

LINGUOCULTUROLOGY AND ITS STUDY IN WORLD LINGUISTICS

Abdullayeva Mushtariybegim Murodiljon qizi
FarDU magistranti

Abstract

This article outlines the scientific foundations of linguoculturology and its focus on studying language as a cultural phenomenon. It also discusses the connection of linguoculturological research with other branches of linguistics and the close relationship between language and culture.

Keywords: Lingvocultural studies, lexeme, concept, color, emotion, culture.

Introduction

As a result of the emergence of new areas in modern linguistics, work on the study of the problem of the text is developing rapidly. Viewed from this perspective, today researchers in text analysis build on advances made in a number of areas such as grammar, semantics, psycholinguistics, linguistics, and linguistics. At the same time, the main goal is to determine the role of the factor of the person who creates speech and the person who perceives it in linguistic activity, and on the other hand, serious attention is paid to a deeper study of the semantic and linguistic features of the text. On this basis, the problems of linguistic studies related to the concept of language and culture, which currently attract everyone's attention in linguistics, are studied by most linguists, but have not been fully resolved.

It is no secret that each nation, nation has its own national traditions, customs, while each nation reflects a certain national tradition. And each person is associated with a particular culture, language, history, and literature that embodies that nationality. It is known that language is considered a social phenomenon and develops in close relationship with culture. On this basis, in modern linguistics, such factors as economic, political, cultural and scientific relations between people, peoples, countries, international cultural and communicative processes, the interaction of languages, language culture and the national identity of the language led to the emergence of a new field of linguistics - linguistic studies, which has a special specific direction and subject between language and cultural studies.

One of the leading areas of anthropocentric linguistics is linguistic (*lat.* *Lingua* – language + *lat.* *cultura* – processing + *Greek.* *logos* – teaching) is a field that develops in cooperation with the fields of linguistics, cultural studies, ethnography, psycholinguistics, which studies the interaction and influence of language with culture, ethnos, national mentality on the basis of the principles of an anthropocentric paradigm¹. In addition, linguistic culturology is a separate scientific field that studies language and culture together, the phenomena that reflect the

¹ Sabitova Z.K. Lingvokulturologiya: Uchebnik [Linguoculturology: Textbook]. – Moscow: Flint: Nauka, 2013. – P. 8-9.

inextricable relationship of "language and culture", its formation and development. Linguistic studies is a general science between cultural studies and linguistics, which deals with the interaction and dependence of language and culture, the formation of this connection and its reflection as a holistic system beyond language and language, studying the role of humanity in the cultural language factor on the one hand, and the role of man in the language factor on the other. The emergence of this sphere led to the attention in linguistics to the interrelated aspects of language and culture, the analysis of the reflection of human culture in language. At the same time, the survival of folk culture in the language and the expression of cultural values through it became the basis for the emergence of linguistic and cultural studies as a separate science and, of course, defined the main goals and tasks facing science. Moreover, as in any subject, the objects to be studied were clearly selected, that is, "The object of linguistic studies is the study of the interaction of culture and language into a single whole²".

As mentioned above, linguistics is a field formed at the intersection of linguistics and cultural studies. It focuses on a person, his culture and language. At the same time, language is regarded as a "transmitter" (carrier) of culture, as V. Maslova³ put it. For man, language, and culture form a flesh-and-nail unit. Language is the pride of a nation, a condition of existence, the spirit of the people, an indicator of national culture. The stagnant rules of morality and values inherent in the national mentality are reflected especially in the stable units of the national language. At the same time, the Uzbeks and Uzbeks are not allowed to enter the Uzbek⁴

Linguistics seems to be somewhat close to cultural studies and linguistics in terms of the object of study, but it has some different aspects in terms of its essence and approach to the object of study. Its limiting status is determined by the manifestation and expression of folk culture in the language, the study of the national-specific rules in the organization of speech dialogue in connection with the mentality, nationality, language psyche, as well as the identification and study of the specific national language features of the national culture reflected in the language. According to the researchers, this field was formed in the last quarter of the 20th century, and the term "linguistic culturology" appeared in connection with the research carried out by the Moscow Phraseological School under the leadership of V.N. Teliya⁵. Reflecting on the origin of linguoculturology, almost all researchers would argue that the roots of this theory go back to V. von Humboldt⁶. Having created serious research in the field of linguistic culturology, V.A.Maslova distinguishes the development of this area into 3 stages:

