

LINGUISTICS AS A COMPLEX FIELD OF SCIENTIFIC KNOWLEDGE

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Abstract

The relevance of all issues related to culture has now acquired an unprecedented acuteness. Increased interest in the study of the cultures of different peoples, bringing to the fore cultural studies, which was recently studied as part of history, philosophy, philology; a stream of publications on the topic of dialogues and especially conflicts of cultures; creation of societies, associations uniting researchers of cultural problems; conferences, symposia, congresses on cultural issues; the inclusion of cultural studies and anthropology in the curriculum for training specialists in all areas of the humanities and even in secondary school programs - all this testifies to a real boom, an explosion of interest in cultural problems.

Keywords: cultural studies, traditions, language, history, literature, scientific knowledge, communicative activity, linguistic picture of the world.

Introduction.

Each person belongs to a certain national culture, which includes national traditions, language, history, and literature. Economic, cultural and scientific contacts between countries and their peoples make topics related to the study of intercultural communication, the study of the relationship between languages and cultures relevant. E. Sepyr also wrote: "Language is a guide that is gaining more and more importance as a guiding principle in the scientific study of culture" The tendency to interpenetration of various branches of scientific knowledge is one of the defining characteristics of science of the 20th century. In the field of humanitarian disciplines, the expression of this desire for synthesis was the activation of cultural studies, i.e. studies of the phenomenon of culture, which includes all the diversity of human activity and its objectified results .

The purpose of the work is an overview of the main approaches to the study of linguistic and cultural studies as a complex field of scientific knowledge. Linguistic culture as an autonomous area of linguistic research was established in the 1970s. according to the forecast of Emil Benvenist, "on the basis of the triad - language, culture, human personality" in order to provide scientific foundations for the presentation and activation of data about the country and culture of the language being studied with the help of philological teaching methods. This area of linguistic research presents linguistic culture as a lens through which the researcher can see the material and spiritual identity of the ethnos . In its development, linguistic culturology first went from general to proper linguistic culturology, and then from "neutral", "universal" to comparative linguistic culturology, in which the phenomena and elements of a foreign language and culture are given in comparison with the native language and culture of the country . Currently, linguocultural studies is one of the leading areas of linguistic research, its rapid development and development is observed.

First, it is the rapid globalization of world problems, the need to take into account the universal and specific characteristics of the behavior and communication of various peoples in solving a wide variety

of issues, the need to know in advance the situations in which there is a high probability of intercultural misunderstanding, the importance of defining and precisely specifying those cultural values, which are the basis of communicative activity.

Secondly, this is an objective integrative trend in the development of the humanities, the need for linguists to master the results obtained by representatives of related branches of knowledge (psychology, sociology, ethnography, cultural studies, political science, etc.).

Thirdly, this is the applied side of linguistic knowledge, the understanding of language as a means of concentrated understanding of collective experience, which is encoded in all the richness of the meanings of words, phraseological units, well-known texts, etc., and this experience constitutes the essence of the foreign language being studied.

Despite the fact that these definitions have different shades, their essence boils down to the following: linguoculturalology is related to both the science of culture and the science of language. It represents a certain set of knowledge about the national and cultural specifics of the people and its reflection in the language.

Linguistic culture is a "humanitarian discipline that studies the material and spiritual culture embodied in the living national language and manifested in language processes" It makes it possible to establish and explain how one of the basic functions of language is carried out - to be a tool for the creation, development, preservation and transmission of culture. Its purpose is to study the ways in which language embodies, preserves and transmits culture in its units.

In such an explosive situation, complex and noble tasks are acute for science and education: firstly, to explore the roots, manifestations, forms, types, development of cultures of different peoples and their contacts, and, secondly, to teach people tolerance, respect, understanding of other cultures . To accomplish this task, conferences are held, associations of scientists and teachers are created, books are written, cultural disciplines are introduced into the curricula of both secondary and higher educational institutions.

