected and expressed in the form of mental models of the image of the objective world. On this basis, the categories of national perception and understanding of the world are formed in the language based on the context of cultural traditions.

It has been emphasized by foreign and Uzbek linguists that cognitive linguistics develops in connection with natural and humanitarian sciences. According to Sh.S. Safarov, cognitive linguistics is "a product of such interdisciplinary communication. It is difficult for such communication to happen quickly, easily, without conflicts. For this reason, the development of cognitive linguistics as an independent direction is a complex process, and it is inevitable that any

field of science that chooses such a complex research object as language will remain in the scope of complex problems" [16: 5].

In his article, Professor D. Ashurova shows the goals and tasks of cognitive linguistics, current issues that are waiting for their solution. Among other things, it is emphasized that new directions of cognitive linguistics such as cognitive phonology, cognitive grammar, cognitive lexicology, and cognitive semantics have emerged. Based on the cognitive approach, concepts such as word groups, division of language units into categories and conceptualization, knowledge of language and the world will have new interpretations [2: 41-45].

According to Professor A.A. Abduazizov, cognitive linguistics includes the areas of "interrelated cognitive phonology, cognitive grammar, cognitive semantics" [1: 5]. At the stage of today's development of cognitive linguistics, many problems of conceptual analysis are being solved, and research is being conducted on the study of human consciousness. According to S.G. Ter-Minasova, cognitology merged with linguistics and founded a completely new research direction - the science of cognitive linguistics. Such a combination has determined issues such as perception, language acquisition and processing, planning, problem solving, thinking, teaching, acquisition, presentation and practical application of knowledge as the main object of investigation of cognitive science [19: 38].

Linguistic-cognitological studies have a typological nature and are aimed at determining the general laws of the formation of mental images. The interests of researchers conducting research in this regard are aimed at determining the peculiarities of mental units and distinguishing concrete cultural concepts, systematic description of distinctive signs [3: 43-44, 17; 20: 170].

C.G. Ter-Minasova, while analyzing the scientific directions formed in contemporary cognitive linguistics, distinguishes between two main linguistic-cognitive and linguistic-cultural approaches. Linguistics, developed on the basis of cognitive linguistics, studies the complex and multifaceted interaction between language and culture. It studies the opportunities that are activated in the process of interaction between culture and language, the content of linguistic and non-linguistic (cultural) units used in this process, through methods systematized as integrated structures and based on cultural laws. Linguistics reflects the process of activity, actively reacts to real existence and different cultures, because different languages have their own national coloring [19: 6].

Linguistics studies the specific features of the national concept sphere in the process of transition from culture to consciousness. Russian scientists Yu.S. Stepanov, V.I. Karasik, V.V. Krasnykh, S.G. Ter-Minasova, V.V. Maslova, N.F. Alefirenko and Uzbek scientists D. Scientific studies of U. Ashurova, Sh.S. Safarov, N.M. Mahmudov, A.M. Mamatov, U.K. Yusupov, N.M. Djusupov, D. Khudaybergenova and others should be highlighted.

Summary. The above-mentioned researchers have the same views about mental information arising on the basis of knowledge of the world, concepts that provide conceptual perception of reality. As a result of studying the conceptosphere based on the linguocognitive approach, its field model is formed, and it is determined that this field consists of a core and a border. According to M.R. Galieva, representatives of this approach include E.S. Kubryakova, Z.D. Popova, I.A. Sternin, V.N. Telia and others [5: 17].

As noted in a number of studies, the linguistic culture direction of linguistics relies on the cumulative function of language, through which the life experiences of a certain people, their perceptions of the world, and their feelings in knowing the world are reflected in linguistic units and are passed from generation to generation. It should be noted that although these concepts differ in some respects, they are always interrelated. The cognitive approach to language was caused by the need to study the mechanisms expressed through language units. Lingvoculturology is a science that studies language units that have arisen as a result of the combination of linguistics and culturology, are reflected and expressed in language, and reflect national-cultural meaning in their semantics. It is intended to study the influence of language on human thinking and worldview. The concept of "worldscape" is also important for the science of linguocultural science, which is considered as a whole of symbols and symbols collected in the common mind. In addition, the concepts of

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Conclusion. The above-mentioned researchers have the same views about mental information arising on the basis of knowledge of the world, concepts that provide conceptual perception of reality. As a result of studying the concept sphere based on the linguocognitive approach, its field model is formed, and it is determined that this field consists of a core and a border. According to M.R. Galieva, representatives of this approach include E.S. Kubryakova, Z.D. Popova, I.A. Sternin, V.N. Telia and others [5: 17].

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E.S. Kubryakova suggests conducting research in traditional cognitivism (the study of knowledge structures and their types mainly through logical methods) and the logical development of modern linguistics in cognitive-discursive directions: any two linguistic phenomena are adequately described and fully understood only if they are realized in the collision of cognition and communication. is; the goal of cognitive linguistics is "not only to pay attention to each linguistic form, to study the conceptual or cognitive structures of copying its cognitive copy, but also to choose such a "pattern" for a given content or to determine the reasons for its emergence" [8: 16].

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