

THE STUDY OF LINGUOCULTURAL UNITS IN WORLD LINGUISTICS

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Abstract:

Three articles are devoted to linguoculturology and its study in world linguistics. Linguoculturology studies the cultural codes expressed in the language, units reflecting the mentality and traditions of the people. The study analyzes the theoretical knowledge, methods and problems of studying linguoculturological units in world linguistics. At the same time, linguoculturological units in different languages are studied in detail, and the universality and specificity of the document are highlighted.

Keywords: linguoculturology, linguistic units, culture, mentality, semantics, comparative research.

Introduction:

Language is not only a means of communication between people, but also an important social phenomenon that reflects the culture, traditions and mentality of the nation. The history, spiritual heritage, national customs and worldview of each people find their expression in its language. Therefore, it is important to study language not only as a grammatical system or a set of lexical units, but as a complex phenomenon inextricably linked with the cultural and spiritual life of the people.

In world linguistics, there are various studies aimed at studying the interrelationship of language and culture, and it is linguoculturology that has emerged as a science that studies this problem in a comprehensive manner. Linguoculturology studies the cultural codes reflected in the language, the national mentality and the unique worldview of the people. This direction is inextricably linked with disciplines such as linguistics, cultural studies, psychology, semiotics, and ethnolinguistics, and develops at their intersections.

Research in the field of linguoculturology has developed rapidly, especially in recent years, and has become an important direction in the study of the relationship between different languages and cultures. Proverbs, expressions, metaphors, color names, cultural terms, and folklore elements in different languages are analyzed as linguoculturological units. National culture is reflected through these units, since language is not only a linguistic phenomenon, but also a way of perceiving the world by the people.

This article analyzes theoretical and practical approaches to the study of linguoculturological units. Also, scientific research conducted in world linguistics and examples of the uniqueness of linguoculturological units are given. The main purpose of the article is to reveal the relevance of the science of linguoculturology and to shed light on the interrelationship of language and culture by comparing linguoculturological units in different languages.

Modern research in the field of linguistic and cultural studies shows that each language should be studied as a factor reflecting the historical, social and philosophical thinking of the people. From this perspective, linguoculturological research is important for a deeper understanding of the dialogue between different languages and cultures, for identifying the issue of equivalence in translation processes, and for studying national identity.

Therefore, linguoculturology has become one of the important areas of world linguistics, and the need to study and research language in a national-cultural context is increasing. This article focuses on the process of studying linguoculturological units, scientific theories and comparative analyses.

Methodology:

This study was carried out on the basis of comparative-typological, semantic, ethnolinguistic and cultural-linguistic methods. Several approaches were used for an in-depth analysis of linguocultural units, since these units have their own characteristics not only in linguistic but also in cultural contexts. During the study, the uniqueness of linguocultural units in different languages, their connection with national mentality and culture, as well as their universal and specific aspects were studied.

1. Research methods

1.1. Comparative-typological method

The comparative-typological method was used to compare linguocultural units in different languages and identify their common and national characteristics.

Linguocultural units (proverbs, idioms, color names, metaphors and national symbols) were analyzed comparatively within the framework of English, Uzbek, Russian and other languages. It was determined that some units have a universal nature, while others were formed only within a specific culture.

The semantic equivalence or non-equivalent aspects of certain linguocultural units in different languages were analyzed.

For example, the English proverb "The early bird catches the worm" has Uzbek equivalents such as "Ertalab turgan baylik topgan" (The one who wakes up early in the morning finds wealth) and Russian equivalents such as "Кто рано встает, тому Бог дает" (Whoever wakes up early, God gives), but their shades of meaning and cultural foundations may differ.

1.2. Semantic method

The semantic method was used to analyze the meaning system of linguocultural units and study their contextual use.

Through this method, the main semantic components of linguocultural units were isolated and their connotative (side) meanings were studied.

