

CULTURAL LINGUISTICS IS THE MAIN DIRECTION OF MODERN LINGUISTICS

Azimova Nilufar Alisherovna

Tashkent International University

of Financial Management and Technologies

Annotation:The following research objectives were formulated to study "Woman" that allows to reveal the culturological analysis of a concept that is proved such vision of the world of the woman and the reason of the stability of these stereotypes which are found in the language of modern carriers. Partially the perception of an image of the woman goes back to mythology. Attraction to the analysis of data of historical and etymological characters allows to reveal lines of mythological thinking. Partially the perception of an image is explained by the influence of religion in which the equal place with the man and the importance isn't allocated to the woman.

Keywords:categorization, paradigm, conceptualization, linguacultural, modern linguistics, stereotypes, culturological analysis, concept, anthropocentric paradigm, linguistic phenomena.

Nowadays the adoption of anthropocentric paradigm, in which linguistic phenomena seen in close relationship with the man, his mind and his picture of the world, has identified active research in various branches of modern linguistics processes of conceptualization and categorization of reality. The concept is considered to be the main form of categorization and the main means of conceptualizing. The concept as a linguistic and mental phenomenon has been investigating by many scientists, such as: A. Wierzbicki, S.A. Askoldov, D.S. Likhachev, N.D. Arutyunova, Y.S. Stepanov, N.Y. Shvedova, V.A. Maslova, Z.D. Popova, I.A. Sternin, V.V. Kolesov, V.I. Karasik, etc.

As part of the current research paradigm, a new branch of linguistics named linguoculturology appeared. Linguoculturology has its own categorical system, and the concept becomes the center of the system. However, researchers interpret the notion "concept" differently. Like most new scientific notions, "concept" was introduced through a cognitive metaphor: "a gene of culture" (Talmy,2000), "a certain potency of meaning" (Lyapin,1997), a unit of memory", "a quantum of knowledge" (Askoldov,1997), "a bunch of culture" (Stepanov,2004).

S. Stepanov thinks that concept is closely connected with culture: "The concept is like a bunch of culture in human consciousness, which has become the part of the mental world of man. But on the other hand, by means of concept ordinary people (not "the creators of cultural values") become the part of the culture, and in some cases affect it.((Stepanov.1997.p.40)

V.A. Maslova, notes that "concepts are mental entities that are named in the language and reflect the cultural and national view about the world"(V.A. Maslova 2004, p. 4).

According to A. Vierzbiska, "concept" is an object from ideal world which has the name and reflects the people's cultural understanding of real world.(A. Vierzbiska 2001,p.288)

According to the linguistic-cognitive understanding the relation of the concept is related with verbal means of expression. Language does not form concepts, but serves as a means of the exchange of them and for the discussion in the process of communication. Concepts exist in the real mentality of an individual, thus, to communicate they have to be verbalized, that is, to be expressed by language means. Linguo-cultural concept as a subject of study of linguo-culture appears to the researchers as a cultural, mental and linguistic education.

According to the Y. Stepanov's definition, linguo-cultural concept is a mental unit, aimed at a comprehensive study of language, consciousness and culture. The linguocultural concept differs from other units in its mental nature. Mentality is perceived as a guided collection of images and perceptions. A linguo-concept consists of distinguish evaluative, figurative and conceptual components. Language is one of the means to access to the people's mind, their conceptual realm, the content and structure of concepts as units of thinking. (Y. Stepanov. 2007. – 248 c.)

Thus, concept is a mental structure that represents the knowledge of an individual about a particular segment of the world. Being a part of the world picture, the concept reflects the orientation of values of both the individual person and the entire linguistic community. It implies that the concept may include the generally valid features as well as the individual characteristics of native speakers. Analyzing the concept from the cultural point of view, it should be borne in mind that the content of the concept will remain within the frame of particular culture and epoch.

Further on these theoretical underpinnings will be illustrated by the analysis of the concept "woman". On the one hand, it is a universal concept, since it refers to all mental pictures of the world; on the other hand, it involves a purely national features and peculiarities of Russian and English linguistic pictures of the world. So, we analyze this concept with the reference to English and Russian phraseology since phraseology is a layer of language which identifies national consciousness. (Телия В.Н.1996, p.82)

The concept of "woman" can be divided into three microconcepts, which in turn are made up of different aspects of language phraseology: "internal woman" - psychological characteristics, integrity, intellectual ability, "external woman" - biological and physiological characteristics and appearance, and the "social woman" - marital status, social status, socially significant activities.

