



THE RELATIONSHIP BETWEEN ETHNOCULTURE AND LINGUOCULTUROLOGY

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Abstract

The relevance of the study is due to the fact that at present, in the context of ongoing integration in the economic sphere, an increasing number of local conflicts, often occurring on ethnic grounds, affecting the vital interests of the nation, knowledge and understanding of the ethno-cultural features of the development of the nation acquires a deep meaning. And here speech communication comes to the fore, as a way of interaction between representatives of different ethnic cultures, due to the peculiarities of the development of a particular person, her nationality.

Keywords: ethnoculture, primordialists, doctrine, idea, axiological, latent, rituals, symbols.

The term "ethnoculture" is a derivative, abbreviated version of the term "ethnic culture" and is most often used in speech communication.

This term should be distinguished from similar (but not identical) concepts, such as "folklore", "folk culture", "traditional culture", "ethnic culture". Taking into account the peculiarities of the studied objects, it should be recognized that "ethnoculture" is a more general system concept. So, in the term "ethnoculture", attention is focused on the ethnic component.

Two different definitions of ethnoculture are given by representatives of the two schools: primordialists and constructivists. Primordialists define ethnic culture as the culture of people connected by common origin (blood kinship) and jointly carried out economic activities, the unity of "blood and soil". Local limitations, rigid localization, isolation in a relatively narrow social space (tribe, community, ethnic group) - one of the main features of this culture.

According to the constructivist approach, the ethnic feeling generated on the basis of cultural differentiation and the ideas and doctrines formed in its context are an intellectual construct consciously created by writers, scientists, and politicians.



This approach pays special attention to the role of consciousness and language as a key symbol around which an understanding of ethnic distinctiveness is formed.

The most significant ones are the value (axiological), symbolic (culture - a system of symbols), organizational, and activity-based approaches to the definition of ethnoculture. The axiological approach makes it possible to compare ethnic groups from the positions of the dominant, priority or most stable values in their culture, distinctive, peculiar values and norms of a given ethnic group, and finally, the features of the "coupling", structure and interrelation of value elements in the culture of a particular ethnic group.

So, ethnicity is, first of all, and mainly the culture of an ethnic group, it is this culture that determines the "borders" of an ethnic group, the differences of each of them

The organizational approach considers the specifics of the structure of the collective life of an ethnic group in the economic, political, legal, and household spheres.

The symbolic approach makes it possible to see the basis of each ethnic group's perception of the surrounding world and to assess the uniqueness of its thinking and sensory sphere.

The activity approach focuses on the study of the behavioral side of ethnic culture and is associated, in particular, with such concepts as the nature of the nation, the ethnos of culture, which are manifested in the way of behavior and the characteristics of the actions of typical representatives of a particular ethnic group.

There is also a level-based way of expressing ethnic culture. The basis for distinguishing such levels of ethnic culture is such, for example, signs (of opposition) as conscious - unconscious, explicit - hidden (latent).

It is well known that " ethnic culture in the form of its specific components and elements can be both realized and not realized by its bearers themselves, can be presented by them more or less adequately, it can be reflected - and sometimes more realistically - in the minds of other ethnic groups, when viewed "from the outside", finally, ethnic culture in some part can be identified by special methods of analyzing the forms and results of the activities of the ethnic group and its representatives, and in this latter case, it can differ from the image that arises when looking at it "from within "(the ethnic group's own ideas about itself) and" from the outside "(the opinions of other, " alien " ethnic groups).



Thus, Ethnic culture is a value-selected and organized life and professional experience of an ethnic group. The boundary that delineates the content of an ethnoculture is the contours of its original semiotic system (language, symbolic and sign system); the content is the positive social experience accumulated in the forms of values, norms, traditions and patterns, customs, beliefs and knowledge.

[1]

Regarding the very concept of "language": the classical definition of language is given by F. de Saussure: "this is a system of signs, in which the only essential thing is the combination of meaning and acoustic image, and both of these components are equally psychic" [3].

In a direct statement, the relationship between culture and language is considered by V. von Humbolt, who saw in the language a reflection of the "spirit of the people". [2]. The idea of complete subordination to the language of culture was expressed by the language

B. Wharf: "the system of language models compels us to divide the world in this way and not otherwise and to distribute meanings in it" [5]. At the same time, E. Sepir denies the primary and consequential dependence of language on culture: "Culture can be defined as what a given society does and thinks. Language is the way it thinks" [4].

It is believed that language and speech are two separate semiotic systems. The signs of language are words, while the signs of culture are rituals, symbols, standards, and customs.

It should be recognized that in the zone of their overlap and interpenetration, a third semiotic system is laid out – linguoculture.

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