



## LINGUOCULTUROLOGY-MIRROR OF ETHNIC CULTURES

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**Anotation:** *this article provides information about one of the areas of linguistics, linguoculturology, as well as the concept of "Gestalt", one of the main terms .*

**Keywords:** *Cultural Studies, linguocultural studies, verbal, nonbal, the concept of "Gestalt".*

The study of the issue of the interaction and connection of language, culture, Ethnos is an interdisciplinary problem. The solution to this problem can be solved only through the joint efforts of several disciplines, from philosophy and sociology to ethnolinguistics and linguoculturology. For example, linguistic philosophy with ethnic issues of linguistic thinking, Psycholinguistics with specific linguistic aspects of ethnic, social or group communication, etc.k. engaged. Linguoculturology as an independent direction in linguistics arose in the 90s of the XX century. Researchers note that "linguoculturology" (lot. lingua "language"; cultus" respect, bow"; Greek. the term" science, science") V.N.Moscow phraseological school under the leadership of Telia (Yu.S.Stepanov, A.D.Arutyunova, V.V.Varabyev, V.Shaklein, V.A.Maslova) appeared in connection with the research carried out by .

Culturology (culturology) studies the self-realization of a person in his social and cultural life according to Nature, Society, history, art and other areas, while linguistics studies the human worldview, which is reflected and recorded in the language in the form of mental models of the linguistic picture of the universe. The subject of linguoculturology is considered to be a language and culture in close interaction, communication. Linguoculturology is a new branch of language research, formed at the intersection of cultural studies and Linguistics. Linguoculturology studies the interaction, interaction of culture and language, manifestations of folk culture reflected in the language.

Linguoculturology is closely related to ethnolinguistics and sociolinguistics. Even V.N.According to Telia, linguoculturology is a component of ethnolinguistics. However, both linguoculturology and ethnolinguistics are separate Sciences in their essence.

The roots of the direction of ethnolinguistics are in Europe V.Starting with Humboldt, in America F.Boas, E.Sepir and B.WARF; D In Russia.K.Zelenin, Ye.F.Karsky, A.A.Shakhmatov, A.A.Patebnya, A.N.Afanasyev, A.I.It goes back to the

research of Sobolevsky and others. V.A.Zveginsev had described ethnolinguistics as a direction that studies the connection of language with the social structure of society or the culture, traditions, customs of the people. At the heart of modern ethnolinguistics will be only certain material and cultural-historical complexes in the lexical system of the language: forms of culture, traditions, elements of interaction with udums. This direction can be divided into two separate branches: 1) reconstruction of ethnic territories by language (R.A.Ageyeva, S.B.Bernstein, V.V.Ivanov, T. V. Gamkrelidze and h.k.research of the people); 2) reconstruction of the material and spiritual culture of the people according to language data (V.V. Ivanov, V.N.Toporov, T.V.Sivyan, T.M.Sudnik, N.I.Tolstoy and his school).

Personality culture consists of the totality of different ethnic cultures that are directed to satisfy the same need through different paths. Ethnic identities, including how people work in different situations, how they relax, how they eat, how they talk, etc.k. it is manifested everywhere.

N.I.According to Tolstoy, the purpose of ethnolinguistics is to reveal the folklore landscape, stereotypes of the peoples of the world.

Sociolinguistics is the branch of linguistics that studies language and its relationship with existing social conditions. Social conditions refers to external conditions in which the current language is developing: the Society of people using this language, which is understood as the differences between the social structure of society, the age, social status of language owners, the level of culture and knowledge, the place of residence, as well as the differences in their speech behavior due to the situation of communication. So, sociolinguistics is a field of linguistics that studies issues related to the role of language in the life of society, its social nature, social functions, the mechanism of influence of social factors on language.

Linguoculturology should also be distinguished from linguomamlacatology. Linguomamlacatology and linguoculturology differ from each other according to the objects of study. Linguocultural studies the National Realies reflected in the language. Ye.M.Vereshchagin and V.G.According to Kostomarov, national Realis are non-alternative language units that represent the phenomena characteristic of this culture.

Linguoculturology is also closely related to ethnopsycholinguistics. Ethnopsycholinguistics studies how elements of behavior associated with certain traditions appear in speech activity, differences in verbal and nonverbal communication of different language owners; studies speech etiquette and the "colorful picture of the world", phenomena of bilingualism and multilingualism in different peoples. While the main research method of ethnopsycholinguistics is an

associative experiment, different methods of linguistics and cultural studies are used instead of linguoculturology.

The concept of "gestalt". The increased interest in the study of the linguistic landscape of the universe is also associated with cognitive linguistics, which attempts to link the theory of linguistic gestalts with the theory of frames considered as a structure of knowledge. Linguistic Gestalt theory was one of the founders of cognitive linguistics J. Promoted by Lakoff. J. Lakoff notes that thoughts, perceptions, emotions, cognitive processes, motor activity and language are composed of "gestalts", which are the same structures. Gestalt is a German word that means "image, structure, holistic form". In the scientific literature, gestalt is defined as the process of perceiving an object not as a sum of parts, but as a whole. In general, gestalt is considered a holistic image, that is, the perception of any object as a whole is understood as gestalt. Gestalt-psychology is based on the integrity of perception: individual fragments of certain forms find their meaning in the composition of the whole (gestalt). For example, when a tree is obtained, it is considered important that the person who perceives the tree as a subject perceives it not as a plant consisting of a sum of parts, that is, a body, roots, branches and leaves, but as a holistic body – tree that divides into these parts. Or J. Lakoff comments that the scandal vaurush is described by the same terms, which means that they are conceived in the same way, that is, they are the same gestalt (holistic image – Sh.Usmanova) will contact US1.

Gestalts are separate language units with a botanic content. Along with the fact that gestalts are realized in the language, they form the basis of a person's perception of being, direct cognitive processes, determine the peculiarities of motor acts, etc.k. determines. The botinness of gestalts in relation to the language is manifested in several aspects. Chunonchi, at the apparent level of the language, the same gestalt can cause different thoughts, and in this one can only determine their unity through Special Research. Thus, gestalts are conceptual bonds, which are the essence of universal representations belonging to the Bottin of the human psyche and lying outside the framework of the categories of natural language.

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