

CONCEPTUAL AND TERMINOLOGICAL APPARATUS OF CULTURAL LINGUISTICS

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ABSTRACT

The current article focuses on analyzing basic notions of cultural linguistics, its terminology and concepts. The author identifies main trends of the issue, and cites leading scientists' ideas towards the terminological apparatus and cultural linguistics in its turn.

Keywords: terminological apparatus, linguo-culturology, conceptual analysis, ethnolinguistics, conceptual picture of the world (CPW), linguistic picture of the world (LPW)

INTRODUCTION

The starting thesis of anthropological linguistics, according to which language is a constructive property of a person, formed the basis for such trends in modern linguistics as ethnolinguistics (linguo-ethnology), cognitive linguistic and cultural linguistics.

The youngest branch of anthropolinguistics today is cultural linguistics, which, according to S.G. Ter-Minasova, is a complex scientific discipline of a synthesizing type that studies the relationship and interaction of culture and language in its functioning and reflects this process as an integral structure of units in unity their linguistic and extralanguage (cultural) content using systemic methods with a focus on modern priorities and cultural institutions [1, p. 8].

VN Telia defines cultural linguistics as a part of ethnolinguistics, which is devoted to the study and description of the correspondence of language and culture in their synchronous interaction. According to the author, linguocultural studies devoted to the cultural and national aspect of the meaning of phraseological units, as well as other linguistic entities, should include information about the characterological features of the mentality, the content of which is manifested in cultural connotation. The latter is one of the basic concepts of cultural linguistics - a scientific discipline that explores material culture and mentality embodied in a living national language, which are manifested in linguistic processes in their effective continuity with the language and culture of an ethnic group [2, p. 97-99].

The author emphasizes that cultural linguistics is designed to explore and describe the interaction of language and culture not only in its ethnic forms, but also in the forms of national and common human cultures in their current state or in certain synchronous sections of this interaction. Synchronous sections are understood as certain periods or epochs in the life of the people as a whole or of any of its social groups that have had a noticeable impact on the formation of the mentality of the people [2, p. 99-100].

Thus, cultural linguistics is a discipline intermediate between linguistics and cultural studies, the main goal of which is to study the processes of cultural and linguistic synthesis operating in the modern state of language. Since the right to exist and the maturity of any discipline is determined by the presence and degree of formation of its categorical apparatus, we consider it necessary to provide an explanation of a number of terms that are key concepts in this area of linguistics. The basis of the categorical apparatus of cultural linguistics is formed by the concepts of a conceptual picture of the world, a linguistic picture of the world, a concept and a linguistic personality, as well as cultural connotation.

LITERATURE REVIEW

The core concept of the linguoculturological direction is the theory of pictures of the world, which originates from the appearance of the works of L. Weisberger. This theory is based on the dyad "conceptual picture of the world - linguistic picture of the world", which are considered as bilateral unity. Such linguists as D.A. Dobrovolsky, G.V. Kolshansky, O.A. Radchenko, B.A. Serebrennikov, V. . N. Telia and many others.

A conceptual or conceptual picture of the world (CPW) is a "conceptual framework", an "ideal cast" of objective reality, on the basis of which a native speaker learns the world and communicates with other native

speakers. As EV Gorodetskaya rightly notes, the conceptual picture of the world is identical to the conceptual sphere of this or that ethnic group, and therefore is ethnospecific [3, p. 4].

The way of explication of knowledge that creates a conceptual picture of the world is the linguistic picture of the world (LPW), "a set of patterns contained in categories (morphological, word-forming, syntactic and lexical) reflecting the ways of seeing the elements that make up the world characteristic of a given language as well as the existing hierarchy of values recognized by native speakers "[4, p. 30].

RESULTS AND DISCUSSION

According to V.A. Maslova, each language in its own way dividing the world, that is, it has its own way of conceptualizing it. Hence, we can conclude that each language has a special picture of the world, and the linguistic personality is obliged to organize the content of the utterance in accordance with this picture. And in this, a specifically human perception of the world, fixed in the language, is manifested [5, p. 67 - 68].

Bao Hong shares this point of view, arguing that each language has its own way of perceiving and reflecting the world and creates its linguistic picture in its own way. Awareness of this peculiarity becomes clearer in the process of comparison with another system of perception. The difference in the linguistic picture of the world, the absence of names of certain objects and phenomena that exist in one culture and have no analogues in another, leads to a difference in linguistic understanding [6, p. 305 - 310].

According to G.V. Kolshansky, the formation of a picture of the world in a historical perspective goes from the initial point of cognition (mythological, naive) to scientific (for example, the state of science at the turn of the XX-XXI centuries), which shows a relatively adequate idea of a person about the world. Language, according to the author, acts as a way to consolidate all the reflective activity of thinking - activity, which, in turn, is inextricably linked with the practical (physical) human activity [7, p. 78-79].

