

Modern philological education.

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Annotation. Serious philological training is required by all professions that involve intensive communication with people: a social worker, a psychologist, a manager, an advertising agent, a politician. In this regard, the role of philological education has increased.

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Twenty-five years ago, this question was understood as follows: why produce idlers? Physicists I knew argued that society does not need philologists and is even harmful, because they do not create anything material, unlike, of course, physicists. I answered this evasively and abstractly, that the powerful development of the humanities testifies to the well-being of society.

- But the surprising thing is this: neither about historians, nor about sociologists, who were very few at that time, nor about ethnographers, nor about representatives of other humanities, were they asked why they were. And representatives of the natural sciences and creators of material values were very keenly interested in the degree of necessity of philologists. And they also asked what philologists do? With such a formulation of the problem, it is clear where the question of the necessity of the profession comes from: why are specialists needed, about whom it is generally not clear what they do?
- The solution to this paradox is simple: the problem with the subject of philology stems from its name.

- The fact is that the name philology (ancient Greek philologia, literally - love or talk) is not on a par with the names of sciences (biology, anthropology, geology, etc.), but with philosophy, literally - wisdom. It is this rapprochement that influences the attitude towards philology in society, which mistakenly perceives it not as a scientific and applied discipline that has a subject and practical application, but as an occupation abstracted from life.

Can “love for the word” be a serious matter?

And the philologists themselves did not really understand what they were doing. This is evidenced at least by the fact that linguists in everyday life called literary critics philologists, and literary critics - linguists. Like, we are doing something understandable, and they are some pointless nonsense. And again, the reason is in the unscientific name.

The rehabilitation of philology came unexpectedly, with perestroika. Dmitry Sergeevich Likhachev, Sergey Sergeevich Averintsev, Yuri Mikhailovich Lotman became a model of culture and freedom of thought for the country. This was reflected in the most massive of the arts - cinema.

There was such a film about the contradictions of perestroika life "Accident - the daughter of a cop." And for no reason at all, they respectfully showed a philologist - a cultured, well-mannered, intelligent person, of course, a university professor with a huge home library, with an intelligent beard, a lover to walk with beautiful thoroughbred dogs, a custodian of cultural values far from the immediate current life.

At that time I was lecturing on the methods of linguistics. And at lectures, he explained to students who a philologist is: this is a person who reads a text that is not addressed to him.

To do this, you need to understand how language communication works. An act of communication is a transmission situation in which there is a transmitting subject, called the speaker, receiving information - the addressee, who is also the listener, the transmitted object - information and the instrument - language. There is still a time and place for communication. Is there a place for a philologist in this situation?

A message, a speech, a letter, a book, an SMS or a "comment" on a web page is a "projectile" aimed at the head, the brain of the interlocutor, listener, addressee, reader. The philologist-researcher catches him at the end, when the text has already had its effect. It turns out that the philologist is neither the author of the text nor the addressee.

What does it mean? That the philologist does not have an urgent need to say, as a speaker. He does not have to understand what the speaker wants - this is the task of the listener. That is, if a philologist and a reader, then a perverted, disinterested, deliberately looking for something in the text that was not important for the real participants in communication. And that means infinitely far from modern social reality. Now the image of the philologist in the film "Accident - the daughter of a cop" becomes clear. So it was twenty-twenty-five years ago, when a philologist, most likely, could have one of the following professions: a teacher of Russian language and literature at school, a teacher of a foreign language at a school or university, a teacher of philology at a university, a researcher, an employee of a research Institute of Linguistics or Literature, literary critic, editor, proofreader, librarian, archive worker, journalist (journalists themselves, at the same time, denied their philological essence in every possible way).

As you can see, the main philological specialty of that time was the teaching of philology, that is, the reproduction of one's own kind.

However, the philologist was not always understood only as a teacher, researcher and custodian. Here is an example. The hero of dissidence, playwright, poet and

songwriter Alexander Galich spoke about this during one of his concerts. Anna Akhmatova, Lidia Korneevna Chukovskaya and Olga Berggolts were talking at Akhmatova's dacha, and Olga Berggolts, who had gone through Stalin's camps, cursed a lot. Lidia Korneevna made a remark, and Anna Andreevna said: "Well, Lidochka, we are, after all, philologists."

It turns out that the writer is also a philologist. And, it seems, it should be like this: a philologist is someone who studies the work of a writer. This remark of the great Akhmatova tells us that the role of the philologist in society is not the same as I imagined it in the late 80s. And that the true purpose of a philologist is revealed only at a time when full-fledged speech communication is in demand in society.

This is how the list of philological professions relevant to modern society has changed. Some of them are well-known, and some have gained popularity recently: a translator, a public relations specialist, an assistant, a press secretary, an image maker, a copywriter, a speech writer.

In addition, all professions that involve intensive communication with people require serious philological training: a social worker, a psychologist, a manager, an advertising agent, a politician.

