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## The Collision of Linguoculturological and Medicine

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### ABSTRACT

This article discusses the linguoculturological paradigm of the analysis of special-purpose languages that serve communication in the professional sphere, strengthening international contacts, increasing interest in learning languages leads to the intensification of intercultural communication, which makes the issue of the relationship between language and culture both at the national and international levels extremely relevant. Currently, in the modern world, the problem of mutual clash of linguoculturology and medicine is more common.

**KEYWORDS:** linguoculturological, collision, language and culture, discusses, Uzbek-speaking and English-speaking linguocultures.

In the XIX and especially in the XX centuries, under the influence of significant changes in science and technology, the differentiation, number and significance of various areas of knowledge have changed significantly. The intensive emergence of new specialties and disciplines makes it necessary to provide them with language tools. This means that along with the development of new subject areas, there is a rapid differentiation of professional languages.

The relevance of the problem of the difficulties of the speech culture of medical workers in the linguoculturological aspect is due to real factors. This is the development of intercultural contacts between countries, taking into account the universal and specific features of the behavior and communication of the peoples of these countries, the importance of identifying and accurately designating cultural values that underlie communication activities. Each linguistic personality as a subject of linguistic study is a generalized image of the bearer of cultural-linguistic and communicative-activity values, knowledge, attitudes and stereotypes of behavior.

The purpose of the study is to identify the most effective methods of teaching linguocultural medical vocabulary in the process of teaching a foreign language as a non-native language in order to form the linguocultural competence of students in a bilingual environment.

A linguoculturological phenomenon, in cognitive linguistics and linguoculturology, concepts are studied through their linguistic objectification. As a fact of culture, the concept contains the original form, meaningful

history, associations, and assessments. The concept has a socio-cultural meaning, verbally expressed through the lexico-semantic paradigm.

One of the main dimensions of the concept is value, which is the central category of culture as a system of values. The concept is both an intracultural and intercultural linguistic unit, it is possible to single out the universal and national-specific in it, since each natural language reflects a certain way of perceiving and organizing (conceptualizing) the world. In accordance with this, through the study of concepts, it is possible to identify similarities and differences between different cultures. The same concepts that have correlative concepts in another language may differ in some way, for example, a shade of meaning, a positive or negative connotation, a certain place in the national language stereotype, and the like, which often becomes an obstacle in intercultural communication.

The concept of "doctor / physician" (врач/медик; shifokor/ tibbiyot xodimi) in the linguistic consciousness (Uzbek, Russian and English) is presented as a multidimensional network of meanings that are expressed in linguoculturology, as well as speech-behavioral tactics, therefore it is a cultural concept. This concept is a collective meaningful mental formation, fixing, among other things, the uniqueness of culture. It characterizes not only a certain branch of knowledge, but also the specifics of culture in almost all spheres of life: most people turned to doctors for one reason or another; everyone, without exception, knows what this branch of knowledge and its representatives are engaged in; medicine creates its own internal culture (this is medical ethics and deontology) and influences the national culture, if only by the fact that many great writers of the past and well-known cultural figures of the present were doctors in their first specialty.

The axiology of the linguocultural concept "doctor/ physician" is due to the inclusion in those cultural values that are eternal - this is the life of every person, the biological survival of society, humanity as a whole.

Stereotypical ideas about doctors and their positive qualities, presented in the Uzbek and Russian linguistic culture of the XX-XXI centuries. differs from English linguoculturology and boil down to the following list: humanity, professionalism, dedication, caring attitude towards the patient, the ability to console and even hide the cruel, murderous truth about the patient's health, courage, intelligence, speed and accuracy of actions, high morality, kindness, nobility, sensitivity, salvation, improvement of health and life, diligence, morality, ethics, professional duty - to the patient, his relatives, colleagues, society, humanity, decency, warmth, conscientiousness, self-control, knowledge of human nature, honesty, responsibility, authority among colleagues and patients, experience, increased demands on oneself, respect for one's teachers, responsiveness, compassion, patience, politeness, gentleness of treatment, lack of envy, charisma, ability to consult with colleagues, attentiveness, empathy, compassion, thoughtfulness of actions, fear of causing damage, page desire for self-improvement, ability to listen, humanity. The humanity of physicians traditionally extends to their everyday, non-professional activities. The freedom of creativity and the possibility of deviating from some strict medical rules in the name of preserving the health and life of patients, the desire to work without errors, corporate ethics and support are acceptable. When faced with a choice between strict adherence to instructions and humanity, compassion usually wins out over the latter.