The author emphasizes that the existence of language as a material form of consolidating a person's thinking, and, consequently, the body of knowledge that a person's thinking has at a certain stage, creates a new problem in interpreting the content of the expression "picture of the world". This problem turns the question of the content of this expression in such a way that the picture of the world as a body of human knowledge about the world is replaced by the picture of the world that exists in the language, that is, the "linguistic picture of the world" [7, p. 79-80].

V.A. Maslova emphasizes that the linguistic picture of the world forms the type of a person's attitude to the world, i.e. to nature, animals, oneself as an element of the world, etc. It sets the norms of human behavior in the world, determines his attitude to the world. Each natural language reflects a certain way of perceiving and organizing ("conceptualizing") the world. The meanings expressed in it add up to a certain unified system of views, a kind of collective philosophy, which is imposed as mandatory on all native speakers [5, p. 3 - 24].

As noted by N.S. Novikova and N.V. Cheremsina, in the structure of each linguistic picture of the world in the process of its formation and functioning, three pairs of tendencies-antinomies act, as in the system of any language and literary text: a) towards stability / dynamics , b) to the standard / expression, c) to economy / redundancy [8, p. 47].

Thus, being a complex and multidimensional phenomenon, the linguistic picture of the world includes not only the linguistic system, its units and correlations, but also the peculiarities of their use, conditioned, among other things, by such factors as ideas about the world and the system of universal and national values expressed in the language.

E.V. Uryson, agreeing with the opinion of many scientists, writes that it is customary to contrast the linguistic picture of the world with the scientific one. Emphasizing the "pre-scientific" nature of the linguistic model of the world, it is also called naive. The author points out that a naive picture of the world is usually interpreted as a reflection of everyday (philistine, everyday) ideas about the world. In other words, it is believed that language reflects our most ordinary, everyday ideas about a particular object (situation). Thus, on the one hand, the studied fragment of the linguistic model of the world corresponds to our, not explicated by anyone, everyday ideas about this piece of reality. On the other hand, this same fragment of a naive picture of the world may differ from scientific knowledge, which a modern educated person is inclined to regard as a standard of "correct ideas." However, the last statement is not contradicted by the fact that intuitive ideas about things are not always at odds with scientific ones. This is largely due to the fact that in the model of the world of modern man, the border between the naive and scientific pictures has become less distinct, since the

historical practice of mankind inevitably leads to an ever wider invasion of scientific knowledge into the sphere of everyday ideas imprinted in the facts of language, or to the expansion of the scope of these everyday ideas at the expense of scientific concepts.

According to SG Vorkachev, "the naive picture of the world" as a fact of everyday consciousness is reproduced fragmentarily in the lexical units of the language, however, the language itself does not directly reflect this world, it only reflects the way of representing (conceptualizing) this world by the national linguistic personality, and therefore the expression "the linguistic picture of the world" is rather arbitrary: the image of the world, recreated according to only one linguistic semantics, is rather caricatured and schematic, since its texture is intertwined mainly from the distinctive features underlying the categorization and nomination of objects, phenomena and their properties, and for the adequacy the linguistic image of the world is corrected by empirical knowledge about reality, common to users of a certain natural language [9, p. 65 - 68].

An important component of the conceptual picture of the world is the concepts, by which A. Vezhbitskaya suggests to understand objects from the ideal world, having a name and reflecting a culturally conditioned idea of a person about reality [14, p. five]. According to Yu.S. Stepanov, a concept is, as it were, a "clot of culture in the mind of a person", objectified in linguistic form [10, p. 40]. According to the researcher, the concept is a multidimensional semantic formation, including 1) the main, actual feature; 2) additional or several additional, "passive" features that are no longer relevant, "historical"; 3) an internal form, usually completely unconscious [10, p. 12]. At the same time, not only individual words, but also idiomatic expressions and precedent texts take part in the verbalization of concepts. The conceptual sphere of this or that ethnic group includes both universal and national-specific concepts, and even the former can be "painted" in national colors under the influence of the mentality of the ethnic group [3, p. five]. The presence of national-specific concepts in the KKM leads to the appearance of lacunae, which indicate the existence of national features in the perception of the world and the categorization of the world by different ethnic groups.

