

ANALYSIS OF SEMANTIC SIDE OF THE LINGUISTIC LANDSCAPE OF THE WORLD OF THE INTEGRATION OF RELIGIOUS MYTHOLOGICAL THINKING

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Annotation: Semantic analysis of the linguistic landscape of the world of the integration of religious mythological thinking, agnostic relativism is a very common frame of mind today, with many conceptual variations. The main arguments of the supporters of agnosticism are connected with arguments about the inability of the senses to adequately reflect the world as it is; about the finiteness, the limitation of human experience to a certain finite area of the world.

Keywords: Semantic analysis, linguistic landscape, integration of religious mythological thinking, agnostic relativism, agnosticism, human experience, classical arguments of agnosticism, Language “breaks away”, language acts.

Аннотация: Семантический анализ языкового ландшафта мира интеграции религиозно-мифологического мышления, агностический релятивизм - очень распространенное сегодня мировоззрение с множеством концептуальных вариаций. Основные аргументы сторонников агностицизма связаны с аргументами о неспособности органов чувств адекватно отражать мир таким, какой он есть; о конечности, ограничении человеческого опыта определенной конечной областью мира.

Ключевые слова: семантический анализ, лингвистический ландшафт, интеграция религиозно-мифологического мышления, агностический релятивизм, агностицизм, человеческий опыт, классические аргументы агностицизма, язык «отрывается», языковые акты.

The classical arguments of agnosticism, associated with the specifics of the sense organs, with the finiteness of man and human experience in the face of an infinite world, with the mediation of cognition by the forms (and schemes) of contemplation and reason, sharpened in Kantian critical philosophy, are supplemented in the 20th century. agnostic arguments "from language" as one of the main symbolic forms that stand between the subject and the world. Language “breaks away” from the natural link with thinking (and reality), and a priori imposes its own (lexical and grammatical) forms of seeing the world. Indeed, language acts as a

starting point in the development of knowledge, fixing in its forms the results of previous mental operations. It is this circumstance that is absolutized.

The subject of this research is the verbal representatives of the religious component of the psychological (associative) structure of the meaning words. The subject is taking into account the manifestation of their national and cultural specifics. This work aims to determine the characteristic features of the functioning of the religious LC in their comparison with the meanings of commonly used polysemantic words in the linguistic consciousness of the carriers of the Orthodox and Muslim confessions.

The article was carried out in several stages:

- 1) selection of material;
- 2) the choice of an adequate method of processing the material corresponding to the purpose and the objectives of our research;
- 3) comprehensive processing of the results obtained by the selected methods and identification of the religious component of the AP;
- 4) comparison of material received from informants with different religious self-identification.

We qualify the meaning words as one of the verbal translators of religious information - a set of sources that form the essence of religion and the ways of an individual's existence in a particular religious' system. The associative-figurative and emotional-expressive elements in the structure of the religious meaning words in the linguistic consciousness of a person, revealed experimentally, constitute the connotative part of the psychological meaning words. Various connotations constitute the pragmatic component of the meaning words, which is the historical, cultural, social conditions, and the entire totality of human knowledge and beliefs in the environment in which language/speech activity takes place.

Among the vocabulary characteristic of the religious sphere, we single out the religious (words denoting objects, phenomena, actions associated with religion as a set of spiritual ideas based on belief in supernatural forces and beings), sacred (lexemes, the same is already embedded in the semantic structure "Holiness") and vocabulary containing a connotative religious component (verbal signs in which there is no same of "religiosity", "spirituality", but in the presence of certain religious knowledge can generate associations in which this same is manifested; lexical units, religious which over time weakened or completely lost). In the framework of the stated theoretical provisions, we equate the term "religious meaning words" with the "religious component of the meaning words".

As a result of extra linguistic factors, most of the "religious" vocabulary was transferred to a passive vocabulary, which led to lexical secularization. In contrast to

lexicographic data, the speech context can more fully reflect that fragment of the individual's meaning words, 61 which is actualized upon a perception of information that makes it possible to identify a person's knowledge, incl. religious. It becomes possible to actualize the sacred semantic content through the identification of the fundamental connection in the consciousness of the individual between the verbal S and R. The presence of religious knowledge in an individual presupposes a formed individual system of meanings, which is a special way of reflecting the reality that allows one to go beyond the framework of the meaning words described by dictionaries. Behind the apparently common religious precedents among the bearers of different confessions there is inevitably a non-identical content, which is reflected in the linguistic consciousness, taking into account the national and cultural specifics.

Religious knowledge is interpreted by us as the world order reflected in the complex of associations in the consciousness of the individual with the supernatural forces existing in it. Its main characteristics include the determining role in culture, depth and pervasiveness, and the variety of forms of representation. In the context of the problem of the relationship between language and religion, the idea of a significant variability of meanings revealed during the perception of language signs serving the sphere of religion is relevant, in the presence of a tendency to shift the symbolic sacred component of the religious meaning from the center to the periphery. Since the identification of religious meaning occurs based on a person's, it is important to take into account the general cultural determinants of the reproduced personal meaning, which is fixed in the person's memory in the form of an association, which subsequently ensures going beyond the limits of directly communicated and perceived information.

In the individual verbal life of the believer, there is an interaction between the nameless sensory sphere and the senseless sphere of the meanings of religious words. Thus, religious meaning words carry out the sigmatic function of the language by referring them to sensually unnamed material. Such functions of the influence of the word confirm the assumption that the religious meaning words are a certain type of verbal, and the fixation and transmission of religious information are processes inextricably linked with the existence of a social linguistic code. 6. The ratio of different meaning words is presented in the following way: any expressed and explicated with the help of language, but carriers of different national cultures have different because when communicating they rely on "their" cultural (including religious) values and stereotypes. And may differ even among representatives of the same national culture. Within the framework of the study, it is important to distinguish between these concepts, since in the modern poly-confessional, multilingual and multicultural world, the concepts in question are in different

relationships of intersection or inclusion of one in another, but not in isolation, since a native speaker can act as a representative of a certain culture and/or religion living in conditions of multilingualism, can correlate itself with the confession or religion of the titular ethnic group, and more often remain tolerant of such attributes of the environment.

Conceptual meaning words of residents living in the Republic of Bashkortostan tends to internal “extinguish” conflicts of clash of traditions, thereby forming a tolerant attitude towards representatives of other nationalities and religions. This model of social and cultural behavior becomes the basis for the construction of group identities and self-identification, incl. on religious grounds. 8. The bulk of the Muslims of the republic are not true believers, but belong to the world of Islamic culture and retain elements of its mentality. In the socio-political life of Muslims of the Republic of Belarus, the presence of Islam is more symbolic than real content. For the modern ethnic identity of the Bashkir’s and Tatars, Islam (for Russians - Orthodoxy) is important not so much as an ideological system, but as part of the historical memory of the people. Although modern Russian Islam is institutionalized through spiritual administrations, enjoys state support within a separate "Muslim" republic, it remains a minority, since cannot but take into account the federal context. Islam's coverage of all spheres of life is unthinkable in modern Russian society. Modern ethnic Muslims (mostly Tatars and Bashkir’s) and Orthodox (respectively, Russians) are integrated into Russian society and its civilizational structures: behavioral, sociocultural, communicative, industrial-technological, etc. Traditions of interethnic and interfaith tolerance, developed in the Ural-Volga region.

Religion is not the leading criterion for ethnic identification, but it has a mobilizing potential that can shape consolidating group sentiments in the categories of faith and ethnicity. Religion, directly faith, acts as a “stabilizing factor” capable of maintaining a consensus in society and forming attitudes of interethnic and interfaith tolerance.

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