

Lingvomadaniyotshunoslik tilshunoslikning mustaqil yo'nalishi sifatida XX asrning 90-yillarida vujudga keldi. Tadqiqotchilarning qayd qilishicha, "Lingvo-madaniyotshunoslik" (lot. lingua – "til", cultus – "hurmat qilish, ta'zim qilish"; yunon. "ilm, fan") termini V.N.Teliya rahbarligidagi Moskva frazeologik maktabi (Y.S.Stepanov, A.D.Arutyunova, V.V.Vorobyev, V. Shaklein, V.A.Maslova) tomonidan olib borilgan izlanishlar bilan bog'liq ravishda paydo bo'lgan.²

Professor N.Mahmudov lingvomadaniyotshunoslikda konseptning o'rganilishi xususida shunday yozadi: "Lingvokulturologik tadqiqotlarda aynan konseptning ifodalanishi muammolariga juda katta e'tibor qaratilmoqda, internet materiallari bilan tanishganda, masalan, Rossiya-dagi tilshunosliklarda bu yo'nalish niho-yatda keng tarqalganini ko'rish mumkin, bu boradagi ishlarni sanab, sanog'iga yetish mushkul. Hatto so'nggi yillarda yoqlangan nomzodlik dissertatsiyalarining juda katta qismi aynan u yoki bu tilda konseptning lingvokulturologik tadqiqiga bag'ishlangan".

Lingvomadaniyotshunoslikda lingvistik, kulturologik, sotsiologik (kontenttahlil, freym tahlil metodika), etnografik (tasvirlash, tasniflash va h.k.) metodlarni qo'llash mumkin. Mazkur metodlar turli tamoyillari va tahlillari bilan bir-birini o'zaro to'ldirib, Lingvomadaniyotshunoslikka murakkab obyekt bo'lgan til va ma-daniyatning o'zaro munosabatini tadqiq etish imkonini beradi.

Til va madaniyatning o'zaro munosabatini o'rganish uchun J.Lakoff *metaforalarni tahlil qilish apparatini* taklif qiladi. Chunonchi, metaforalarning kognitiv nazariyasi nima uchun chet tillaridagi ba'zi iboralar oson tushuniladi, hatto ular o'zlashtiriladi, boshqalarini esa tushunish qiyin ekanligini izohlab beradi. Ushbu metod qiyoslanilayotgan tillar orasidagi kognitiv nomuvofqlikni aniqlashga yordam beradi. Bunday farqlar tasodifiy bo'lmaydi, ular u yoki bu xalq tomonidan dunyo hodisalarini o'ziga xos tarzda tushunilishidan dalolat beradi.

V.N.Teliya lingvokulturologik tasvir uchun ma'noning *makrokomponent modelini* taklif qiladi. Mazkur model informatsiyaning quyidagi yetti blokini o'z ichiga oladi: *presuppozitsiya, denotatsiya, ratsional baho, belgining motivatsion asosi, emotsional va emotiv baholar* haqidagi ma'lumotlar, shuningdek, belgini qo'llash sharoitlari bahosi. Har bir blok mental strukturalarni qayta ishlash amallarini ko'rsatuvchi kognitiv operator tomonidan kiritiladi.

Xulosa o'rnida shuni aytish mumkinki, lingvomadaniyotshunoslik maxsus fan sohasi sifatida zamonaviy tilshunoslikdabir qancha sermahsul tushunchalarni keltirib chiqardi: lingvokulturema, madaniyat tili, madaniy matn, madaniyat konsepti, submadaniyat, lingvomadaniy paradigma, madaniy universalisa, madaniy salohiyat, madaniy meros, madaniy an'analar, madaniy jarayon, madaniy ko'rsatmalar va h.k. Shuningdek, lingvomadaniyotshunoslikning asosiy tushunchaviy apparatiga mentalitet, mentallik, taomil, rasm-rusumlar, madaniyat doirasi, madaniyat turi, tamaddun, majusiylilik va boshqalar kiradi.

Lingvomadaniy paradigma – bu dunyoqarashning etnik, ijtimoiy, tarixiy, il-iy va h.k. o'zaro aloqadorlikdagi kategoriyalarini aks ettiradigan til shakllarining majmuyi. Lingvomadaniy paradigma konseptlarni, kategorial so'zlarni va shu kabilarni birlashtiradi. Til shakllari paradigmaning asosi hisoblanadi.

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PECULIARITIES OF BODY LANGUAGE IN COMMUNICATION

Each of us knows how to use our body parts to send messages but not many of us realize that people in different parts of the world 'speak' different body languages. A signal for 'yes' in one culture may mean 'no' in another, a gesture for 'good-bye' in one culture can be interpreted as 'come here' in another.

¹ Малиновский Б. Этнографическая теория языка. Москва, 2007, 91 стр.

² Кребер А., К.Клакхон. Теория патернов культуре. "Наука", 2001, 175 стр.