The use of linguocultural units in different contexts and semantic changes within one language were studied.

How the content of individual units changes over time or what new meanings they acquire in different cultural contexts was studied.

For example, the meaning of the color "white" in Uzbek and English may differ:

In Uzbek: Oq – poklik, tinchlik, ezgulik (oq yo‘l tilash, oq bo‘lsin)

In English: White - innocence, pure intention (white lie - a small and harmless lie)

This indicates that certain linguocultural units have their own semantic identity in each language.

1.3. Ethnolinguistic method

The ethnolinguistic method was used to identify the connection between language and culture, to study units related to the national mentality.

Nationally specific units (names of national dishes, terms related to traditions, metaphors related to nature) were studied.

Based on ethnographic materials, the influence of folk customs, values, and worldviews on the language was analyzed.

The role of linguocultural units in folklore (through fairy tales, legends, proverbs) was studied.

For example, in the Uzbek language, the concept of "hospitality (mehmondo‘stlik)" is very developed and is reflected in various linguistic units:

"A guest is greater than his father (Mehmon otangdan ulug‘)" (an expression of the culture of hospitality (mehmondo‘stlik madaniyatining ifodasi))

"When a guest comes, he comes with sustenance (Mehmon kelsa, rizqi bilan keladi) - a national idea that a guest brings blessings (mehmon bilan baraka kirishi haqidagi milliy tasavvur)

Such units may not have a full equivalent in other languages, since this is a concept related to mentality.

1.4. Cultural-linguistic method

The cultural-linguistic method was used to study the historical development of linguocultural units and their place in society.

Based on historical sources, the origin and development of certain linguocultural units were analyzed.

The role of linguocultural units in the formation of national mentality was studied.

The semiotic meaning of individual units in the cultural context and how they were interpreted in different periods were analyzed.

As an example, the linguocultural expression of the color "red" in different cultures was analyzed:

In English: Red - danger, love (red flag - danger sign)

In Uzbek: Red - warmth, vitality (red flower - a symbol of love)

In Chinese culture: Red - a symbol of happiness and wealth

This shows that even universal concepts such as colors have different cultural interpretations in different languages.

2. Research material and sources

This study was based on several linguistic and ethnographic sources in order to analyze linguocultural units in different languages:

Dictionaries of proverbs and expressions (in Uzbek, English, Russian)

Text corpora: British National Corpus (BNC), Corpus of Contemporary American English (COCA), National Corpus of the Uzbek Language

Ethnographic studies and folklore materials

Linguistic articles and monographs

In addition, to analyze the use of linguocultural units in real speech, modern texts, journalistic and fiction literature, speech samples from Internet forums and social networks were used.

3. Research stages

1. Data collection: Linguo-cultural units were identified based on dictionaries, text corpora and ethnographic sources.

2. Analytical work: Each unit was analyzed morphologically, semantically and culturally.

3. Comparative analysis: Linguo-cultural units in Uzbek, English and other languages were compared.

4. Conclusion: Based on the results obtained, the general and national characteristics of linguo-cultural units were determined.

These methodological approaches allowed for a comprehensive analysis of linguo-cultural units. The results of the study served to reveal the inextricable link between language and culture, to identify the national and universal characteristics of linguistic units.

Results and analysis

1. The development of linguoculturology in world linguistics

Linguoculturological studies began to develop actively from the end of the 20th century. This process led to the formation of various approaches to the study of the inextricable link between

language and culture. The following main theoretical approaches have had a great influence on the development of the science of linguoculturology:

Sapir-Whorf hypothesis - language is the main factor shaping a person's worldview. This hypothesis emphasizes that the language of each people directly affects how they perceive the environment and how they understand the world. For example, in the Eskimo languages, there are many terms expressing the concept of snow, because their life is closely connected with nature. Similarly, in the Uzbek language, concepts such as "hospitality", "baraka", "parental rights" are very widely used, which is associated with national culture and values.