According to V. Telia, the tasks of linguocultural science include the study and description of the relationship between language and culture, language and ethnos, language and national mentality V.N. Maslova sees the task of linguoculturalology as explicating the cultural significance of a language unit (i.e., cultural knowledge) on the basis of the correlation of the prototypical situation of a phraseology or another language unit, its symbolic reading from the topic, with culture codes that are known or can be suggested to a native speaker of the language by a linguist V. Shacklein believes that the task of linguoculturalology is to consider the phenomena of language and culture, which cause each other, which, first of all, presupposes the multifaceted nature of the problems of linguoculturalology, the possibility of various systemic approaches to solving linguistic issues .

Summing up the above, it should be noted that the following is a generalized version of the tasks of linguocultural science: the study and description of language and culture in their interaction.

Linguistic culture methods are a set of analytical techniques, operations and procedures used in the analysis of the relationship between language and culture. Since linguocultural science is an integrative field of knowledge that incorporates the results of studies of cultural studies and linguistics, ethnolinguistics and cultural anthropology, a complex of cognitive methods and attitudes grouped around the semantic center "language and culture" is used here. In the process of linguistic and cultural analysis, the methods of cultural and linguistics are used selectively.

Linguistic, as well as cultural and sociological methods can be used in linguistic and cultural studies - frame analysis, narrative analysis dating back to V. Propp, methods of field ethnography (description, classification, etc.), open interviews used in psychology and sociology, the method of linguistic reconstruction of culture it is possible to study the material both by traditional methods of ethnography and by methods of experimental cognitive linguistics, where native speakers are the most important source of material [8, p. 17].

A special area of research is the linguistic and cultural analysis of texts, which are recognized as genuine custodians of culture. A variety of research methods and techniques are used here - from interpretive to psycholinguistic.

- This is a scientific discipline of a synthesizing type, bordering between the sciences that study culture and philology (linguistics).
- The main object of linguoculturalology is the relationship and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single system integrity.
- The subject of linguistic culture is the national forms of society, reproduced in the language communication system and based on its cultural values, i.e. everything that makes up the "linguistic picture of the world".
- Linguistic culture focuses on a new system of cultural values advanced by new thinking, modern life in society, on a complete, objective interpretation of facts and phenomena and information about various areas of the country's cultural life.
- An objective, complete and holistic interpretation of the people's culture requires from linguocultural science a systematic representation of the people's culture in its own language, in their dialectical interaction and development, as well as the development of a conceptual series that contributes to the formation of modern cultural thinking.

It should be noted that in linguistic and cultural studies, several directions have been formed to date

- Linguistic culture of a separate social group, ethnos in a culturally bright period, i.e. the study of a specific linguistic and cultural situation.
- Diachronic linguistic culture, i.e. the study of changes in the linguistic and cultural state of the ethnos over a certain period of time.
- Comparative linguocultural science, which investigates linguocultural manifestations of different but interrelated ethnic groups.
- Comparative Linguistic Culture, which is just beginning to develop. Today, it is represented by only a few works, the most interesting of which is the work of M.K. Golovanivskaya "French mentality from the point of view of a native Russian speaker", in which the features of the French mentality are studied from the standpoint of a native Russian language and culture. The material for the analysis was abstract nouns in Russian and French - fate, danger, luck, soul, mind, conscience, thought, idea, etc.
- Linguistic lexicography, dealing with the compilation of linguistic and ethnographic dictionaries.

CONCLUSION.

In conclusion, it should be noted that the linguistic and cultural branch of knowledge needs its own conceptual and terminological apparatus to adequately designate the content side of a linguistic sign, which would remove the functional limitation of traditional meaning and meaning, and in which logical-psychological and linguistic categories would organically merge. The concept concept, which has been actively developed recently, served as the basis for such a device. It is the study of the main concepts of English works of art that will be the perspective of our further studie.

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