

Theory of Linguocultural and Pragmatic Analysis

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Annotation: The article highlights the concept and basic principles of linguocultural and pragmatic analysis in language learning process. It can help to navigate the research activities in the study of mental-lingual complexes, national-specific language units, and prepare for teaching English as a foreign language, taking into account the connection between language and culture.

Keywords: concept, linguoculturology, language and culture, linguistics.

INTRODUCTION

The modern direction of research, which has made the relationship between language and culture an object of study, is largely determined by the anthropocentric paradigm in linguistics. Studies of the "human factor in language", the description of a person in language and language in a person reflected the general scientific trend of the humanization of science as such and predetermined the dominant role of the anthropocentric model of language description. In this regard, the thesis of V.N. Telii: "Cultural linguistics is the property of the anthropological paradigm of the science of man, the center of gravity of which is the phenomenon of culture" [8, p. 122], also the statement of V.A. Maslova: "Cultural linguistics is a product of the anthropocentric paradigm in linguistics" [5, p. 8]. Undoubtedly, the roots of this paradigm go back to the depths of linguistic traditions associated with the names of such well-known domestic and foreign researchers as W. Humboldt, F.I. Buslaev, A.A. Potebnya, E. Sapir and others.

METHODS AND ANALYSIS

The recently increased interest in linguoculturological research, in the study of the mutual influence of language and culture, in the problems of the national linguocultural space allows us to state the allocation of linguoculturology as a separate independent linguistic discipline.

Cultural linguistics as a science has achieved significant results. Within the framework of linguoculturology, the main concepts, individual fragments of the language picture of the world, individual phraseological units and phraseosemantic fields have been studied at the moment.

Despite the obvious achievements of this science, a number of unresolved problems remain. Let's briefly list the main ones.

Firstly, the status of science itself is still unclear, it is enough to compare the following definitions: "linguoculturology is a scientific discipline of a synthesizing type, borderline between the sciences that study culture and philology" [2, p. 32]; "a science that arose at the intersection of linguistics and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the language" [5, p. 28]; "that part of ethnolinguistics that is devoted to the study and description of the correspondence between language and culture in their synchronous interaction" [8, p. 217]; "a discipline that studies the manifestation, reflection and fixation of culture in language and discourse. It is directly related to the study of the national picture of the world, linguistic consciousness, features of the mental-lingual complex" [4, p. 12], etc. The terms that name science also vary: linguoculturology, cultural linguistics, linguoculturology.

It seems possible to us to recognize linguoculturology as a theoretical philological science that explores various ways of representing knowledge about the world of speakers of a particular language through the study of language units of different levels, speech activity, speech behavior, discourse, which should allow us to give such a description of these objects, which in its entirety would reveal the meaning of the analyzed units, its shades, connotations and associations, reflecting the consciousness of native speakers. At the same time, it is important to take into account information of an encyclopedic nature, the development of principles for the selection of which is one of the problems of linguoculturology.

DISCUSSIONS

Singling out language as a reflection and fixation of culture as an object of linguoculturology and culture through the prism of language [4, p. 12], the study of the interaction of language, which is a translator of cultural information, culture with its attitudes and preferences, and a person who creates this culture using language [5, p. 36], it is possible to define the subject of linguoculturology as the study and description of synchronously acting means and methods of interaction between language and culture [1, p. 16-17], the study of “language units that have acquired a symbolic, reference, figurative and metaphorical meaning in culture” [5, p. 36], “units of language and discourse with culturally significant content” [4, p. 12], everything that makes up the linguistic picture of the world [1, p. 106].

The first problem (the problem of the status of science) is inextricably linked with the ongoing discussions about the place of cultural linguistics in a number of related humanitarian disciplines, especially linguistic and regional studies, intercultural communication, ethnolinguistics, and cognitive linguistics.

In our opinion, linguoculturology as a scientific discipline that studies the material culture and mentality embodied in the living national language, manifested in language processes in their effective continuity with the language and culture of the ethnos (see the works of V.N. Teliya), acquires its self-sufficient status in the series other disciplines.

Currently, most researchers recognize linguoculturology as an independent scientific discipline. As for the place of linguoculturology in a number of related disciplines, we can talk about the intersection of sciences that have a common object, but different subjects of study.