What distinguishes this list of philological professions from the traditional one above? The fact that these philologists are intermediaries in communication between different social groups. Modern speech communication has become so complicated that in some of its forms an intermediary is needed, the role of which is performed by the modern philologist. The word mediator, used by itself, out of context, gives rise to two questions: 1) between whom and whom, 2) in what situations, under what conditions.

In the science called sociolinguistics, there is an answer to these questions.

The subjects of communication in it are combined into large groups - communication environments. Communication environments are social groups, language communities. They usually speak different forms of language and sometimes even different languages.

Situations, conditions of communication together form the spheres of communication, that is, the areas of social life in which the language functions. Different areas of life are also served by different forms of language, and sometimes by different languages.

In a situation where there are so many environments and spheres of communication that one person is unable to master their inherent forms of language, the task of a philologist is to translate from one form of language to another. But translation is different.

The most understandable translation is from language to language. However, even here there are varieties: technical translation, simultaneous translation, translation of socio-political texts, translation of works of art. In French, for example, these types of translation are called different words.

But do you need a translation from a language into the same language: say, from Russian into Russian?

One of my students, a graduate of the philological faculty, told how he worked as a public relations specialist in some computer company. According to him, computer scientists, employees of the company, could not speak the universal Russian language at all, and his honorary mission as a PR specialist was to translate their computer jargon into Russian literary language.

Something similar happened in the late 80s and 90s throughout the country and in all areas of public life. Prior to this, the state followed through censorship and forms of professional and public control over the uniformity of public and mass

communication. Meanwhile, the society began to speak in different voices, and it turned out that these voices were often incomprehensible to each other. The loss of a single social reality by society, which was previously formed and supported by communist ideology throughout a person's life, contributed a lot to this - from kindergarten, which brings up love for grandfather Lenin, through Marxism-Leninism classes at school and university, to funerals held at the expense of the trade union committee.

The world and language suddenly ceased to be united. And here a mediator who knows how to speak different forms of the Russian language and, more importantly, is able to explain to one of the participants in the communication what the other wants from him, speaking, apparently, in the same Russian, but in some incomprehensible way, turned out to be in demand. in Russian. A philologist by education is the main contender for the role of such an intermediary.

Let us recall the important figure of the pre-revolutionary village clerk, who in the countryside was a translator from the oral language of illiterate peasants into the written language of personal letters, petitions and other documents, and vice versa, from the written language of response letters, orders, instructions into the oral language of the peasants. Such a clerk is a modern practical philologist, only his clients are no longer illiterate peasants.

The role of the journalist as mediator is more difficult to describe. He acts as an intermediary in the communication between the authorities and the people.

- The authorities have their own language - official business. The people also have their own language - colloquial, combining colloquial literary speech, and vernacular, and the remnants of territorial dialects, and some kind of jargon. The two languages are antagonistic.

Everything that is the essence of the spoken language is expelled from the official language, and vice versa. This means that direct communication between the

authorities and the people is extremely difficult. But they need to communicate, otherwise misunderstanding, violence, resistance and, as a result, rebellion, senseless and merciless. Therefore, mass communication has appeared in world social practice, carried out by the media and in which the main figure - not in terms of status, but in terms of an intermediary role - is a journalist, who has created a special variety, a form of language, which is called differently: the journalistic style of the literary language, language Mass media, socio-political language. This form of language is neither the language of power nor the language of the people. The main means of expression in the language of the media is a metaphor; with its help, a journalist tries to explain to the people what is encrypted in the official business language. But the speech of the journalist is also addressed to those in power. It turns out that a journalist, for whom a steady epithet venal has been formed in society, is almost the only mediator who in one way or another communicates the opinion of the people to the authorities. Although there are, of course, blogs ...

But the philological nature and philological role of the writer, so easily indicated by Anna Andreevna Akhmatova, is very difficult for me to feel and, even more so, to explain. Perhaps the writer is an intermediary between humanity and the substantial forces of nature? Many writers, by the way, expressed themselves rather vaguely on this score: for example, that they sometimes do not know who is leading their hand. As a scientific discipline, philology has also changed a lot in recent years. If earlier its main sections were linguistics and literary criticism, which study to the greatest extent the closed system of a standardized language and exemplary texts of fiction, that is, how to speak and write and what to read, then from the end of the 80s, philology turned to living speech practice, to the speech element. At this time, speech science, the study of the language of the city were developed, rhetoric was revived, the theory of linguistic personality and active grammar (the grammar of the speaker) were formed. The names of these philological disciplines and trends speak for themselves.

The second important plot, discovered by philology at the turn of the century, is the connection between human language and human thinking, on the scale of the individual and society. We can once again mention the theory of linguistic personality, which presents language as a human ability and opens up a unique personal form of language - idiolect.

Cognitive linguistics and cognitive science are developing, answering the question of how language is mastered and stored in memory. The study of the language picture of the world, that is, the system of ideas about the world that is imposed on a person by language, has been widely developed.

As we can see, modern philology is in a phase of a high degree of demand by society, and the needs of society for philologists extend primarily to practical philologists, communicative intermediaries.

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