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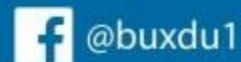


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DIFFERENCES BETWEEN COGNITIVE LINGUISTICS AND LINGUOCULTUROLOGICAL STUDIES

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Abstract. *This study examines the features and differences between cognitive linguistics and linguocultural studies. The presented theoretical review shows that cognitive linguistics and linguocultural studies have, on the one hand, similar features: integrative approach to language, maximum attention to the "language-human" dyad, aspiration to the study of concepts and world picture. On the other hand, the fact of differentiation of these concepts is obvious.*

Keywords: *linguoculturology, concept, cognitive linguistics, world picture, conceptual world picture.*

РАЗЛИЧИЯ МЕЖДУ КОГНИТИВНОЙ ЛИНГВИСТИКОЙ И ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИМИ ИССЛЕДОВАНИЯМИ

Аннотация. *В данной статье рассматриваются различия между когнитивной лингвистикой и лингвокультурологическими исследованиями. Авторы анализируют основные принципы и методы каждой из этих научных дисциплин, выявляют их сходства и различия, а также исследуют их потенциальные возможности для взаимодействия и взаимообогащения. Статья предоставляет читателям полное представление о том, как эти две области лингвистических исследований могут взаимодействовать и взаимно дополнять друг друга.*

Ключевые слова: *лингвокультурология, концепт, когнитивная лингвистика, картина мира, концептуальная картина мира.*

KOGNITIV LINGVISTIKA VA LINGVOKULTUROLOGIK TADQIQOTLARNING FARQLARI

Annotatsiya. *Ushbu tadqiqot kognitiv tilshunoslik va lingvomadaniyatshunoslik o'rtasidagi xususiyatlar va farqlarni o'rganadi. Taqdim etilgan nazariy sharh shuni ko'rsatadiki, kognitiv tilshunoslik va lingvomadaniyatshunoslik, bir tomondan, o'xshash xususiyatlarga ega: tilga integral yondashuv, "til-inson" diadasiga maksimal e'tibor, tushunchalar va dunyo rasmini o'rganishga intilish. Boshqa tomondan, bu tushunchalarni farqlash haqiqati yaqqol ko'rinib turibdi.*

Kalit so'zlar: *lingvokulturologiya, konseptsiya, kognitiv lingvistika, dunyo rasmi, dunyoning konseptual tasviri.*

Since the end of the last century, the dominant system-structural and static paradigm has been replaced by an anthropocentric, functional, cognitive and dynamic paradigm, which returned the status of "the measure of all things" to man and returned him to the center of the universe" [1 p. 64]. [1, c. 64]. The an-tropocentric paradigm is a switch of researcher's interests from the objects of cognition to the subject, i.e. the person in language and language in the person are analyzed.

In modern linguistics within the anthropocentric paradigm a number of directions are developing. We will focus on two of them - cognitive linguistics and linguoculturology. Cognitive linguistics studies language as a cognitive mechanism that plays a role in the encoding and trans-formation of language. The goal of cognitive linguistics is to understand how the processes of perception, categorization, classification and comprehension of the world are carried out, how knowledge is accumulated, what systems provide various types of activity with information.

Linguoculturology is a complex scientific discipline that emerged at the intersection of linguistics and culturology, studying the relationship and mutual interaction of culture and language in its functioning and investigating this process as an integral structure of units in the unity of their linguistic and extra-linguistic content with the help of systemic methods and with an orientation to modern priorities reflecting the new system of values [2, p. 4].

Many specialists note that cognitive linguistics and linguoculturology develop within one common scientific sphere - the cognitive federation of sciences (E. S. Kubryakova's term). The "birthday" of cognitive science is considered to be the symposium of the University of Massachusetts in 1956, at which scientists came to the conclusion that there is a science that studies how we perceive, remember, study, plan and reason. 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 occupies its own position in cognitive science and has its own specific weight. The present stage of cognitive science reflects such a stage in its development, when the resolution of the mass of urgent problems of conceptual analysis is seen in the subsequent study of linguistic manifestations of the activity of human consciousness [3, p. 34-38]. The two mentioned directions of the anthropocentric paradigm (cognitive linguistics and linguoculturology) are characterized by the dyad "language - human", integrative approach to the study of language, the terms "concept" and "world picture". Let us consider these characteristics in more detail. In cognitive linguistics, a concept is understood as "an operational content unit of memory, mental lexicon, conceptual system and language of the brain (linguamentalis), the whole picture of the world reflected in the human psyche" [4, p. 90]. [4, c. 90]. From the point of view of cognitive linguistics, the concept is localized in consciousness: concepts are complex discrete units of consciousness, by means of which the process of human thinking is carried out. Concepts act as storage units of human knowledge [5, p. 54].