Business people and politicians have long recognized the importance of body language or non-verbal communication; many receive training in nonverbal communication before serving overseas. Since airport and transit police have been trained on body language recognition. It is therefore important that educators understand not only how to receive messages through body language but also what messages they may be sending even when they are not talking. Misunderstanding of body language may not only cause a longlasting embarrassment but also be a life threat.

'Body language', includes all the communication through the nonverbal channel. This can include how we greet others, how we sit or stand, our facial expressions, our clothes, hair styles, tone of voice, eye movements, how we listen, how we breathe, how close we stand to others, and how we touch others. The pressure of body language can especially be felt in emotional situations where body language usually prevails over words.

Non-verbal communication differs from verbal communication in fundamental ways. For one thing, it is less structured, which makes it more difficult to study. A person cannot pick up a book on non-verbal language and master the vocabulary of gestures, expressions, and inflections that are common in our culture. We don't really know how people learn non-verbal behavior. No one teaches a baby to cry or smile, yet these forms of selfexpression are almost universal. Other types of nonverbal communication, such as the meaning of colors and certain gestures, vary from culture to culture.

Non-verbal communication also differs from verbal communication in terms of intent and spontaneity. We generally plan our words. When we say "please open the door", we have a conscious purpose. We think about the message, if only for a moment. But when we communicate nonverbally, we sometimes do so unconsciously. We don't mean to raise an eyebrow or blush. Those actions come naturally. Without our consent, our emotions are written all over our faces.

However, most modern studies of body language are based on the assumption that gesture is not a universal or natural language, but the product of social and cultural contexts. Among humans, anthropologists such as Marcel Mauss have pointed out that even the most elementary aspects of physical behavior, such as the ways in which people eat, sleep, walk, or sit, seem to be culturally determined, and vary greatly from society to society. This includes both the deliberate signals used by people to communicate meaning nonverbally, and also seemingly involuntary emotive or physical reactions, such as blushing or weeping.

Although non-verbal communication is often unplanned, it has more impact than verbal communication. Non-verbal cues are especially important in conveying feelings; accounting for 93 percent of the emotional meaning that is exchanged in any interaction.

One advantage of non-verbal communication is its reliability. Most people can deceive us much more easily with their words than they can with their bodies. Words are relatively easy to control; body language, facial expressions, and vocal characteristics are not. By paying attention to these non-verbal cues, we can detect deception or affirm a speaker's honesty. Not surprisingly, we have more faith in non-verbal cues than we do in verbal messages. If a person says one thing but transmits a conflicting message non-verbally, we almost invariably believe the non-verbal signal. To a great degree, then, an individual's credibility as a communicator depends on non-verbal messages.

Non-verbal communication is important for another reason as well: It can be efficient from both the sender's and the receiver's standpoint. You can transmit a non-verbal message without even thinking about it, and your audience can register the meaning unconsciously. By the same token, when you have a conscious purpose, you can often achieve it more economically with a gesture than you can with words. A wave of the hand, a pat on the back, a wink—all are streamlined expressions of thought.

However, it is crucial to accurately read body language to avoid misunderstanding in social interactions. Therefore I described below some physical movements, which often may be noticed and used in communication:

Arms crossed in front of the chest – this is one of the body language examples that indicate that one is being defensive. The body language meaning of crossed arms may also show disagreement with opinions and actions of other people with whom you are communicating.

Biting of nails – nail biting demonstrates nervousness, stress, or insecurity. Many people bite nails without realizing they have the habit.

Hand on cheek – this body language example indicates that one is lost in thought, maybe considering something. When your hand is on your cheek and your brows are furrowed you may be in deep concentration.

Finger tapping or drumming – this action demonstrates that one is growing tired or impatient while waiting.

Placing finger tips together – this is called “steeping”, or placing fingertips together to demonstrate control or authority. This is one of the body language examples that bosses and other authority figures use to show that they are in control.

Although non-verbal communication can stand alone, it frequently works with speech. Our words carry part of the message, and non-verbal signals carry the rest. Together, the two modes of expression make a powerful team, augmenting, reinforcing, and clarifying each other.

Experts in non-verbal communication suggest that it has six specific functions:

- To provide information, either consciously or unconsciously.
- To regulate the flow of conversation.
- To express emotion.
- To qualify, complement, contradict, or expand verbal message.
- To control or influence others.
- To facilitate specific tasks, such as teaching a person to swing a golf club.

Non-verbal communication plays a role in business too. For one thing, it helps establish credibility and leadership potential. If you can learn to manage the impression you create with your body language, facial characteristics, voice, and appearance, you can do a great deal to communicate that you are competent, trustworthy, and dynamic. For example, Wal-Mart founder Sam Walton has developed a homespun style that puts people at ease, thereby helping them to be more receptive, perhaps even more open.