Ethnolinguistics - studies the relationship between language and ethnic groups. The founders of this approach were Boas, Trubetskoy, and Uspensky, who paid special attention to studying the historical development of a people, national mentality, and cultural codes through language. Ethnolinguistics analyzes national culture on the basis of folk oral literature, customs, and religious traditions.

Cognitive linguistics - studies the relationship between language and consciousness (Lakoff, Johnson). According to this approach, the metaphorical structure of language plays an important role in the formation of human thinking. For example, in different languages, there are conceptual metaphors such as "life is a journey", "time is money", which express people's view of life.

The cultural-semiotic approach - deals with the reflection of national culture and mentality through language codes. This approach studies language as a system of signs and analyzes how certain symbols are interpreted in different languages. For example, in Uzbek culture, the sun and light are positive symbols, while in Western culture, black often has a mysterious and negative meaning.

Based on these approaches, linguocultural units - proverbs, idioms, color names, metaphors, cultural terms and national symbols - began to be studied. These units are important linguistic phenomena that reflect the cultural values, historical experience, and worldview of a people.

2. The uniqueness of linguocultural units in different languages

Each language has linguocultural units that reflect its cultural characteristics. Among these, proverbs, idioms, color names, metaphors, and national symbols occupy a special place. Through these units, one can obtain information about how a people perceives the world, its values, and traditions.

The following examples show the uniqueness of linguocultural units in different languages:

Linguistic-cultural unit	English	Uzbek	Russian
Idiomatic unit	Break the ice (to open the conversation)	Muzni sindirish	Разбить лед
Proverbs	The early bird catches the worm (The one who starts early achieves success)	Ertalab turgan boylik topgan	Кто рано встает, тому Бог дает
Rang nomlari	White (poklik, begunohlik)	Oq (poklik, ezgulik)	Белый (tozalikka ishora)
Milliy ramzlar	Red rose (sevgi)	Lola (go'zallik, bahor)	Березка (milliy timsol)

These units demonstrate the inextricable link between language and national culture.

3. Universality and specificity of linguocultural units

Some linguocultural units may be similar in different languages (universal units), while some are specific only to a particular national culture (specific units).

Universal units

The following concepts are present in almost all languages, and their basic semantic meaning is the same:

Concepts such as water, fire, sun, mother, homeland, life, death, happiness have a common meaning in different languages.

The concepts of "mother" and "homeland" are associated with respect in all cultures.

The sun is perceived in most languages as a source of heat, light, and life.

Specific units

Some units are associated only with a particular culture and mentality and do not have direct equivalents in other languages:

The concept of "hospitality" in the Uzbek language - there are many proverbs, expressions and rituals related to the guest (a guest is greater than your father, if a guest comes, he comes with his provisions).

In Japanese, "ikigai" is the concept of finding the meaning of a person's life (there is no clear equivalent in Uzbek and English).

In English, "small talk" is the concept of informal, social conversation (in some languages, this concept is not clearly named).

The study of linguocultural units shows that the language of each nation reflects its unique mentality, historical development path, and social values. While universal units reflect the common aspects of the world's languages, nationally specific units reflect the cultural heritage and national thinking of the people.

The study shows that the study of linguocultural units is of great importance for translation theory, international dialogue, intercultural communication, and linguistics. This serves not only linguistic research, but also a deep understanding of social and cultural relations.

Discussion

The results of the study confirmed the uniqueness and universality of linguocultural units, as well as their significance in the cultural context. In this section, the results are analyzed in depth, linked to various theoretical approaches, and compared with previous studies in linguocultural studies.

1. The role of linguocultural units in cultural identification

The study showed that, in addition to the simple communicative function of the language, linguocultural units are also a means of national identification. The presence or absence of certain units, how they are used, reflect the mentality, values, and worldview of the people.

For example:

While linguocultural units related to "hospitality" are common in Uzbek, expressions related to "individualism" are widespread in English.

