



LINGUOCULTUROLOGY AS A MODERN DIRECTION

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ABSTRACT

The article examines the issues of the interaction of language and culture attract the constant attention of linguists, literary critics, ethnographers, psychologists, etc. Language is the main form of expression and existence of national culture, it acts as a realized internal form of expression of culture, as a means of accumulation of cultural knowledge.

Introduction. Studies of the culture of everyday life, which cover almost all spheres of everyday human life, are one of the most actively developing areas of modern humanitarian knowledge. Recently, the concept of gastronomic culture has been more often used to characterize everyday food.

The main part. The issues of the interaction of language and culture attract the constant attention of linguists, literary critics, ethnographers, psychologists, etc. Language is the main form of expression and existence of national culture, it acts as a realized internal form of expression of culture, as a means of accumulation of cultural knowledge.

Several approaches have been outlined in the study of the problem of language and culture. The first approach, which is being developed by such Russian philosophers as S. A. Atanovsky, G. A. Brutyan, E. S. Markaryan, is based on the assertion of the unilateral influence of culture on language. According to V. A. Maslova, with the change of reality, cultural and national stereotypes and the language itself are gradually changing (Maslova, 1997: 34).

If the first approach focuses on the unilateral impact of culture on language, then in the second approach, the researcher's task is to solve the question of the reverse impact of language on culture. It is generally believed that "different languages in their essence, in their influence on cognition and feelings, are in fact different worldviews" and that "the originality of language affects the essence of a nation, so that a thorough study of language should include everything that history and philosophy associate with the inner world of man" (Humboldt, 1985: 370, 377). V. von Humboldt points out that there are differences in the ways of thinking and perceiving reality, and the uniqueness of culture is embodied in language.

The third approach is based on the idea of the relationship and interaction of language and culture. In her work, V. A. Maslova put forward the idea that "language is an integral part of culture, the main tool for its assimilation, it is the reality of our spirit. Language expresses



specific features of the national mentality" (Maslova, 1997: 35). On the other hand, "culture is included in the language, since it is all modeled in the text" (Maslova, 1997: 107). It is based on this approach that modern linguoculturology is developing as a new interdisciplinary field of humanitarian research.

Linguoculturology is one of the youngest sciences exploring the relationship and interaction of language and culture. The term "linguoculturology" arose in connection with the works of V. N. Telia, V. V. Vorobyov, V. A. Maslova, etc.

In linguistics of the late XIX century, the following postulate can be accepted: "language is not only connected with culture, but also grows out of it and expresses it. Language is at the same time an instrument of creation, development, storage (in the form of texts) of culture, since with the help of language, real, objectively existing works of material and spiritual culture are created" (Maslova, 2001: 28). According to V. A. Maslova, it is on the basis of this idea that a new science - linguoculturology - appears at the turn of the millennium.

V. A. Maslova notes that three periods can be distinguished in the development of linguoculturology. The prerequisite for the development of science based on the works of V. Humboldt, E. Sepir and others was the first period of the development of this science. The essence of the second period consists in the design of linguoculturology as an independent science. The dynamic development of science makes it possible to predict a third period – the emergence of a fundamental interdisciplinary science – linguoculturology (Maslova, 2001: 28).

In the twentieth century, several schools were formed in linguoculturology, among them there are four schools formed in Moscow:

1. Yu. S. Stepanov School of Linguoculturology, engaged in the study of cultural constants in the diachronic aspect, from the position of an external observer, and not an active native speaker.
2. The linguistic and cultural school of N. D. Arutyunova explores universal cultural terms extracted from texts of different times and peoples, also from the position of an external observer, and not from the position of a native speaker.
3. V. N. Telia's school is engaged in linguoculturological analysis of phraseological units. V. N. Telia and her students explore linguistic entities from the perspective of understanding a native speaker of a living language, i.e. this is a look at the possession of cultural semantics directly through the subject of language and culture. The concept of mental linguistics of A. Vezhbitskaya, studying the imitation of the speaker's speech-activity mental states, echoes with it.
4. The School of Linguoculturology, formed at the Peoples' Friendship University of Russia by such scientists as V. V. Vorobyov, V. M. Shaklein and others, developing the linguistic and cultural concept of E. M. Vereshchagin and V. G. Kostomarov" (Maslova, 2001: 30).

At the same time, it should be noted that there are other schools, namely: "Volgograd Linguoculturological school under the leadership of V. I. Karasik (N. A. Krasavsky, E. V. Babaeva, G. G. Slyshkin, etc.), engaged in linguoculturological analysis of ethno-cultural and socio-cultural concepts; Voronezh school (Z. D. Popova, I. A. Sternin, V. B. Kashkin, Yu. A. Rylov, etc.), exploring the problems of national, national-cultural specificity, the methodology of contrastive description of national communicative behavior" (Evsyukova, 2014: 43).



In addition, V. A. Maslova points out that today the following directions have taken shape in linguoculturology. Firstly, "linguoculturology of a separate social group, ethnos in some culturally vivid period, i.e. the study of a specific linguocultural situation." Secondly, "diachronic linguoculturology, i.e. the study of changes in the linguistic and cultural state of an ethnos over a certain period of time." Thirdly, "comparative linguoculturology, which studies the linguistic and cultural manifestations of different, but interrelated ethnos." Fourthly, "comparative linguoculturology." Fifthly, "linguocultural lexicography, which compiles linguistic and cultural dictionaries (see: A.P.Y. UK: Linguistic and Cultural Dictionary dictionary. -, 1999; Maltseva D. G. Germany: country and language: Linguistic and Cultural dictionary. - M., 1998, etc.)" (Maslova, 2001: 29).

In the Chinese linguistic tradition, it is customary to call linguoculturology using another term - "cultural linguistics". "Cultural linguistics studies the relationship between language and culture, the cultural connotations inherent in language, the linguistic form of the existence of culture, as well as how ethnic culture affects the form and evolution of language. Cultural linguistics as an independent humanitarian discipline became widespread in China in the 80-90s of the 20th century" (Su Xinchun, 2006: 1).

Conclusion. Summing up, we define linguoculturology as a theoretical science that explores the culture of a people through the study of linguistic units of different levels that reflect the consciousness of native speakers of a particular language. The object of linguoculturology is the whole language and culture. And the subject is the relationship between language and culture.

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