SG Ter-Minasova argues that the question of the relationship between cultural (conceptual, conceptual) and linguistic pictures of the world is complex and multifaceted. She does not agree with the assertion that the conceptual and linguistic picture of the world correlate with each other as a whole with a part and with the fact that although the linguistic picture is the most essential part of the cultural picture, it is poorer than the cultural one, since, along with the linguistic, they participate in the creation of the latter. and other types of mental activity, as well as due to the fact that the sign is always inaccurate and is based on any one sign. She believes that it is more correct to speak not about the part - whole relationship, language - part of culture, but culture is only part of the language. This means that the linguistic picture of the world is not completely absorbed by culture, if by the latter we mean the image of the world refracted in the consciousness of a person, that is, a person's worldview, created as a result of his physical experience and spiritual activity. The cultural and linguistic picture of the world are closely interconnected, are in a state of continuous interaction and go back to the real picture of the world, or rather, just to the real world surrounding a person [1, p. 54 - 58].

The process of transformation of the conceptual picture of the world, realized in the form of linguistic signs, is carried out through the prism of a linguistic personality, "fixed mainly in the lexical system of the basic national-cultural prototype of a native speaker of a certain language, a kind of" semantic positions reflected in the dictionary "[9, p. 66]. As noted by Yu.N. Karaulov, who developed the concept of a linguistic personality, three levels are distinguished in its structure, namely, verbal-semantic, linguo-cognitive (thesaurus) and motivational. At the same time, if the personality of a certain native speaker is most explicitly manifested at the highest, motivational level of the language, then the cultural specificity of the entire nation is manifested precisely at the linguo-cognitive level, reflecting the nation's system of values, its cultural-specific characteristics.

According to SG Vorkachev, a "linguistic personality" is understood as a person as a native speaker, taken from the side of his ability to speech activity, essentially a speech personality. A "linguistic personality" is also understood as a set of features of the verbal behavior of a person who uses language as a means of communication - a communicative personality. And, finally, a "linguistic personality" can be understood as a basic national-cultural prototype of a native speaker of a certain language, fixed mainly in the lexical system, compiled on the basis of ideological attitudes, value priorities and behavioral reactions reflected in the dictionary - a vocabulary, ethnosemantic personality [9, p. ... 66 - 67].

G.V. Kolshansky points out that the active process of reflecting reality in the mind of a person is accompanied simultaneously by an active process of speech production, i.e. the conscious objective world is fixed as the mental world of a person, which exists on the basis of a natural sound language [7, p. 77-78].

According to V.I. Tkhorik, the problems associated with the linguistic personality were and are being solved with an orientation towards the need to take into account the role of the human factor in the language, which, in turn, is associated with the identification of the relationship between the language and the picture of the world. At the same time, two pictures of the world are distinguished - linguistic and conceptual. The author believes that the conceptual picture is richer than the linguistic picture of the world, since different types of thinking are involved in its creation, incl. and non-verbal [11, p. 113 - 114].

As N.V. Kurbatova notes, it is impossible to comprehend the peculiarities of the national picture of the world without studying the consciousness of a person, recorded with the help of language. The author rightly believes that the most powerful source of interpretation of national standards is the phraseological fund, since the typicality of the images underlying the meaning of stable units, the presence of symbols and standards of the world outlook in them is the result of collective representation. The national-cultural significance of stable units is realized on the basis of an unconscious or conscious correlation of this living meaning with the cultural codes known to the speaker, which is the content of the national-cultural connotation [12, p. 5-6].

The primary problems of cultural linguistics include the study of verbal means and methods of storing cultural information, one of which is the cultural-national connotation, i.e. "all associative historical, everyday, emotional-expressive-evaluative, stylistic connotations that are formed in the semantics of phraseological units as a reflection of national identity and the spiritual world of a certain ethnic group and are reflected in connotative semes" [14, p. 6].

CONCLUSION

Thus, the surrounding reality is reflected in the so-called conceptual or conceptual picture of the world, consisting of a number of concepts, which, in turn, is reflected in the language as a linguistic picture of the world, represented by linguistic units. At the same time, the conceptual and, consequently, the linguistic picture of the world are nationally specific, i.e. tend to reflect the national culture and mentality of the native speaker. Obviously, most of the above categories are mental formations devoid of any real expression. In this light, it becomes clear why it is precisely the units of the lexical composition of the language that have become and are becoming the object of research for those who study the interaction of language and culture. As noted by A. Vezhbitskaya, the meanings of words reflect and convey the way of life and way of thinking, characteristic of the linguistic community and are invaluable keys for understanding culture [14, p. 267]. In the opinion of most researchers, even more indicative in this regard are the units of the phraseological fund of the language, reflecting in their inner form the vision of the world, national culture, customs and beliefs, fantasy and the history of the people speaking it.

To create a holistic concept of the linguistic picture of the world, it is necessary to deeply study its various fragments, such as individual lexical and semantic groups, microfields and conceptual sphere, in which botanists play a significant role.

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