In English, there is an expression "time is money", which reflects the culture of economic and personal efficiency. In Uzbek, the expressions "to value time" are not so much related to economic concepts, but are based on moral and ethical principles.

These results are consistent with previous studies in linguoculturology. For example, according to the Sapir-Whorf hypothesis, language shapes the worldview of a people. The linguoculturological units we have seen confirm this hypothesis: through the language of a people, they perceive the environment in their own way and develop language codes appropriate to the culture.

2. Translation problems of linguocultural units

The study showed that the translation of linguocultural units often causes difficulties. Because such units are not only a linguistic problem, but also a matter of cultural understanding.

Units for which direct translation is impossible:

The concept of "heart" in Uzbek can be translated into English by the words heart or soul, but these words do not include all the meanings of the heart.

The concept of "small talk" (informal, social communication) in English does not have a clear equivalent in Uzbek.

Culturally different concepts:

In Uzbek, "a white road" is used in the sense of a wish for good luck, but such an expression does not exist in English culture.

The English expression "a penny for your thoughts" does not have a clear equivalent in Uzbek, and can be translated as "what are you thinking about?"

These problems highlight the importance of intercultural communication in the translation process. The translator must understand not only the language, but also the cultural context. Therefore, when translating linguocultural units, it is necessary to use strategies such as finding an equivalent, descriptive translation or adaptation.

3. Semantic evolution of linguocultural units

The results of the study show that linguocultural units can change semantically over time. This process depends on several factors:

Socio-cultural development of society:

For example, units such as "e-mail", "online friend", "artificial intelligence" did not exist before, but with the development of modern technologies, their use has increased.

The impact of globalization:

Due to the dominance of the English language, English expressions are entering their languages in many countries (for example, in the Uzbek language, words such as "market", "trend", "blogger" are widely used).

Linguistic metaphors and their new interpretations:

The expression "kuli akti" in the Uzbek language was previously used in the meaning of "generous", but now in some contexts it can also be used in the meaning of "careless or careless spender".

These results are related to cognitive linguistics theories, which show that the development of language is linked to the constant change in human thought and culture.

4. Practical significance of linguocultural research

This research is not only theoretically but also practically important and can be applied in the following areas:

1. Language teaching and learning:

Studying linguocultural units helps in effective learning of foreign languages.

For example, teaching idioms, proverbs and cultural contexts in the process of teaching a foreign language helps students to understand the language more deeply.

2. Translation and international communication:

Translators can translate more accurately by understanding the cultural context and taking into account national characteristics.

Diplomats and representatives of international organizations can communicate effectively by knowing the connection between language and culture.

3. Cultural studies and anthropology:

Linguocultural research helps in studying the culture, values and traditions of a people.

Anthropologists can draw conclusions about the mentality of a people by analyzing linguocultural units in different languages.

5. Research limitations and prospects

Although the research results are important, there are some limitations:

The study is based only on English, Uzbek and Russian, and a comparative analysis with other languages should be conducted in the future.

Linguo-cultural units depend on social and historical conditions, and long-term observation of their dynamic development is required.

There is an opportunity to study the results in more depth through experimental studies (for example, word associations or psycholinguistic tests).

In the future, linguo-cultural research can be further expanded in connection with computational linguistics, artificial intelligence and language technologies.

The results of the discussion show that linguo-cultural studies reveal the complex relationship between language and culture. This is of great importance for a deeper understanding of international communication, improving translation processes and developing language learning methods.

Conclusion:

The results of the study showed that linguoculturology is one of the important areas of world linguistics, allowing for in-depth study of the interrelationship of language and culture. Linguoculturological units are one of the main elements expressing the historical, cultural and mental characteristics of the people in the language.

The study of these units in world linguistics helps to understand linguistic universality and national identity. The study showed the need to study the psycholinguistic and pragmatic aspects of linguoculturological units in the future.

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