1) the creation of the first studies that gave impetus to the formation of science (the works of such linguists as V. von Humboldt, E. Benvenist, L. Weisgerber, A. A. Potebnaya, E. Sepir);

2 Usmonova Sh. Lingvokulturology. Textbook. – Tashkent, 2019. – B-26.

3 Maslova V.V. Linguoculturology in the System of Humanitarian Knowledge / Criticism and Semiotics. Vol. 4. – 2004. – P. 238-243

4 Усманов Ф. Ўзбек тилида ўхшатишларнинг лингвомаданий тадқиқи. Фил. фанлари бўйича фалсафа доктори (PhD) диссертацияси. – Тошкент. 2020.

5 Teliya V.N. Russian Phraseology: Semantic, Pragmatic and Linguoculturological Aspects. Moscow: School "Languages of Russian Culture", 1996. – 288 c.

6 About this see: Nurmonov A. Ovrupoda umumiy va qiyoshiy tilshunoslikning maidonga kelshi // Nurmonov A. Selected works. 3 stars. In the second year. – Toshkent: Akademyashr Publ., 2012. pp. 23-40; Maxmudov N. Tilning mukammal tadqiqi yullarini izlab... // Uzbek tili va adabiet. – Toshkent, 2012. – 5th Son. pp. 3-16.

- 2) the separation of linguistics as a separate field;
- 3) The stage of development of lingvoculturology⁷.

Linguistics is the field of study of language as a cultural phenomenon, and its subject is the interrelated language and culture. V.N. Teliya writes about it this way: "Linguistic science is a science that investigates the human, or rather, the cultural factor in man. This means that the center of linguistics is a set of achievements inherent in the anthropological paradigm of human beings, which is a cultural phenomenon."⁸

According to G.G. Slishkin, "Linguistics is focused on the human factor, more precisely, on the factor of culture in a person. The fact that the center of linguistics is the phenomenon of culture indicates that the science of man is a phenomenon that belongs to the anthropological paradigm⁹."

N. Alefirenko describes linguistic culturology as follows:

- Linguistics is closely related to linguistics and cultural studies, which has a synthesizer character;
- The main focus of linguistics is on the cultural evidence that is interpreted in the language;
- Linguistics includes the disciplines of linguistics, therefore, the results of his research can be applied in the teaching of native and foreign languages;
- The main directions of linguistic research are: a) linguistic personality b) language is a semiotic system of cultural values¹⁰.

It is known that culture acquires a broad ethnographic content as a system of concepts, as a way of life of a particular people, as a national character, as a national mentality. According to N.S. Trubetsky: "There can be no word without cultural connotations, that is, there must be some common parts in comparison, in comparison."¹¹ Such interconnectedness and interconnectedness of language and culture made it possible to study them on a single methodological basis. In the study of the problem of "language and culture", it is possible to define several approaches:

- the first approach was developed by philosophers and scientists (S.A. Atanovsky, G.A. Brutyan, E.S. Markaryan), which implies the idea that as a result of the unilateral influence of culture on the language, as a result of the change of everything, national-cultural typification and changes in the language¹² occur;
- The second approach aims to explore the opposite side of this influence, namely the influence of language on culture, which remains open and controversial to this day. Understanding language as a mental power is the main idea of this approach. At the heart of the understanding of language as a spiritual power (W. Humboldt, A. A. Potebnaya) lies the

⁷Komilova G. Til va lingvokulturologiya. // Oriental Renaissance: Innovative, educational, natural and social sciences. VOLUME 1 | ISSUE 4. –B. 527.

⁸ Teliya V.N. Russian Phraseology: Semantic, Pragmatic and Linguoculturological Aspects. Moscow, 1996. – C. 198.

⁹ Slyshkin G.G. From Text to Symbol: Linguocultural Concepts of Precedent Texts in Consciousness and Discourse. Moscow, 2000. – C. 128.

¹⁰ About this see Usmonova Sh. Lingvoclcturology. Textbook. – Tashkent, 2019. – B. 21.

¹¹Trubetskoy N.S. Povedeniia i myshleniia k yazyku [Behavior and thinking to language]. in: NL.v.1.M., 1960.