Thus, Uzbek and Russian doctors have a special way of speaking, i.e. culture of speech (both affectionate and harsh, when necessary, an indisputable tone of speech; conciseness, simplicity and clarity of expression of thought), a physician must have certain qualities of a strong linguistic personality; "If a patient does not feel better after talking with a doctor, then this is not a doctor. Everyone knows what a magical healing effect one comforting word from a doctor can acquire and, on the contrary, how sometimes deadly ... the harsh sentence of a doctor who does not know or does not want to know the power of suggestion affects the patient" unlike

Uzbek and Russian doctors, English and American doctors are very pragmatic, they are not interested in the state of mind of the patient, their linguoculturology does not imply consolation and support.

However, one cannot generalize for all medical specialties, since there are those among them that require not so much words as deeds (surgeons, obstetricians, dentists, ophthalmologists, etc.), and there are those where the word is one of the main methods treatments (psychologists and psychiatrists, neuropathologists, pediatricians, therapists, etc.). But this does not mean that a doctor of one profile or another can manage in his professional activity either without a word or without a specific action. In addition to the need to strictly adhere to the line of communication "doctor - patient", there are also mandatory parameters of the stereotypical communicative series "doctor - doctor", internal corporate ethics, including speech.

In English works of art devoted to the activities of physicians, a lot of attention is paid to issues of medical subordination, in relation to patients and colleagues (distance, detachment, silence is manifested here), which was not found in Russian works of similar subjects. In the studied English-language works of art, two types of attitudes of physicians towards money are presented - opposite. A good doctor puts his medical duty first and maintains a proper attitude towards rich people who have ruined their health by excesses and intemperance; but there are also doctors who can only be so for a fee. As a rule, the authors of novels directly or indirectly condemn them.

As you can see, the main axiological parameters of the concept "doctor/ physician" in the Uzbek-speaking and English-speaking linguocultures of the XX century basically coincide. For modern Western doctors, many of the values mentioned here remain important and relevant. However, there are a number of factors that lead to a change in a number of axiological parameters. This, as well as a detailed identification of national-specific features, differences in the axiological parameters of the concept under consideration, requires further linguistic and cultural research.

Thus, the structure of a linguistic culture itself is somewhat more complicated in comparison with the structure of linguistic units. In addition to the basic component "sign-meaning", a cultural conceptual aspect is added. A linguistic sign, in addition to its own meaning, acquires a "deep meaning" that stores the code of culture. As a linguoculturome, we can act not only one word, but also a phrase, a phrase and even a text. In an article based on a linguoculturological approach, the presentation of the material should come from a cultural unit, and not from a linguistic one. Thus, the emphasis is not on the narrow-detailed meaning of the units used, but on the reflection of the whole representative block of the national culture, one of the ways of expressing which were these linguoculturomes. When using the linguoculturological approach, it is the choice of linguoculturomes that will determine the content of teaching a foreign language. In the study of cultural material, the selection of linguoculturomes takes place according to special criteria and principles. Under the linguocultural field is understood the totality of many linguoculturomes that are in a hierarchical structure, have a common meaning, themes, and characteristic features that determine the specific side of the represented culture.

Methods for implementing the linguoculturological approach in practice also play an important role in the selection of material. Training should be carried out using a variety of means, forms, techniques and methods of work. As an example, we can offer the following methods:

- Learning from authentic texts (films, series, news clippings, clippings from magazines and newspapers, articles from blogs, etc.);

- active introduction of technologies into education (QR codes, applications, online groups and courses);
- Learning in context - the method of case-study (consideration of real problem situations of native speakers of the language being studied); text analysis and identification of cultural markers (linguoculture) with subsequent analysis.

As practice shows, in teaching foreign languages it is impossible to adhere to one specific method and organize the educational process only on it. The combination of methods is not only inevitable, but also effective in achieving the goals of the comprehensive development of foreign languages competencies.

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