

MAIN PRINCIPLES OF LINGUOCULTURAL CONCEPTS IN LINGUISTICS

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Abstract: This article is devoted to the different principles of linguocultural concepts which are used in theory of linguistics. The principal postulate of this science is the study of the organic unity of the ethnic group's language, mentality, and culture. Many writers and philosophers are always follow these principles and implement them in their research and daily life. Moreover, it has given a lot of examples concepts and juxtaposition them in accordance with ethnic, cultural and mental facts in compare with Russian language. Great attention is given to the question of learning the principles of modern science. This is because scientists are increasingly interested in the issues of the nature of linguistic units, their functioning and the ability to store and transmit cultural information across generation.

1 INTRODUCTION

Anthropocentrism has become the dominant scientific principle of linguistics in recent decades. Anthropocentrism as a particular principle of research consists in the fact that "scientific objects are studied primarily by their role for man, by their purpose in his life, by their functions for the development of the human personality. It marks the tendency.

Putting the human being at the forefront in all theoretical premises of scientific research and determining its specific perspective "[1]. With this approach, language as the main object of linguistics is studied in order to better understand and explain the nature of man, his essence, as well as the reality that surrounds him. The single anthropocentric perspective of modern linguistics "(A. T. Khrolenko) shows its heterogeneity: cognitive and cultural elements can be differentiated from each other. [3]

This study was carried out in the sense of linguoculturology, which, according to the general trend of modern linguistics, takes into account the phenomena of language in close contact with a person, his spiritual and practical activities. The principal postulate of this science is the study of the

organic unity of the ethnic group's language, mentality, and culture. As V.V. Vorobyov writes, "language is a country (national identity)-culture is the core triad of linguoculturology, a field where important problems of this branch of knowledge intersect and can be resolved" [6]

2. Materials and methods

Language has been the most striking feature defining an ethnic group at all times. This reflects the societies identity and the world's national dream. In accordance with the definition of E. Sepira B. Warf, the structure of the language and the systemic semantics of its units correlate with the structure of thought and the way of knowing a particular nation's outside world. This means language can sometimes only serve as a source of information about people's culture, psychology, and worldview. Via language lens one can see national characteristics, cultural patterns, ethical and moral behaviors, and so on. This allows scientists to view the language as an entity capable of explaining such phenomena as consciousness, thoughts and society, culture.

V. Kolesov, the description of verbal signs according to national mental concepts fundamentally

new form of word interpretation, since the word(language unit) is the material of the concept [2:].

Since the word is "not an object equivalent, but an equivalent of how it was understood by a recreational act at the time of the word's invention" (V. von Humboldt, cited in Zubkov 1989, p. 32), the concepts of different cultures differ even.

The analysis of concepts allows to gain the most complete knowledge of a concept that exists in the minds of a language and culture's native speakers, and helps to recognize the systemic essence of their world picture and cultural stereotypes that represent the characteristics of a national character. Great attention is given to the question of learning the principles of modern science. This is because scientists are increasingly interested in the issues of the nature of linguistic units, their functioning and the ability to store and transmit cultural information across generations. Concepts are complex, multidimensional phenomena, as evidenced by the vast material of fact accumulated in today's science. Scholars are making attempts, along with general theoretical advances of the concept type, to provide a detailed description of different concepts. The concepts of "reality" (Lukin, 1993), "love," "surprise," "contempt" (Vorkachev, 1995, 1997, 2000), "joy," "pleasure" (Mikhailova, 1993), "language" (Yakovleva, 1995), "Russian" (Farkhutdinova, 2000) and many others.

The concept of sin is one of the essential to human consciousness and universal culture. It is present in many systems of mythology, theology, philosophy, and ethics. The idea has deep roots in history. Originating in pagan days, it has become one of the core principles of all religions in the world, including Christian dogma. The importance and necessity of the notion of sin. It is present in many systems of mythology, theology, philosophy, and ethics. The idea has deep roots in history. Originating in pagan days, it has become one of the core principles of all religions in the world, including Christian dogma. Thomas Aquinas, John of Damascus, Clement of Alexandria and others wrote about the importance and significance of the concept of sin for a Christian. We sought to understand the concept of sin within a religion, to introduce it to people's consciousness, and to extend the limits of that concept as well. Thus, Tertullian (II c.) introduced the term "mortal sin" into the church's terminological apparatus (cf. Bible: "sin to death," John 5:16 First Epistle). Stepan Thebansky (VIII century), trying to socialize the idea, Stepan Thebansky (VIII century) compiled a list of sinful

acts which are inappropriate to monks, trying to make this idea social. In the treatise "An Accurate Presentation of the Orthodox Faith" St. John of Damascus (VIII century), provided the definition of in a special section "On Fear."