It is generally recognized in cognitive linguistics that concepts have linguistic objectification, i.e. expression by 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 [6, p. 8]. At the same time, it is important to note that a part of conceptual information has a language "binding", i.e. their linguistic expression, but a part of this information is represented in the psyche in a fundamentally different way, i.e. by mental representations of another type - images, pictures, schemes, etc. In cognitive linguistics, the dyad "language-human" is transformed into the triad "language-human-consciousness".

Linguocultural linguistics, as well as cognitive linguistics, is characterized by conceptual studies. It is considered that the subject of cognitive linguistics is the cognitive concept, and the subject of linguocultural studies is the linguocultural or cultural concept. In linguocultural linguistics, a concept is thought of as a "cultural-mental-linguistic" formation, a kind of "clot of culture in the human mind, that in the form of which culture enters the mental world of a person, that "bundle" of representations, concepts, knowledge, associations, which co-contains the word [7, p. 14].

It is practically generally recognized that a cultural concept is a multidimensional mental formation [7, p. 41; 8, p. 129]. The connection of a linguocultural concept with verbal means of expression is also noted in almost all linguocultural definitions (cf.: "a significant image reflecting a fragment of the national picture of the world, generalized in a word" [9, p. 81]; "a meaningful image reflecting a fragment of the national picture of the world, generalized in a word" [9, p. 81]). [9, p. 81]; "any discrete unit of collective consciousness, which reflects the subject of the real or ideal world and is stored in the national memory of the language in a verbally labeled form" [10, p. 11]) [10, c. 11]). The above-mentioned dyad of the anthropocentric paradigm "language - person" is transformed in linguoculturology into the construction "language - person - consciousness - culture".

Recently, there has been a tendency to distinguish between 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 linguistic unit; for a linguoculturalist a concept has the property of polyapelliruousity, that is, it can and should be realized with the help of a number of language units; 2) for a cognitivist each word corresponds to its own concept; for a linguoculturalist the names of concepts are a limited number of culturally significant units (only abstract entities are concepts)" [11, p. 22]. [11, c. 22].

E. V. Babaeva believes that the linguocultural concept is the structure of consciousness in which the values of society are fixed. The center of a linguocultural concept is always a value. In cognitive linguistics special attention is paid to the types of concepts, their systemic organization and interrelations. Linguocultural linguistics seeks to establish the value orientations of society [12, p. 110-111].

C. G. Vorkachev writes in this regard: "Linguocognitive studies have a typological orientation and focus on the identification of general regularities in the formation of mental representations. The interest of linguoculturalists is focused on the study of the specific in the composition of mental units and is aimed at accumulating and systematizing description of the distinctive features of specific cultural concepts" [1, c. 43-44].

Thus, it is the value side of a cultural concept that distinguishes it from a cognitive concept. Cognitive linguistics seeks to identify the types of concepts: scheme, frame, scenario and so on. The result of linguocultural studies are dictionaries, but not of words, but of concepts - fundamental concepts of culture (values) [7]. V. I. Karasik characterizes such dictionaries in his article "Ethnospecific Concepts" [13, pp. 84-93]. [13, c. 84-93].

There are also differences in the structure of cognitive and linguocultural concepts. In cognitive studies, the field model of the concept is known, according to which the concept consists of the core - prototypical layers, the primary most vivid images; periphery - abstract signs; interpretive field - conclusions from different cognitive features [5, p. 12-16]. V. I. Karasik proposes to consider a cultural concept as a multidimensional semantic formation, in which the conceptual, image and value sides are distinguished. The conceptual side of the concept is a linguistic fixation of the concept, its designation, description, feature structure, definition, co-comparative characteristics of this concept in relation to a number of concepts. The figurative side is visual, auditory, tactile, gustatory characteristics of objects, phenomena, events, which in one or another form are reflected in our consciousness. The value side of a concept characterizes the importance of this formation for both an individual and a collective [8, p. 154].