¹²Bu haqda qarang: Сепир Э. Отношение норм. Поведения и мышления к языку в кн.: НЛ.в.1.M.,1960.

Sepir-Wharf hypothesis of linguistic relation, that is, the idea that each nation determines what it sees, feels, feels through its native language¹³.

It should be noted that the term linguoculturology first appeared in the works of the founders of the phraseological school V.N.Teliya and V.V.Vorobyov, V.A.Maslova and others. When it comes to the formation of linguoculturology, almost all researchers note that the roots of this theory go back to W.F. Humboldt¹⁴. In this literature, an important role in the development of this sphere was played by the opinions of such linguists as A.A. Potebnaya, L. Weisgerber, H. Glins, H. Holmes, D. Whitney, D.W. Powell, F. Boas, E. Sepir, B.L. Warf, G. Brutyan, A. Vejbiskaya, D. Heims¹⁵. Such views were recognized in the field of linguistics at the end of the twentieth century by a group of outstanding Russian scientists as well as foreign scientists. According to such traditions, language is not only associated with culture, but also represents the growth of culture in itself. Language is at the same time a weapon of creation, a part of it that ensures the development and preservation of culture, therefore, with the help of language, spiritual culture and existing production and materials are created real. It was based on these ideas that a new field of linguistics was born and was formed as a special science in the 90s of the twentieth century. As we have already mentioned, at present, linguistic and cultural studies is one of the most developed directions in the world, especially in Russian linguistics, and a number of manuals have been developed in this regard. Linguists admit that the most famous among them is the textbook created by V.A. Maslova. "Linguistics studies folk culture, which is reflected and strengthened in language and discourse," Oliman notes. It primarily examines the myth, myth, tradition, principle, symbol of a particular culture¹⁶." V.A. Maslova paid attention to the definition of the object, subject and task of linguistic and cultural studies, and identified several directions of this sphere of humanities. He believes that linguistic studies the language as a cultural phenomenon. It allows to see the world through the prism of the national language. In this, language manifests itself as an expression of a specific national mentality. Today, the priority role of language in cognition of the universe, its active influence on the real being, consciousness, is recognized as the main factor and the main source in all spiritual and cognitive activities of man, and this fact forms a solid foundation for the anthropocentric approach to language.

W. von Humboldt once said, "The diversity of languages is not only because of differences in sounds and signs, but also because of differences in the very way of seeing the world." V. Humboldt's idea "Language is a mirror of culture" embodies the essence of the field of linguistic and cultural studies. He also became the first researcher of ideas in the field of linguistic and cultural studies of Alisher Navoi

can be recognized as a "Bachelor of Science". The reflections of the great thinker on existence, the universe, nature and society, social relations, linguistic situations, the human world, the

¹³Nurmonov A. Reflections on the theory of linguistic relativity of A. Sepir-Uorf // Actual issues of Uzbek linguistics. – Tashkent, 2011.-No5.

¹⁴About this see: Nurmonov A. Coming into the field of general comparative linguistics in Europe. Selected works. Volume 2. -Tashkent: Akademnashr, 2012. pp. 23-40.

¹⁵Maslova V.V. Lingvokulturology in the System of Humanitarian Knowledge / Criticism and Semiotics. Moscow, 1987.

¹⁶ Maslova V. A. Lingvokulturologiya [Linguoculturology]. Tutorial. Moscow, Academia Publ., 2001. – P. 6.

inner world, the psyche, language and speech, language and thought, language and cultural relations are still relevant today. In the lyrics, epic and scientific works of Alisher Navoi reflect the views of linguistic and cultural studies, which are considered one of the new trends in modern Uzbek linguistics¹⁷.

In general, linguistics studies language as a cultural phenomenon, scientifically substantiates it. One of the priorities of linguistics in world linguistics is the study of linguistic and linguistic units, such research is carried out within the framework of sociolinguistics, ethnolinguistics, psycholinguistics, linguistic studies, cultural studies and other similar areas. The commonality to this research is a closely intertwined language and culture.

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¹⁷ Холманова З.Т., Саидахмедова О., Нуруллаева О. Лингвокультурологияга оид тушунчалар тадқиқи. – Т. Наврўз, 2018. –Б. 19.