The first group, which describes a woman as a moral and spiritual personality and traits of the female character where the woman is often seen, on the one hand, as weak, dependent creature, incapable of independent decisions and meaningful actions, spoiled and requires constant attention from the "stronger sex", we assign the following proverbs:

Russian proverbs: «Злая жена сведет мужа с ума», «Куда сердце женщину потянет, туда и ноги, понесут», «Любит баба плакать – с горя плачет, с радости – плачет», «Женский обычай – слезами беде помогать», «Женское сердце, что котел кипит», «Бабу не переговоришь», «Волос долог, да ум короток», «Добрая кума живет и без ума».

English proverbs: «The laughter, the tears and the song of a woman are equally deceptive»; «A woman's mind and wind change often»; «A woman's tongue wags like a lamb's tail»; «When an ass climbs a ladder, we may find wisdom in a woman»;

On the other hand, a woman is a skillful seductress, artistic and emotional nature, sensitive to the beauty.

Women must have their wills while they live, because they make none when they die; Баба не мытьём, так катаньем, а свое возьмет. A cunning woman always tries to watch her husband. Кто бабе поверит, трех дней не проживет.

Analysis of linguistic material showed that the traits that characterize the woman's character mostly have negative connotation. However, there are some proverbs and sayings characterizing the positive qualities of the female character, such as a virtue - С доброй женой горе – полморя, радость вдвойне; Men make houses, women make homes; The wife is the key to the house;

Женщина- хранительница очага.; a cheerful disposition - «Добрая жена – веселье, а худая – злое зелье»; hard work - A woman's work is never done.

There are also proverbs characterizing the woman's mind, which have negative connotation unflattering image of a woman, making fun of women's disadvantages and demonstrating the superiority of men over women in the mental plane both in Russian and English cultures: «Курица - не птица, женщина - не человек», «Волос долог, да ум короток», «Баба – дура», «У девки загадки, у парня смысл», «Собака умнее бабы, на хозяина не лает», «У бабы ума, что волос на камне»; “The wit of a woman is a great matter”, “When an ass climb a ladder we may find wisdom in women”, “Fools and little dogs are ladies' play fellows”.

We can see that in both cultures there are more proverbs with a negative connotation, describing the negative aspects of the female character, than the proverbs with the positive assessment; it can be explained by the fact that in both societies there are many stereotypes in culture and language that women have many vices.

In the minds of representatives of Russian as well as English cultures external quality of women is primarily associated with beauty, tenderness, charm, and grace.

«Девка красна до замужества», «Не красивая красива, а любимая». A girl is a thin glass. Earth's noblest thing, a Woman perfected. However, in Russian culture woman's attractiveness is accepted as a necessary attribute that will help her in her future life.

Proverbs and sayings that reflect the social status of women are mostly related to family life: «Муж жене – отец, жена мужу – венец», «Жена без грозы – хуже козы», «Холостому – помогай боже, а женатому – жена поможет», «Муж – голова в доме, а все-таки дети таковы, какова у них мать». A good wife makes a good husband. There's a great woman behind every great man. An obedient wife commands her husband. . He that has a wife has a master. Man is the head but woman turns it. A good wife and health is a man's best wealth.

Thus, it is obvious that the content of the concept of "woman" in the form in which it is presented in the phraseology is controversial and patchy. Part of them represent morality, social life, and stereotyped attitudes towards women. The study revealed the existence of common stereotypical features of the concept of “woman” inherent to the Russian and English speakers related to the family role and esthetical perception of women's beauty. When it comes to the social role, the material investigated demonstrates that in the English culture, it is assumed that women play important roles in the development of society and mankind.

References:

1. Вежбицкая А. Понимание культур через средство ключевых слов – М.: Языки славянской культуры, 2001,р.288
2. СтепановЮ.С. Концепты. Тонкая пленка цивилизации. – М.: Языки славянских культур, 2007. – 248 с.
3. Степанов Ю.С. Константы: Словарь русской культуры: Опытисследования. - Москва: Школа "Языки русской культуры"; 1997.р.40
4. Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. - М.: Школа "Языки русской культуры"; 1996, р.82
5. Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений. – М.: Академия, 2004, р. 4