In linguoculturology, there have been several main areas, each of which is actively developing and claims to be independent [6]. The most promising, in our opinion, are the phraseological direction, represented by the works of the scientific school of V.N. Teliya, comparative linguoculturology, as well as linguoculturological lexicography. Depending on what approach to language and culture underlies scientific research, it is possible to single out more specific areas of linguistic and cultural research.

The formation of a new branch of linguistics led to the inclusion of linguoculturology in university programs as an academic subject, thereby placing methodological tasks at the forefront. Why study linguoculturology at a university, what to teach students, on what material to show the algorithm of linguoculturological research? These questions are intended to be answered by the textbook on the university discipline "Culturological Linguistics".

But, as rightly pointed out by A.T. Khrolenko, the most vulnerable point of a scientific discipline that is so confidently entering the life is the undeveloped methodology of its methodology [9].

When determining the principles for constructing the textbook we propose, we proceeded from the fact that students should get a fairly complete idea of the content of the term "linguoculturology", its goals and objectives, the subject and object of research, the features of the national worldview reflected in language units of various levels; be able to navigate the theories discussed in the course, polemical points of view, apply the theoretical knowledge gained in practical linguistic and cultural studies.

In this regard, the textbook consistently addresses such issues as the scientific prerequisites for the formation of linguoculturology as an independent linguistic discipline; definition, subject, purpose and tasks of linguoculturology; the place of cultural linguistics in a number of related scientific disciplines; the basic concepts of this scientific discipline.

Particular attention is paid to the disclosure of the content of the terms "language picture of the world" and "concept". The correlation of the concepts "conceptual", "linguistic", "scientific" and "naive" picture of the world is described, the functions of the linguistic picture of the world, the culturological and linguistic imperative of introducing the concept of "linguistic picture of the world" into scientific use are considered.

In connection with the analysis of the main directions of the study of the linguistic picture of the world, the study of individual fragments of the linguistic pictures of the world "as derivatives of national mentalities" (O.A. Kornilov's term) is currently considered in detail and the results of specific studies of various vocabulary associations of the English language, for example, the synonymic series English adjectives with the dominant "young" against the background of the Chinese language, the lexical-semantic field with the common meaning "fear" in English and Russian, English phraseological units with a zoonym component against the background of the Japanese language. In a separate section of the textbook, units of study in linguoculturology are considered, among which special attention is paid to the concept - its definition, verbalization, criteria for highlighting general language concepts, modeling and studying the structure of the concept. Since the concept, using the definition of S.G. Vorkachev, is an "Umbrella term", its understanding in conceptology, cognitive linguistics, psycholinguistics and linguoculturology is given. Separately, such an important issue as the problem of the national specificity of the concept, the possibility of constructing a typology of concepts as mental formations is considered, a method of conceptual analysis is proposed, which is illustrated by the example of the concepts "deed" and the concepts of mythologems of the English language. The linguocultural concept is highlighted and specific examples of the study of such concepts as "life" and "laughter" are given.

As a separate object of consideration, figurative language means are singled out, the concept of figurative paradigms is introduced, and a linguoculturological analysis of figurative means of the English language is presented as part of lexico-thematic groups denoting natural phenomena against the background of the Chinese language. A special section of the textbook is devoted to linguoculturological dictionaries, the basic principles of their construction, the problem of including extralinguistic information in the educational linguocultural dictionary, models of dictionary entries of the educational linguoculturological dictionary are given.

CONCLUSIONS

Thus, the basic concepts of linguoculturology are highlighted, the conceptual apparatus of this scientific discipline is presented, an analysis of various points of view on the most relevant and significant issues of linguoculturology is given.

Each section is accompanied by a list of recommended literature, as well as a section such as "Help", which allows you to make a brief excursion into the history of the issue, recall the information necessary for the perception of subsequent material, clarify the content of the term, indicate the presence of polemical points of view on what is stated in the main the text of the question.

Thanks to these principles of construction, the textbook, in our opinion, can help students navigate their research activities in the study of mental-lingual complexes, national-specific language units, prepare for teaching English as a foreign language, taking into account the connection between language and culture, avoid failures in intercultural communication.

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