



LANGUAGE, COGNITION AND CULTURE IN THE SPHERE OF LINGUISTICS

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ABSTRACT

This article analyzes cognition and culture as interacting: with each other and with other systems, in particular with the language. The article presents the relationship of culture and cognition in two dimensions: firstly, the existence of culture is the result and expression of cognitive abilities of a person, secondly, human societies form the culture of any aspect of human life. In previous days, linguoculturology is like a fluttering modern science since language and cognition is a cultural dimension. Cultural cognition needs to be seen in parallel in a variety of communicative events, being aware of cultural conceptualizations, cultural patterns, and patterns. And so cognition is divided into two semantic parts: a universal concept which means the general meaning of words, the second type of concept that includes the science of culture. The author analyzed the conceptual and cognitive features of the "OHA" "MOTHER" frame and made conclusions based on analytical opinions in creative collaboration with the masters in solving existing problems.

KEY WORDS: concept, cognition, linguistic, sociolinguistic, pragmatolinguistic, conceptualization, existential.

DISCUSSION

Likhachev argues that the basis of language and cognition is cultural thinking. Language is an uniformity of the culture of a particular nation, formed in different groups [Likhachev 1992 page 28].

So it is a cognitive linguistic science that uses language as a cultural phenomenon that examines the structure of human knowledge and experience. While cognition involves the acquisition, presentation, and creation of cognitive activity information, these actions are undoubtedly directly and directly related to linguistics. Scientists are learning that knowledge and culture are associated to each other and to other systems [see D. Andrede 1995, Hatchins 1995, Shore 1996, Stranss, Quinn 1997, Uzbek linguists Sh.Safarov, N.M.Mahmudova, A.A.Abduazizov and others.]

According to Sh. Safarov, the main task of cognitive linguistics is to study the mental processes emerged in the human mind in terms of linguistic activity, and its specific object is the language system, which is the source of knowledge, its application and transmission [Safarov 2006 p11]. From the linguists' point of view, linguoculturalism can be interpreted as a new way of science in the development of linguistics today, reflecting the language and exploring the culture of nations as a particular form of correlation between people.

Demyankov argues that cognition is a source of mental lexicon mind-set in the human mind [1994,

p25]. However, the conceptual system is represented as a structural, operational unit of language, memory. Members of the cultural community give different interpretations of cultural thinking. Cultural conceptualization is a system of cultural links, that is, inextricably linked to cultural models. According to Drew Andrede, cultural models mean a schema of knowledge interconnected by members of a social group [D'Andrede, 1995, p112]. F. Ungerer H.Y. Schmid [Ungerer, Smid, 2006] recognizes that cognitive models are inextricably linked to cognitive linguistics and psycholinguistics, while cultural models are studied in sociolinguistics and anthropological linguistics, but these are as are intertwined. Lexicographic research of languages played a vital role in the study of language and culture.

The lexicographic investigations of Fillmore takes a crucial role in the study of language and culture. His notion about semantic frame has led to the research on the field of lexicography and lexicology. (Fillmore, Atkins, 1992) Well-known sociologist Robert Watnow has published his book "The People's Life dictionary" An analysis of culture in the introduction to the book says that one of the necessary features of the research is that they are interdisciplinary, namely anthropology, literary criticism, political philosophy, religion studies, cultural history, and cognitive psychology. J Lorkoff and M. Jonkinson argues that the connection between language and consciousness cannot be limited only



by the inner syntactic distortions of the Khomsky tradition, but also requires research into the relationship between language and consciousness between pragmatic and cognitive models. (Larkov, Sanson, 1980).