The study of various cultural and theological literature produced over a long period of time found that sin, being one of the key concepts of Christianity, is perceived ambiguously even by church leaders, and contentious questions remain as to its meaning. For starters, the limits of the concept of sin are not known, there is no clear list of mortal sins, and there is no single answer to the question of which of the vices to a Christian is considered more important. We find even more disagreements among philosophers about understanding this definition. We find even more disagreements among philosophers about understanding this definition. V. N. Lossky (1949), had interpreted the biblical story of Adam's fall differently. Other Many authors wrote about the nature of sin and sinfulness through their heroes eyes, like O. De Balzac, V.I. Dahl, V.Hugo, F. M. Dostoevsky, N.Leskov, M.Sholohov, W.Shakespeare.

There is also a natural scientific understanding of the concept of "sin". Sin was interpreted by V. Vernadsky and his follower Teilhard de Chardin as a deviation from the normal state, comparing it with evolution .[4] The concept of sin has been and continues to be one of the most relevant to human daily consciousness. This definition governs actions and regulates individual and societal relationships, setting moral guidelines. It is personal and social, and it refers to a single ethnic group and to the whole of humanity. This concept simultaneously acts as a category of moral-ethical and socio-evaluation which has a verbal embodiment in different languages and is represented in different cultures.

We may say that one element in Russian culture and in the minds of the Russian people is the idea of sin. The importance of this study is decided, first, by presenting to the Russian consciousness one of the most important concepts of spiritual culture in which the worldview of the Russian people, their psychology, ethical and moral values, religious and worldly experience are reflected; second, by applying a system functional approach to language learning and a comprehensive examination of the language units involved in the development of the definition and which contain information on it.

The aim of this study is determined by relevance: to explain the Russian perception of sin, exposing the ethnic specificity of its interpretation of

Russian consciousness. The initial theory for achieving this goal is the idea that Russian language is the reliable source of information about key concepts, as a keeper of knowledge about the Russian people's worldviews. V. Kolesov: made a fair point about this subject. Paying attention to the complex organization of Russian self-consciousness, the scientist pointed out that the tension within consciousness itself is profoundly and repeatedly expressed in the language due to the convergence of elements of a pagan and Christian vision of the world in it. (Kolesov, 1999, p.119-120). The focus of the research undertaken is the Russian idea of sin, defined by different linguistic means. Nevertheless, it is not appropriate to consider ethnic culture and national language as homogeneous structures. In the process of understanding N.Tolstoy's theory we have come to this conviction. Tolstoy on the character of ethnic culture as a stratum. The scientist noted that a comparison of language and culture phenomena makes it possible to detect a certain isomorphism in the functional and intrahierarchical context of their systems. Using the Slavic languages and cultures factually, N. I. Tolstoy concluded that ethnic culture includes a variety of subsystems (cultural strata) each of which has its own linguistic embodiment. According to this theory, ethnic culture includes the culture of the educated layer ("book", elitist), the form of linguistic embodiment of which is a literary language; peasant folk culture"), the implementation form of which is the language of folklore, territorial dialects, dialects; an intermediate culture ("third" culture), the linguistic expression of which is urban vernacular and traditionally technical culture, reflected in the language of the argo and trade. Therefore, Ethnic identity is realized in different ways, remaining unified, kept together by the national language. [5]

N. I. Tolstoy notes that his proposed model of isomorphism of language and culture is "somewhat simplified" and "oriented to the situation of the 19th –first half of the 20th centuries", therefore, its application should take into account the historical variability of the language and society and the corresponding linguocultural situation. I. Tolstoy, the juxtaposition of the elite and the popular culture is still felt and observed, and is defined very explicitly where possible. Additionally, the nineteenth-century popular culture. This is "the most enduring aspect of an indigenous spiritual tradition, mostly preserved and transformed by language into today's environment" (Farkhutdinova, 2000, p.31). he concepts of "synchrony-diachrony," which are essential for a systemstructural (linguocentric)

approach to language, are therefore neutralized, and multilevel language units can be used as sources of information about the Russian people's worldview not only in the past, but also in the present.

Conclusions

Taking all of these principles into consideration we can sum up the following:

1. Revealing the features of understanding the corresponding term in an elite culture to conduct a lexicographic analysis of the word.
2. Tracing the dynamics of the word's semantic structure, having studied its etymology and its modern use of speech
3. Model the word's derivative field, define the path of "increments of the word's semantics"
4. Describe common understanding of the respective expression, embedded in the language's phraseological and paremic units.
5. To create a circle of concepts in folk and elite cultures which are associated with the meaning of this term.

As a young scientific discipline, linguoculturology opens up broad perspectives for researching the basic concepts of cultural concepts, the study of which enables you to penetrate the foundations of people's beliefs, to expose their spiritual values and national identity.

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