

Section 5. Philology and linguistics

<https://doi.org/10.29013/ESR-22-11.12-22-24>

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BASIC CONCEPTS OF LINGUOCULTUROLOGY AND COGNITIVE LINGUISTICS

Abstract. Cognitive science is an interdisciplinary science that integrates the efforts of scientists of different specialties (psychologists, logicians, philosophers, linguists, psycholinguists, mathematicians, programmers, cyberneticists, anthropologists, etc.) in order to obtain the most complete and adequate understanding of such a complex phenomenon of nature as human consciousness and reason.

Keywords: Cognitive science, concept, theoretical thinking, cognitive-linguistic, conceptualization and categorization.

Cognition is an English–language term (cognition), the translation of which into Russian is ambiguous. This term differs in its content from the closest Russian-language term “cognition”. According to the definition given in the Concise Philosophical Encyclopedia, “cognition” is “knowledge, cognition”. In other words, unlike the term “cognition”, “cognition” means both the cognitive process itself – the process of acquiring knowledge, and the results of this process – knowledge. Therefore, this term is used along with the term “cognition” when referring to the processes of conscious scientific knowledge of the world or theoretical thinking. Cognition is a concept that covers the cognitive activity of a person in his linguistic embodiment.

All cognitive activity of a person (cognition) is aimed at mastering the surrounding world, at the formation and development of the ability to navigate in this world based on the knowledge gained. This, in turn, is due to the need to compare objects and events. At the same time, an important place in this

activity is occupied by the processes of conceptualization and categorization, which differ in their final result and purpose.

Although the field of cognitive linguistics has not yet fully developed, one of the most important aspects of cognitive linguistics is the study of verbal means representing language and speech. “Cognitive linguistics” is a linguistic direction that focuses on language as a general cognitive mechanism, as a cognitive tool, a system of signs that play a role in the representation and transformation of information, language knowledge and knowledge about the world.

Cognitive linguistics has as its subject the study of lexemes, phrases, utterances and texts that represent certain concepts in language and speech. The sides, layers, components of the concept that are included in the semantic space of the language are investigated, how they categorize it, and in which parts of the system of a particular language is manifested, the concept under study is found. The purpose of cognitive-linguistic research of the concept is as fol-

lows: having described the meaning of all words and expressions representing a particular concept in the national language, to systematize, i.e. systematically describe, present in an ordered form the section of the language system representing this concept (semantic, lexico-semantic, lexico-grammatical, syntactic field) [1, p. 54].

The main concepts of cognitive linguistics relevant for the purposes of our research are the concepts of conceptualization, categorization of the concept, the conceptual sphere, frames and knowledge structures. The process of conceptualization is aimed at identifying the minimum meaningful units of human experience – knowledge structures, and the categorization process is aimed at combining similar units into larger categories.

Conceptualization is the comprehension of incoming information, the mental construction of objects and phenomena, which leads to the formation of certain ideas about the world in the form of concepts (i.e., meanings fixed in human consciousness). Categorization is the division of the world into categories (including conceptual categories as a generalization of specific meanings or objects). At the same time, categorization as a cognitive process is the mental correlation of an object or event with a certain category. Accordingly, the exchange of information using language is reduced to correlation with the knowledge system available to a person, to the identification of objects and events, i.e. from the definitions of categories [2, p. 71]. The function of categorization, thus, i.e. the division of the world into categories and the attribution of specific objects and events to these categories, is the most important function of human consciousness underlying all human cognitive activity. At the end of the XX century, on the basis of the idea of the closest interaction of language and culture, a new science emerged – linguoculturology. The term “linguoculturology” appeared in connection with the works of the phraseological school headed by V. N. Telia [3, p. 130].

V. N. Telia defines linguoculturology as a part of ethnolinguistics devoted to the study and description of the correspondence of language and culture in their synchronous interaction. “The object of linguoculturology is studied at the “crossroads” of two fundamental sciences: linguistics and cultural studies” [3, P. 130]. The following main problems and areas of study of linguoculturology are distinguished:

- 1) non-equivalent vocabulary and lacunae;
- 2) mythologized linguistic units: archetypes and mythologems, rituals and beliefs, rituals and customs fixed in the language;
- 3) paremiological foundation of language;
- 4) phraseological foundation of the language;
- 5) standards, stereotypes, symbols;
- 6) metaphors and images of language;
- 7) stylistic structure of languages;
- 8) speech behavior;
- 9) the area of speech etiquette

“Linguoculturology is a branch of linguistics that arose at the junction of linguistics and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the language” [4, p. 61]. “Linguoculturology is a relatively young philological discipline of the synthesizing type, which arose at the junction of linguistics and cultural studies and considers language as the embodiment of culture.” Telia V. N. defines linguoculturology as a part of ethnolinguistics devoted to the study and description of the correspondence of language and culture in their synchronous interaction [3, p. 130].

According to V. V. Vorobyov, “today it can already be argued that linguoculturology is a new philological discipline that studies a certain selected and organized set of cultural values, explores the living communicative processes of speech generation and perception, the experience of a linguistic personality and national mentality, gives a systematic description of the linguistic “picture of the world...” [5, p. 131].

Thus, analyzing the above definitions, we can say that the subject of linguoculturology is the study of

the cultural semantics of linguistic units, which is formed during the interaction of language and culture. Linguoculturology as a special field of science has given rise to many concepts, such as linguoculturema, cultural language, cultural text, cultural context, subculture, linguocultural paradigm, key names of culture, cultural traditions, cultural process, cultural attitudes, cultural concepts and many others. One of the most important concepts for this science, as well as cognitive linguistics, is the concept of “concept”, since cultural information can be presented with the help of this concept. The concept of a concept is one of the basic concepts of both cognitive linguistics and linguoculturology.

In linguoculturology, however, the concept of a cultural concept based on the relationship between language and culture has been introduced. The concept of a cultural concept for the purposes of our work is the most acceptable, since stylistic techniques are carriers of cultural information. Due to the fact that the concept of a concept is fundamental in our work, it seems necessary to consider the concept of a concept in general and a cultural concept in particular.

According to Arutyunova, concepts form “a kind of cultural layer mediating between man and the world”. As a linguistic concept, “concept” makes it

possible to consider ideal mental entities. Berestnev believes that concepts are the units with which we think about the world, mental formations that form the categorical basis of language and create a generalized image of the word, objectifying the model of consciousness. Despite the fact that the term “concept” has been used for quite a long time by scientists such as A. Vezhbetskaya, Yu. S. Stepanov, R. M. Frumkina and others, there is still no single definition of this term.

S. A. Askold was one of the first in the world linguistics to turn to the study of concepts. He believed that the most important function of concepts is the function of substitution, since, being a mental formation, the concept replaces many objects of the same kind. The concept can replace both real objects and some aspects of the object or real actions. Likhachev D. S. proposed to consider the concept “an algebraic expression of the meaning that native speakers use in oral and written speech”.

Yu. S. Stepanov gives the following definitions: “A concept is like a clot of culture in a person’s mind; that in which culture enters the mental world of a person. And, on the other hand, a concept is something by which a person enters culture himself, and in some cases influences it” [3, p. 112].

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