

ANTHROPOLOGICAL APPROACHES TO COGNITIVE LINGUISTICS: THE CONNECTION BETWEEN CULTURE AND LANGUAGE

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Abstract: This article discusses how three traditional approaches to anthropological linguistics, namely Boaz linguistics, ethnosemantics, and discourse ethnography, can be applied to cognitive linguistics. The interrelationship between language and culture, how culture is represented through linguistics and cognitive sciences, as well as cultural cognition, cultural concepts, and cultural metaphors are analyzed. Important points are made about the approaches of anthropological approaches to the study of culture and language, the cultural values expressed in language, and their cognitive properties. The study includes analytical tools necessary for a deeper understanding of the interaction between language and culture.

Keywords: Cognitive linguistics, anthropological linguistics, culture and language, ethnosemantics, discourse ethnography, cultural conceptualization, cultural cognition, cultural metaphors, the interrelationship of culture and language

Palmer's proposal proposed applying three traditional approaches found in anthropological linguistics to research in cognitive linguistics: Cognitive linguistics can be attributed to three traditional approaches that are central to it.

Anthropological linguistics: Boazian linguistics, ethnosemantics (ethnoscience), and discourse ethnography. Boazian linguistics, named after the German-American anthropologist Franz Boas, saw language as a reflection of people's mental lives and cultures. Boas argued that languages classify experiences differently and that these linguistic categories influence the thinking patterns of speakers.¹

Views on the relationship between language and culture range from the theoretical position that language and culture shape human thought, which is typical of this school of thought, to the view that human thought is influenced by language and culture, all of which focus on the human factor. It should be noted that while the former is often attributed to scholars such as Sapir and Whorf, in recent decades others have provided more complex and nuanced accounts of the views of these two researchers.²

Discourse ethnography, or ethnography of communication, is largely associated with the work of Dell Hymes (e.g., 1974) and John Gumperz (e.g., Gumperz and Hymes 1972), and studies the culturally specific means and methods of speech. Hymes emphasized the role of sociocultural context in the communicative performance of communicators. He argued that the competence necessary for social life included not only the kind of linguistic competence studied by Chomsky's linguists. He proposed that discussion of these factors be placed under the rubric of communicative competence, which included competence in the "appropriate"

¹ Boas n.d. "The relation of Darwin to anthropology", notes for a lecture; Boas papers (B/B61.5) American Philosophical Society, Philadelphia. Published online by Herbert Lewis 2001b.

² Chomsky, Noam (1991). Kasher, Asa (ed.). *Linguistics and Cognitive Science: Problems and Mysteries*. Oxford: Blackwell. p. 50



norms of language use in different sociocultural contexts.³ In general, the three linguistic-anthropological traditions discussed so far are "interesting from the point of view of the native". In accordance with the anthropological approach outlined above: The essence of the anthropological approach is to recognize the intrinsic value of the culture of each people, as well as the equal value of all cultures on earth. This approach is very clearly expressed in the concept of culture by L. Bernard. According to his understanding, culture is everything that is created by man, whether it is material objects, external actions, symbolic actions or social organization. K. Whistler's concept is close to it: culture is a way of life practiced by a society or tribe. The essence of the anthropological approach is to recognize the intrinsic value of the culture of each people, as well as the equal value of all cultures on earth. This approach is very clearly expressed in the concept of culture by L. Bernard. According to his understanding, culture is everything that is created by man, whether it is material objects, external actions, symbolic actions or social organization.⁴ K. Whistler's concept is also close to this: culture is a way of life practiced by a society or tribe.

The sociological approach interprets culture as a factor in organizing and shaping the life of any society. It is known that in every society there are certain culturally creative factors that direct its life not along a chaotic, but along an organized path of development. Cultural values are created by society itself, but later they also determine the development of society, its life increasingly depends on the values produced by it. B. Malinovsky defines culture in this spirit, according to which culture is a legacy of inventions, objects, technical processes, ideas, customs and values.⁵ The social organizational purpose of culture is the basis of its definition by V. Beckett: culture is a set of strong beliefs, values, and norms of behavior that regulate social relations and provide a common interpretation of life experience.⁶ Cultural knowledge includes cultural knowledge that emerges from the interactions of members of a cultural group over time and space. Here, beyond the simple sense of emergence, cultural knowledge emerges in the technical sense of the term. In other words, cultural knowledge is knowledge that emerges from the interactions between parts of a system (group members) that is greater than the sum of its parts (more than the sum of the knowledge systems of individual members). Like all emergent systems, cultural knowledge is dynamic in that it is constantly negotiated and renegotiated within and between generations of the cultural group concerned, as well as in response to the interaction of members of that group with other languages and cultures.

First of all, this framework avoids the abstraction of the concept of culture and instead focuses on the study of culturally constructed conceptualizations. In analysis, analytic tools such as cultural schemas, cultural categories, and cultural metaphors are central concepts in several major disciplines, including cognitive science and cognitive linguistics. These analytical tools allow for a systematic and rigorous examination of cultural concepts. Furthermore, they allow for the analysis of the specific features of human languages in relation to the cultural conceptualizations in which they are embedded.

⁴ ["Bernard Bloch". lingo.stanford.edu. Retrieved 2018-06-22.](https://lingo.stanford.edu)

⁵ Malinowski B. Dynamika przemian kulturowych. Studium stosunków rasowych w Afryce — Warszawa, 1958 — S.165.

⁶ С. Беккет в российском лингвокультурологическом пространстве: к проблеме перевода с английского и французского языков. — Екатеринбург, 2007. — Вып. 1. — С. 83-95.



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