According to Dr. Johnson, the later ethnolinguists Edwart Siner and Benjamin Warf argue that every language culture has only unique meanings that are reflected in both language forms and the structure of social and cultural life. Heideger, on the other hand, language is linked with language culture. Language embodies the notions of linguistic value of each culture. "The nature of man depends on the language." At the same time, culture images the semantic signs in the language. Language is a symbol of the peculiarities of culture and cultural reality, that is, the language is believed to represent the most significant concepts of society, semantic signs of emotional, moral, aesthetic, ethical, existentialist behavior (Heideger, 1993 259). Some researchers try to distinguish between types of concepts. "There are two sundry concepts in the language system. The first type of concepts are universal, while the second type embraces concepts of cultural and national value." The scientist also divides the concepts of the second type into: a) a key element that is explained by the linguistic specificity b) the key element that contributes to the understanding of the national mentality (Yusupov N.M. lingvocognitive aspects of symbolism and artistic text). S.T. Vorkachev acknowledges that in linguocultural concepts it is possible to distinguish between two and one universal and specific semantic signs: The concept of the second type is at least partly a semantic characteristic for its manifestation, which is distinguished by linguoculture, ethics, and the mentality of the linguist or the mentality of the individual. The main condition of the research is the division of whole and part, universal and specific systems.

Indeed, in all of the above mentioned definitions, we can see that the concept has been evaluated as a unit of national-cultural unity. Mentality reflects the outlook within the form and category of the national language, which combines the process of manifestation of the intellectual, mental, and "characteristics" of will in the national character. The discovery of national and culture of mentality has been the focus of many areas of "cognitive linguistics, linguaculture, ethicolinguistics, language anthropology, and genderology." In all these areas, the concept is defined as the core unit of mentality.

There are several reasons for it. One of the researchers in linguoculture M.V. Piminova states in her article << Firstly, the concept (conceptual understanding of the subject) is considered as part of the classical sensualistic scheme, its abstract object is

perception - imagination >> shows active steps such as practical and logical (abstract), emotional abilities. The linguistic landscape of the world, according to scholars' ideas, designs conceptual structures and schemes. To understand how universal the concepts are for all cultures, one must resort to the study of the nature of human thinking. On the one hand, the cognitive structure shared by all people supports the fact that the nature of knowledge and thinking processes should outweigh cultures, and on the other hand, most human knowledge stems from language and particular cultural contexts. With this in mind, language and culture filter and shape specific knowledge and even cognitive processes. At the same time, there are a number of concepts that form the basis for the formation of national cultural values, such as motherhood, motherland, freedom, love and so on. A. Verjbitskaya argues that each language has its own distinctions expressed in keywords that reflect the most crucial cultural and values. It shows that cultures can be studied and compared by basic concepts and serve as an analytical means to help identify the natural semantic mental language based on the language world. We can take the example of the word (ONA) "MOTHER".

Maternity begins with pregnancy and continues with the rest of the mother's life. Maternity and its features - the ability to create, nourish, watch, protect, care, provide. Maternity is a complex process that is related to the nature of the relationship between mother and child, as well as the role that she plays in her family. These roles of the mother are indispensable and are common to all cultures. It is well known that different language cultures illustrate differences in semantic conceptual structures. Such cultural distinctions exist between English and Uzbek, and other languages. An example of such differences, we will examine is the semantic structure and verbalization of the concept of 'mother'. If there are universal concepts for the whole community, then this is a primitive concept. The notion that reflecting the value structure of a particular society is completely different. In terms of the necessary terms and differences that affect conceptualisation of moral order or aesthetic, pragmatic and other values in different cultures, societies, historical periods, 'Mother' naturally represents the early concept of anthropological cognitive concept as 'mother'. Thus, mother is the fundamental notion of mankind.

On the other hand, this concept is culturally and socially significant because it reflects the ethical, aesthetic, pragmatic, and other contexts of each ethnicity. Thus, it is possible to speak about the dual cognitive-framing and culturally significant structure of "mother". Each period introduces to its subject specific



requirements based on the requirements of social development and assigns a research methodology method with an emphasis on the subject of study. Today, our linguistics has stepped into the study of speech units from the study of linguistic units and the stage of observing the vocabulary of linguistic capabilities. Linguocognitology is one of such direction. Linguocognitology studies the structure of cognitive resources at the base of language units. It helps to learn knowledge as a system and to reveal its systematic features.

The concept of linguocognitology. The cognitive concept differs from other concepts. Although the linguistic unit is integrated with the cognitive system it possesses the status of a cognitive concept.

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