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COGNITIVE LINGUISTICS AND LINGUOCULTUROLOGY: FEATURES AND DIFFERENCES

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ABOUT ARTICLE

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Abstract: This article reveals the differences and features of linguoculturology and cognitive linguistics. However, it is believed that the subject of the study of cognitive linguistics is a cognitive concept, and the subject of research linguoculturology is a linguocultural or cultural concept.

INTRODUCTION

Since the end of the last century, in place of the dominant system-structural and static paradigm comes the paradigm anthropocentric, functional, cognitive and

dynamic, returning to man the status of "measure of all things" and returning him to the center of the universe". The Anthropocentric Paradigm is a Switching of Interests researcher from objects of knowledge to the subject, that is, a person is analyzed in language and language in man.

In modern linguistics, within the framework of the anthropocentric paradigm, a number of areas, we will focus on two - cognitive linguistics and

linguoculturology. Cognitive linguistics studies language as a cognitive mechanism,

playing a role in the coding and transformation of the language. The goal of cognitive linguistics is understanding how the processes of perception, categorization, classification and understanding the world, how knowledge is accumulated, what systems provide various activities with information.

Linguacultural is a complex scientific discipline that arose at the junction linguistic and cultural studies, which studies the relationship and interaction of culture and language in its functioning and exploring this process as an integral structure of units in unity of their linguistic and extralinguistic content with

the help of systemic methods and orientation towards modern priorities, reflecting the new system of values.

Many experts note that cognitive linguistics and linguaculturology develop within the framework of one common scientific sphere - the cognitive federation of sciences (E.S. Kubryakova). The "birthday" of cognitive science is the Massachusetts Symposium university in 1956, at which scientists came to the conclusion that there is a science, studying how we perceive, remember, study, plan, and infer. The term "cognitive science" includes a certain range of scientific disciplines that have come together to jointly study the processes associated with the acquisition and processing, storage and use, organization and accumulation of knowledge structures, as well as the formation of these structures in the human brain. Cognitive science is related to mathematics, logic, philosophy, anthropology and linguistics. Each component takes cognitive science has its own position, has a special weight. Present stage cognitive science reflects a stage in its development when the resolution of a mass of vital problems of conceptual analysis is seen in the consistent study of linguistic manifestations activity of human consciousness.

The two directions of the anthropocentric paradigm (cognitive linguistics and linguoculturology) is characterized by the dyad "language-human", integrative approach to the study of the language, the terms "concept" and "picture of the world". Consider the data characteristics in more detail.

In cognitive linguistics, the concept is understood as "operational meaningful unit of memory, mental lexicon, conceptual system and language of the brain (linguamentalis), the whole picture of the world reflected in the human psyche". From point of view of cognitive linguistics, the concept is localized in the mind: concepts are complex discrete units of consciousness, with the help of which the process of human thinking. Concepts act as storage units of human knowledge.

It is generally recognized in cognitive linguistics that concepts have linguistic objectification, that is, they are expressed by the linguistic means of a particular language. Concepts are units of the conceptual system in their relation to linguistic expressions, they contain information about the world. However, it is important to note that part of the conceptual information has a language "binding", that is, ways of linguistic expression, but some of this information is represented in the psyche in principle otherwise, that is, mental representations of a different type - images, pictures, schemes, etc. The dyad "language - man" is transformed in cognitive linguistics into a triad "Language - Man - Consciousness".

For linguoculturology, as well as for cognitive linguistics, conceptual studies. It is believed that the subject of the study of cognitive linguistics is a cognitive concept, and the subject of research linguoculturology is a linguocultural or cultural concept. In linguoculturology concept is conceived as a "cultural-mental-linguistic" formation, a kind of "clot culture in the mind of a person, that in the form of which culture enters the mental world of a person, that "bundle" of ideas, concepts, knowledge, associations that accompanies the word.

It is practically generally accepted that, the cultural concept is a multidimensional mental education. The connection of a linguocultural concept with verbal means of expression is also noted in almost all linguoculturological definitions (cf. : "a significant image reflecting a fragment of the national picture world, generalized in the word"; "any discrete unit of the collective consciousness, which reflects the subject of the real or ideal world and is stored in national memory of the language in a verbally

designated form". Aforementioned the dyad of the anthropocentric paradigm "language - man" is transformed into linguoculturology into the construction "language - man - consciousness - culture".

Recently, there has been a tendency to distinguish between the cognitive concept and linguocultural concept. For example, G. G. Slyshkin reduces these differences to the following: "1) for a cognitivist, one concept corresponds to one language unit; For linguoculturologist, the concept has the property of polyapplicability, that is, it can must be implemented using a number of units of the language; 2) for each cognitive scientist the word corresponds to its concept; for a linguoculturologist, the names of concepts are a limited number of culturally significant units (concepts are only abstract essence)".