Linguistics of the late twentieth century was marked by the introduction of the term "world picture" into its terminological apparatus. The world picture is a holistic image of the world that is formed in a person's head in the process of cognitive activity.

The term "world picture" can be considered in a narrower sense: it is the totality and system of knowledge in a particular science, which fixes the holistic vision of the subject of this science, which is formed at a certain stage of its history and changes with the 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.). [6, c. 5].

In this case, we are interested in the linguistic picture of the world. In modern linguistics, the linguistic picture of the world is traditionally understood as a set of knowledge about the world, which is reflected in language.

In studies of cognitive linguistics, it is customary to distinguish between the linguistic picture of the world and the conceptual picture of the world, and it is generally accepted that these pictures do not coincide, emphasizing the globality and voluminosity of the latter. The conceptual picture of the world as a set of certain organized concepts is much broader and richer than the linguistic picture of the world, because the information about the world is encoded not only verbally, but also non-verbally. The conceptual picture of the world is a more complex phenomenon than the linguistic picture of the world, which is secondary to the conceptual picture of the world: the national language "lives" in the conceptual sphere [14, p. 101].

Linguoculturology within the framework of the complex comprehension of values in language offers to consider the value picture of the world. When studying the value picture of the world in language, the representatives of linguoculturology take into account the following provisions:

- The value picture of the world in a 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 stories;
- in the value picture of the world there are the most essential meanings for a given culture, value dominants, the totality of which forms a certain type of culture, supported and preserved in the language;
- the value picture of the world within one linguistic culture is a heterogeneous formation, because different social groups may have different values;
- the value picture of the world exists in both collective and individual consciousness [15, p. 5].

Thus, linguoculturology declares the necessity of separating the value picture of the world along with the linguistic one, within the framework of the general picture of the world. Probably, in the future the question of differentiation between the conceptual picture of the world and linguocultural conceptual picture of the world will arise.

Cognitive linguistics and linguocultural-urology use an integrative approach to the study of language, because in most cases it is necessary to synthesize the knowledge obtained in different sciences in order to obtain objective research. Thus, these directions take into account both linguistic data and the achievements of the following sciences

Thus, linguoculturology declares the necessity of separating the value picture of the world along with the linguistic one, within the framework of the general picture of the world. It is likely that in the future the

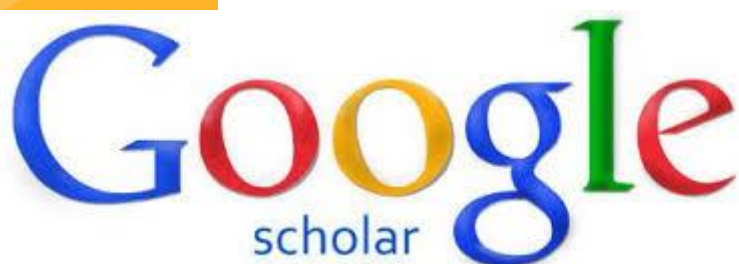
question of distinguishing between the conceptual picture of the world and the linguocultural conceptual picture of the world will arise.

Cognitive linguistics and linguoculturology use an integrative approach to the study of language, because in most cases it is necessary to synthesize the knowledge obtained in different sciences in order to obtain objective research. Thus, these directions take into account both linguistic data and the achievements of related disciplines. It should be noted that within the framework of cognitive linguistics and linguoculturology a great number of directions are developing. For example, in the 90s of the 20th century, political linguistics emerged on the basis of cognitive linguistics and political science, with political discourse becoming the object of study. Around the same time, a new direction in linguoculturology with the philosophical name of axiological linguistics began to emerge, with values becoming the object of study.

The presented theoretical review shows that cognitive linguistics and linguoculturology have, on the one hand, similar features: an integrative approach to language, maximum attention to the "language-human" dyad, the desire to study concepts and the world picture. On the other hand, the fact of differentiation of these notions is obvious.

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