

Linguistic Features of Linguoculturology as a Discipline of Language and Culture

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ABSTRACT

The development of intercultural communication and our understanding of other cultures and mentalities are both aided by the study of how language and human society reflect culture, according to this article. In addition, the idea of Linguoculturology, a new branch of linguistics that compiles the work of various scholars, is discussed. It informs the reader about how language and culture are intertwined and how important they are to society.

INTRODUCTION

Linguoculturology as a freelance field of linguistics first appeared among the seventieth of the twentieth century on a base of the triad by Emil Benvenist: language, culture and human. The aim was to activate the facts regarding language and culture of the country of learning language with the help of arts ways of teaching. The linguistic landscape of each nation is a reflection of the national mentality. The concept as a mental unit includes certain national characteristics related to the worldview, culture, traditions, beliefs, way of thinking and history of the people. Linguist V.A. Maslova writes: "...the linguistic and cultural concept is multifaceted, so different approaches to determining its structure are possible. As a complex mental complex, each concept, in addition to the semantic content, includes evaluation, the attitude of a person to

someone or another reflected object, its evaluation and other components¹:

- 1) Universal;
 - 2) A national-cultural phenomenon determined by a person's life in a certain cultural environment;
 - 3) A social event determined by a person's belonging to a certain social stratum;
 - 4) Group due to belonging to a certain age and gender group of a linguistic person;
 - 5) Personal characteristics - individual-personal formed under the influence of education, upbringing, individual experience, psychophysiological characteristics.
- The scientists who works throughout this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcachev, V. Telia, V. Shaklein, pure Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok. consistent with V. Maslova's analysis the term "linguoculturology" means that the science, that appeared at the intersection of linguistics and culturology. This science investigates the question of reflection and consolidation of nation's culture in language [2]. It ought to be stressed that linguoculturology issues each the sience of culture and conjointly the science of language. It represents a certain unity of knowlege regarding national-cultural peculiarities of nation and their reflection in language. The aim of linguoculturology is to review the ways that the language embodies in its units, to remain and to transmit culture. the most task of linguiculturology is to review and to clarify language and culture in their interaction. I ought to be noted that completely different methods are typically used throughout the investigations however the foremost helpful are ideaual, descriptive, contextual, analitical, comparisonable.

1 V.A. Maslova Linguoculturology. Moscow: Academy, 2001. p 206

2 V.V. Vorobev Linguoculturology: Theory and Methods. Moscow: RUDN, 1997. p 36

Any foreign language should be viewed not only as a system of linguistic norms but also as a system of social norms and behavior, spiritual values. It has long been recognized that any living language develops together with the speech community, that is, with the people who speak it. Consider that, languages should be taught and studied in integral unity with the world and culture of the people who speak these languages. It is clearly shown that the definition of Linguoculturology in science, "learning a language in indissoluble communication with culture"¹.

MATERIALS AND METHODS

In the last decade, several works devoted to this discipline were published. The most popular science work can be considered a textbook by V. A. Maslova. It provides a methodological basis, describes the current trends of linguocultural research. The author emphasizes the interdisciplinary nature of Linguoculturology, defining it as "a branch of linguistics that emerged at the junction of linguistics and cultural studies" as "a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processor" or as an "integrative field of knowledge that absorbs the results of research in cultural science and linguistics, ethnolinguistics and cultural anthropology"³. The term "Linguoculturology" means the science, which appeared at the intersection of linguistics and culturology. This science investigates the question of reflection and consolidation of a nation's culture in language. The study of material and spiritual culture as it is expressed in a living national language and linguistic processes is known as linguoculturology. It enables you to demonstrate and discuss how one of language's core purposes—that of serving as a tool for the

