

METHODOLOGY AND METHODS OF CULTURAL LINGUISTICS

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ABSTRACT

This article is about methods and methodology of cultural linguistics. In it analyzed object and subject of linguo culturology. There is given different approaches of the formation cultural linguistics as a subject.

Key words: *method, methodology, cultural linguistics, principles and categories, generalization, linguoculturological analysis.*

Philosophy defines methodology as a system of principles and methods of organizing theoretical and practical activities, as well as the doctrine of this system (Philosophical Encyclopedic Dictionary. - M., 1983. - S. 365). This is a set of the most essential elements of the theory, constructive for the development of science itself; methodology, unlike theory, does not bring new knowledge, unlike a concept, it does not serve as a basis for practice, but develops elements in science without which the development of science itself is impossible. Methodology is a concept for the development of science, and a concept is a methodology for moving from theory to practice.

Methodology is closely related to the method, which is a certain approach to the studied phenomenon, a certain set of techniques, the use of which makes it possible to study this phenomenon. Therefore, a method is always a system. Its specificity is determined by the object of research and the purpose of the study. Each method directly or indirectly depends on general philosophical theories.

The methodology of any science (including cultural linguistics) includes three levels: philosophical, general scientific and private methodology (the doctrine of the methods of scientific research). Philosophical methodology is the highest level, the laws, principles and categories of dialectics formulated by Heraclitus, Plato, Kant, Fichte, Schelling, etc. are important for it. This is the law of the unity and struggle of opposites, the law of the transition of quantity into quality, the law of negation of negation; the categories of general, particular and particular, necessity and chance, etc. General scientific methodology is a generalization of methods and principles of studying phenomena by different sciences, this is observation, experiment, modeling, interpretation. General scientific methodology changes along with the progress of science, the result of which is the emergence of new methods and a significant modification of old ones. Private methodology is the methods of a specific science, in this case - cultural linguistics.

However, the method in relation to theory is a secondary phenomenon. VA Zvegintsev rightly emphasizes that the method itself can only be a means of cognizing an object, and precisely to the extent that it is conditioned by the theory, put it at its service and "gives out" facts to test and correct the hypotheses put forward. Therefore, the specificity of the method is determined by theoretical views on the object of research and its purpose. The methods of cultural linguistics are a set of analytical techniques, operations and procedures used in the analysis of the relationship between language and culture. Since cultural linguistics is an integrative area of knowledge that incorporates the results of research in cultural studies and linguistics, ethnolinguistics and cultural anthropology, a complex of cognitive methods and attitudes is used here, grouped around the semantic center "language and culture". In the process of linguoculturological analysis, the methods of cultural studies and linguistics are used selectively. Any specific method of scientific research has its own framework of application, i.e. axiom of modern science is the thesis of the limitations of any method. The interacting language

and culture are so multifaceted that it is impossible to cognize their nature, functions, genesis using one method. This explains the presence of a number of methods that are among themselves in a complementarity relationship.

In cultural linguistics, linguistic, as well as cultural and sociological methods can be used - the method of content analysis, frame analysis, narrative analysis dating back to V. Propp, methods of field ethnography (description, classification, the method of vestiges, etc.), open interviews used in psychology and sociology, the method of linguistic reconstruction of culture, used in the school of N.I. Tolstoy; it is possible to study material both by traditional methods of ethnography and by methods of experimental-cognitive linguistics, where native speakers of the language (informants) are the most important source of material. These methods enter into a relationship of complementarity, special conjugation with different cognitive principles, methods of analysis, which allows cultural linguistics to explore its complex object - the interaction of language and culture.

The apparatus of metaphor analysis proposed by J. Lakoff has great explanatory power and allows one to obtain results that are important for solving the problem of language and culture. Thus, the cognitive theory of metaphor makes it possible to explain why some foreign language idioms are easily understood and can even be borrowed, while others cannot. This method makes it possible to establish cognitively determined discrepancies between the compared languages. Such differences are not accidental and testify to the specifics of understanding the fragments of the world by one or another people.

VN Telia proposed a macrocomponent model of meaning for linguoculturological description. The seven-dimensional space of this model includes such blocks of information as information about presupposition, denotation, rational assessment, the motivational basis of the sign, emotional and emotive assessments, as well as the assessment of the conditions for using the sign; each such block is introduced by a cognitive operator indicating the procedure for processing the corresponding mental structures. In addition to the macrocomponent model, we propose to actively use a psychosocial-cultural experiment in the linguocultural description, as well as to use more widely ready-made texts of different types, because cultural information in linguistic units is predominantly hidden behind their actual linguistic meaning. For example, the phraseological unit of neither stake, nor yard, nor chicken feather has the meaning "to have nothing at all." Cultural information here is realized through the cultural connotation on the image of the phraseological unit - "it is unworthy of a person to have nothing". It is thanks to her that the vocabulary label "contempt."

A special area of research is the linguoculturological analysis of texts, which are precisely the true custodians of culture. The introduction of a person to culture occurs through the appropriation of "alien" texts. Being an insignificantly small element of the world, the text (book) absorbs the world, becomes the whole world, and replaces the whole world for the reader. Therefore, it is important to analyze texts within the framework of the hermeneutic paradigm (hermeneutics is the science of understanding). A variety of research methods and techniques are used here - from interpretive to psycholinguistic.

Non-equivalent linguistic units (according to E.M. Vereshchagin and V.G. Kostomarov, 1980) - designations of phenomena specific for a given culture (accordion, banging, etc.), which are the product of cumulative (cumulative, consolidating the experience of native speakers) function language and can be considered as a repository of background knowledge, i.e. knowledge available in the minds of speakers. Differences between languages are due to differences in cultures and are most easily demonstrated on the material of lexical units and phraseological units, since the nominative means of a language are most directly related to extra-linguistic reality.

The national and cultural originality of nominative units can manifest itself not only in the presence of non-equivalent units, but also in the absence in a given language of words and meanings expressed in other languages, that is, gaps - white spots on the semantic map of the language (Yu. A. Sorokin, I.Yu. Markovin). Often the presence of a lacuna in one of the languages is explained not by the absence of a corresponding denotation, but by the fact that such a difference is not important to the culture.

In addition to these units of language, in which reality itself is national, and therefore the word that calls it contains a national-cultural component, we attribute the widest possible range of linguistic phenomena to the subject of cultural linguistics. The national-cultural "appropriation" of the world occurs under the influence of the native language, since we can think about the world only in terms of the units of our language, using its conceptual network, i.e. staying in a circle described by the language around us (W. Humboldt). Therefore, different nations, using different tools of conceptualization, form different pictures of the world, which are essentially the basis of national cultures (L. Weisgerber). It should be emphasized that not all interlanguage differences are studied by cultural linguistics, because they are not culturally significant, that is, not all differences in languages have culturally determined causes and effects. This idea is based on the works of A. Vezhbitskaya.

Thus, it is necessary to distinguish between cases when linguistic units themselves play the role of cultural stereotypes, and cases when they name cultural objects. Both of them, being fundamentally different sides of the culture reflected in the language, are subjects of cultural linguistics, although our interests are related to the first cases, and the latter are already being studied by linguistic and cultural studies.

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