Furthermore, if you can learn to read other people's non-verbal messages, you will be able to interpret their underlying attitudes and intentions more accurately. When dealing with co-workers, customers, and clients, watch carefully for small signs that reveal how the conversation is going. If you aren't having the effect you want, check your words; then, if your words are all right, try to be aware of the non-verbal meanings you are transmitting. At the same time, stay tuned to the non-verbal signals that the other person is sending.

Becoming sensitive to the clues of body language can help us communicate more effectively with people from other cultures. We can understand what they are saying even when they are not talking. We can sense when people are silent and digesting information, or when they are silent and confused. We can share feelings too strong or too difficult to be expressed in words, or decode a secret message that passes silently from person to person. Body language can help us spot contradictions between what person says and what he really means. Finally, we can learn to be more sensitive to our own bodies, to see what messages they are sending and to see ourselves as others see us. We are our bodies.

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Gulandom Saparbayeva (katta o'qituvchi), Bibijon Sapayeva (magistratura 2-kurs talabasi)
YEVROPA VA MARKAZIY OSIYO XALQLARI EPOSALARIDAGI O'XSHASH
SUJETLARNING LINGVISTIK JIHATDAN TAHLILI

Ma'lumki, uzoq asrlar davomida xalq og'zaki ijodida shakllanib, yozma adabiyotga ko'chgan, ma'lum bir millat, xalq hayoti, turmush tarzi, xalq qahramonlari haqida xabar beruvchi qahramonlik eposlaridagi asar sujeti, konsepsiyasi, keng miqyosda jahon xalqlariga ma'lum va mashhurligi jihatidan bir necha bosqichlarni qamrab olgan eposlar hozirgi davrgacha jahon xalqlarining diqqat-e'tiboridir.

Eposlarda aks etgan voqealar rivojida qahramonlar hayoti, ularning xatti-harakatlarini kuzatadigan bo'lsak, asosan, ulardagi voqealar haqiqatda sodir bo'lganligi sababli ham biz uchun alohida ahamiyat kasb etadi.

Ba'zi eposlarda voqealar rivoji ekspozitsiyadan, ya'ni bosh qahramonning tug'ilishi, voyaga yetish tafsilotlari bilan boshlansa, ayrim eposlarda voqealar sujet tugunidan boshlanib, unda voqealar rivojiga turtki berib, epos sujetida konflikt va harakatning paydo bo'lishi, boshlanishiga sabab bo'luvchi voqealar bayoni tasviri keltiriladi.

Jumladan, mumtoz tipdagi epos hisoblanuvchi Gomerning "Odissey", Anglo-Saksonlarning "Beovulf" epik poemasi, fransuzlarning "Roland haqida qo'shiq" eposlarida voqealar kirish, boshlanma qism, qahramonning konfliktgacha bo'lgan qiyofasi bayoni bilan emas, balki kitobxonni butun voqealar jamlanmasiga bevosita ta'sir etuvchi bosh qahramon hayotiga qiziqtirib qo'yib, voqealar rivojlanishiga asosiy sabab hisoblanuvchi voqea yoki sharoit bayoni bilan boshlanadi.

Ekspozitsion syujet asosiga qurilgan eposlar sifatida Firdavsiyning "Shohnoma" eposi, o'zbek xalqining "Alpomish" eposini misol qilib keltirish mumkin.

Eposlarda qahramonlar xarakteri muallif nutqi orqali aniq ifodalanib, tasvirlanishi nihoyatda muhim hisoblanadi. I.Sulton aytganidek, "Hayot bir azim daryo bo'lsa, epos shu azim daryoni butun ko'lami va salobati bilan qamrab olishga harakat etadi".

Chindan ham eposda yuz beradigan voqea-hodisalar qahramonlarning xoh ijobiy bo'lsin, xoh salbiy xarakterlarini ifodalashga imkon tug'diradi. Masalan, "Odissey" eposidagi Odissey obrazi, "Beovulf" eposidagi Beovulf, "Roland haqida qo'shiq" eposidagi Roland, "Shohnoma"-dagi Rustamxon mard, jasur, ochiqko'ngil, ona yurti uchun jon fido qiluvchi, g'animlarni dodini beruvchi, favqulodda ilohiy kuch-qudratga ega, oddiy odamlardan ajralib turuvchi noyob qobiliyat, zehnga ega bo'lgan qahramon sifatida ta'riflanib, ulug'lanadi.

Biroq bu epos qahramonlari salbiy jihatlardan holi degani emas. Jumladan, Gomerning "Odissey" eposidagi quyidagi tasvir bunga misol bo'la oladi: bosh qahramon Odisseyning hiylanayrang bilan (ulkan ot yasatib, uning ichiga hamroh-lari bilan kirib olishi, binobarin, uni Troya shohiga sovg'a sifatida in'om etgandi) Troya xalqiga hujum qilib, uni vayron etganligi, shu bilan birga, bandasining Yaratgan oldida o'jizligini unutib qo'yib, barcha ishni o'zim uddaladim deb manmanlik qilishi va dengiz xudosi Poseydon g'azabiga uchrab, ko'p azob-uqubat chekib, ohir-