development, preservation, and transmission of culture—is carried out. Its aim is to investigate how language represents, encodes, and translates culture in its constituent parts. According to Y.A. Belchikov, one of the topical problems of modern Linguoculturology is connected with the search for mechanisms of interaction between language and culture, because “language and culture have a common humanistic basis”⁴. The aim of Linguoculturology is to study the methods which the language embodies in its units, to keep and to transmit culture. Linguoculturology is the study of how societal national forms are replicated through linguistic communication systems and are founded on the cultural norms of a particular historical group. The systematic portrayal of the people's culture in their language is the most crucial work of linguistic anthropology and one of its distinctive differentiating traits. In order to provide a systematic explanation of the facts relating to language and culture in their interaction and interplay, linguoculturology examines the linguistic picture of the world. A.T Khrolenko explains this “ The subject is the fundamental issues related to the transforming side of the connection between language and culture: changes in the language and its units, conditioned by the dynamics of culture, as well as changes in the structure and changes in the functioning of culture, predetermined by the language realization of cultural meanings”⁵ Linguoculturology are about to be divided into 5 main fields in step with the needs of the investigations:

1. Linguoculturology of separate grouping, ethnic group in any bright epoch from the aim of read of culture (the investigation of concrete linguistic situation).
2. Diachronic linguoculturology (the investigation of changes of linguocultural state of ethnos during a very amount of some time.
3. Comparative linguoculturology (the investigation of linguocultural demonstrations of assorted but interconnected ethnoses.
4. Resistance linguoculturology (the youngest field). There are solely many works throughout this area. the foremost attention-grabbing is M. Golovanivskaya “French mentality from the aim of view of Russian person” [1].

Language as a cultural phenomena has a wide range of scientific value in linguistics, and the study of language and culture correlation, connectivity, and mutual impact is actually multidisciplinary. The relationship between language and culture is one of the core ideas of the linguocultural perspective on language learning. There are three ways to approach this question:

- 1) Language as an indication of a person's overall culture, speech culture, and communication culture.
- 2) Language as a cultural phenomenon and as a people's cultural repository, custodian, and method of transfer from one generation to the next.
- 3) language in its artistic role as a method of producing literature, one of culture's most significant components.

We can infer from the foregoing that the duties of linguistic culture involve not only the study of language-culture relations but also the reflection of thought and culture in language. Thus, the main areas of study in cultural linguistics are the worldview, thinking, and cultural values of the populace as well as how these reflect in language. Given the variety of various cultures and languages that exist today, we draw the conclusion that linguoculturology is one of the more challenging and expansive fields of linguistics. On the other hand, this scientific perspective is always changing. This is due to the constant change in both language and culture.

3 V.A Maslova Linguoculturology. Moscow: Academy, 2001. p35

4 Y.A Belchikov, 2009. p7

5 A.T Khrolenko, 2004, p. 31

In the process of intercultural communication, the expression plan of mutual understanding and assimilation of other people's experience is especially important for highlighting national characteristics. Thus, linguoculturology studies language units at different levels, which in turn describe concepts and culture. Linguistic means of image creation in linguoculturalology, i.e., culturally defined elements with a cultural sign and language units used in a certain text. In this case, the goal of linguocultural science is to distinguish and describe the specific characteristics of the language, as well as to clarify the principles of its functioning as a cultural phenomenon³. The direction of studying the cognitive component of linguistics, that is, the cognitive systems of the human mind, including thought processes and features of language interaction, are given special attention, and according to the subject of research, such subtypes as linguistics of a particular social group, which are considered in the context of the situation, are significant from a certain, cultural and linguistic point of view of the science.

CONCLUSION

To summarize, the field of linguistics known as linguoculturology sees language as an expression of rational thought and a cultural phenomena. This ensures a general understanding of the language as a complex system by examining linguistic units in relation to the historical and social evolution of the nation at various times. Because it is an interdisciplinary discipline where the information acquired as a result of research may be applied in practice, linguoculturology is important to linguistics. we have come to the conclusion that Linguoculturology is a brand-new field of linguistics that is now under development and may make for an interesting area of study. We have a tendency to came to conclusion that linguoculturology might be a whole new actively developing field of linguistics. to keep with R.M. Frumkina the distribution of linguoculturology began during a time once it had been found that there was no place for culture among the science of language. each culture encompasses variety of ideas that are the markers of its identity [3]. as associate degree example, the key markers in British culture are law, lie, privacy, and so forth Moreover, every language is an imaginative system which is carved in native speakers' mind and build up their world perception, so linguoculturology can be a promising field for linguistic investigations.

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