

Linguoculturology As a New Branch of Linguistics

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Abstract

The term “linguoculturology” has been supposed to be used as a separate linguistic field since the beginning of the previous XX century. This field studies interrelation of language and culture, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. Because a language cannot exist without a culture of a nation and a culture also cannot survive without a language as well. Linguoculturology is one of the main aspects of linguistic investigations, it deals with various issues that relate with language spirit and cultural variation of a nation, encompasses various national-cultural notions and theories of conversational structure. This branch studies national spirit that is reflected in a language. It is associated with other studies as philosophy, logics, sociology, anthropology and semantics; and covers national-cultural knowledge through speech communication.

Key words: *linguoculturology, new branch, psychology*

Introduction

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All linguistics “is permeated with cultural and historical content, since its subject matter is language, which is a condition, basis and product of culture” [2.26] , in connection with which at the end of the 20th century, linguists began to understand that linguistics is increasingly becoming structural, descriptive, and there is no place in it for the most important thing – culture, and since in most cases a person does not deal with the world, and with its representations, the world appears before him through the prism of culture and language of the people who sees this world. Knowledge of many scholars was based on the understanding of the continuity and unity of language and culture. Culture was studied not just as a science adjacent to linguistics, but as a phenomenon, without a deep analysis of which, as V.A. Maslova said “it is impossible to comprehend the secrets of man, the secrets of language and text” [2.28]. In this regard, in linguistics at the end of the 20th century, it became possible to accept and understand that language is closely related to culture; it grows into it, develops in it and expresses it, on the basis of which cultural linguistics arose. Linguoculturology in its development goes through two periods: the first period is a period of only prerequisites for the development of science; the second period is the period of formation of cultural linguistics as an independent field of research. But since this science is developing dynamically, V.L. Maslova identifies the third period – the period “on the threshold of which we are now, – the emergence of a fundamental interdisciplinary science –linguoculturology” [2.28]. V.A. Maslova also notes that cultural linguistics as an independent branch of knowledge must solve its specific tasks and answer a number of questions:

- 1) How culture participates in the formation of linguistic concepts;
- 2) To which part of the meaning of a linguistic sign "cultural meanings" are attached;
- 3) Whether the speaker and the listener are aware of these meanings and how they affect speech strategies;
- 4) Is there in reality the cultural and linguistic competence of a native speaker, on the basis of which cultural meanings are embodied in texts and recognized by native speakers (cultural and linguistic competence is understood as the natural possession of a linguistic person in the processes of speech production and speech perception and possession of cultural attitudes);
- 5) What are the conceptual sphere, as well as the discourses of culture, focused on the representation by the bearers of one culture, a plurality of cultures (universals); cultural semantics of these linguistic signs, which is formed on the basis of the interaction of two different subject areas - language and culture;
- 6) How to systematize the basic concepts of this science, i.e. to create a conceptual apparatus that would not only allow analyzing the problem of interaction between language and culture in dynamics, but would provide mutual understanding within a given scientific paradigm - anthropological, or anthropocentric” [2.208]

Z.K. Sabitova also tried to generalize the works of various scientists-linguoculturologists and, as a result, identified the following tasks of this scientific discipline:

- 1) Identification of the cultural semantics of linguistic units in their functioning, reflecting the cultural and national mentality of native speakers

- 2) A description of the linguistic picture of the world - the body of knowledge about the world, imprinted in the language;
- 3) Description through the prism of the language of the conceptual sphere (a set of basic concepts of a given culture), cultural space, discourse and cultural background of the communicative space;
- 4) The identification in the language of "ancient ideas, correlated with cultural archetypes"
- 5) Characteristics of the linguistic personality as a carrier of the national linguoculture;
- 6) Description of linguistic consciousness as "one of the most intimate corners of culture"
- 7) Identification of national socio-cultural stereotypes of speech communication, etc [3.187].

Scientists that link to this linguistic branch make a great deal of investigations. V.N. Teliya writes that methodological basis of linguoculturology serves "semiotic presentation indications of this interaction, considered as cognitive contents of mental procedures, the result of which is cultural licalization of mental structures" [4.13-24].

According to this idea, linguoculturology study is not isolated from other scientific branches. As it is a linguistic field it assists to the other branches of language learning and develop with the help of them.

The relevance of the problem "language and culture" was initially put forward by V. Humboldt, who claims that language expresses "the objective reality of the nation" and "cultural spirit"[1.397]. He outlined the following basic concepts: 1) the material and spiritual cultures are embodied in language; 2) any culture has its national character presented in language; 3) language of one specific culture is an expression of "national spirit"; 4) the subject of "language and culture" is studied an individual or community. Language reflects the cultural reality of social groupings, i.e., words reflect the writers' attitudes and views, as well as those of others. Members of community social groups, for example, not only express, but also generate experience through language. They give it meaning through the use of the way they communicate with one another, such as talking on the phone or in person, writing letters or sending e-mails, reading the newspaper, and so on. Through a speaker's tone of voice, accent, conversation style, gestures, and facial expressions, the way people speak, write, or use visual media develops meanings that are understandable to the group they belong to. Language represents cultural reality in all of its verbal and nonverbal elements.

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