E. V. Babayeva believes that, the linguocultural concept acts as that structure consciousness, in which the values of society are fixed. Center of linguocultural concept is always a value. In cognitive linguistics, special attention is paid to types concepts, their systemic organization and relationships. Linguistics seeks establish the value orientations of society.

S. G. Vorkachev writes about this: "Linguistic and cognitive studies have typological orientation and focused on identifying common patterns in the formation of mental representations. The interest of linguoculturologists is focused on the study of the specific in the composition of mental units and is aimed at cumulative and systematizing description of the distinctive features of specific cultural concepts".

Thus, it is the value side of the cultural concept that distinguishes it from cognitive concept. Cognitive linguistics seeks to identify types of concepts: schema, frame, script, etc. The result of linguoculturological research is dictionaries, but not words, but concepts - the fundamental concepts of culture (values). IN. I. Karasik characterizes such dictionaries in the article "Ethno-specific concepts".

There are also differences in the structure of cognitive and linguocultural 3 concepts. In cognitive research, a field model of the concept is known, according to

which the concept consists of a core - prototypical layers, the primary brightest images; peripheries - abstract features; interpretation field - conclusions from different cognitive features. V. I. Karasik proposes to consider the cultural concept as a multidimensional semantic formation, in which the conceptual, figurative and value side. The conceptual side of the concept is a language fixation concept, its designation, description, indicative structure, definition, comparative characteristics of a given concept in relation to a particular set of concepts. Figurative side is the visual, auditory, tactile, taste characteristics of objects, phenomena, events that in one form or another are reflected in our consciousness. Value side of the concept characterizes the importance of this education, both for the individual and for collective.

Linguistics at the end of the twentieth century was marked by the introduction to its terminological apparatus of the term "picture of the world". The picture of the world is a holistic image of the world, taking shape in human head in the process of cognitive activity.

The term "picture of the world" can be considered in a narrower sense: it is the whole the totality and system of knowledge in a separate science, in which a holistic vision is fixed the subject of a given science, which is formed at a certain stage of its history and changes with transition from one stage to another (therefore, there are such terms as "biological picture of the world", "physical picture of the world", "linguistic picture of the world", etc.).

In this case, we are interested in the linguistic picture of the world. In modern linguistics, the language picture of the world is traditionally understood as the totality of knowledge about the world, which reflected in the language. In research on cognitive linguistics, it is customary to distinguish between a language picture of the world and the conceptual picture of the world, and the generally accepted position is the mismatch these paintings, while emphasizing the globality, volume of the latter. Conceptual picture of the world as a set of concepts organized in a certain way much wider and richer than the language picture of the world, since information about the world is encoded not only verbally, but also non-verbally. The conceptual picture of the world is a phenomenon more complex than the language picture of the world, which is secondary to the conceptual picture of the world: the national language "lives" in the conceptual sphere.

Linguoculturologists, within the framework of a comprehensive understanding of values in the language, offer consider a valuable picture of the world. When studying the value picture of the world in language representatives of linguoculturology take into account the following provisions:

- value picture of the world in the language includes universal and specific parts;
- the value picture of the world in the language is reconstructed in the form of interrelated evaluative judgments correlated with legal, religious, moral codes, generally accepted judgments of common sense, typical folklore plots;
- in the value picture of the world there are the most significant for a given culture meanings, value dominants, the totality of which forms a certain type culture, supported and preserved in the language;
- the value picture of the world within the framework of one linguistic culture is
- heterogeneous education, since different social groups may have different values;
- the value picture of the world exists both in the collective and in the individual consciousness.

So, linguoculturology declares the need to highlight the value picture world, along with linguistic, within the overall picture of the world. Probably in the future there will be a question on the distinction between the conceptual picture of the world and the linguocultural conceptual pictures of the world. An integrative approach is used in cognitive linguistics and linguoculturology to the study of the language, because in most cases, to obtain objective research a synthesis of knowledge obtained in different sciences is necessary. Thus, these directions take into account both the actual linguistic data and the achievements of related disciplines. It should be noted that within the framework of cognitive linguistics and linguoculturology, a huge number of directions. For example, in the 90s of the XX century, mainly on the basis of cognitive linguistics and political science arises political linguistics, the object of the study of which becomes a political discourse. Around the same time, it starts a new direction in linguoculturology with a philosophical name is emerging - axiological linguistics, values become the subject of study.

The presented theoretical review shows that cognitive linguistics and linguoculturology reveal, on the one hand, similar features: an integrative approach

to language, maximum attention to the dyad "language - man", the desire for research

concepts and worldview. On the other hand, the fact of differentiation of these concepts is obvious.

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