



Linguoculturology as a new field of linguistics

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Annotation: Every person is a part of national culture which includes national traditions, language, history and literature. Nowadays, the economic, cultural and scientific contacts between nations are becoming closer. The activation of culturological studies turned the spotlight on linguoculturology. This article explores different views about linguoculturology and shows different methods of analysis. In addition to this, several directions of linguoculturology are mentioned. The study aims to give a brief information about this branch of linguistics as it is very important in teaching English as a second language.

Keywords: linguoculturology, lingvoculture, interrelation, synchronous methods, diachronic methods, panchrony, interdisciplinary, Comparative linguoculturology, linguistic and cultural lexicography.

Linguoculturology as an independent new field of Science appeared in the second half of the XXth century and went through a certain historical stage. During this period, the methodology of teaching foreign languages serves to enrich its content and develop its basic principles on the basis of new integrative approaches from the point of view of the current demand. Linguistics tries to consolidate its theoretical foundations through integrative approaches the principles of the Foreign Language Teaching process in accordance with the Basic Laws of the pedagogical approach, since the main goal of this is to evaluate effective methods of teaching a foreign language and create a real scientific basis for their improvement. Every person is a part of national culture which includes national traditions, language, history and literature. Nowadays, the economic, cultural and scientific contacts between nations are becoming closer. Thus, the investigations dedicated to intercultural communications, correlations of language with culture and language personality are important today. The activation of culturological studies turned the spotlight on linguoculturology.

Scientists who works in this field are: A. Wierzbickaya, R.M. Keesing, R. The Langacker, V. Maslova, V. Karasic, S. Vorachev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok.

According to V. Maslova's research 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 nation's culture in language [Maslova.V.A , 2001]

In her significant contributions to the field of linguoculturology, V.A. Maslova identifies three key stages in its development:

1) the initial research that laid the groundwork for the emergence of the discipline (including the works of linguists such as V. von Humboldt, E. Benveniste, L. Weisgerber, A.A. Potebnya, and E. Sapir);

2) the establishment of linguoculturology as a distinct field of study; and

3) the ongoing advancement and growth of linguoculturology as a scholarly discipline.

Lingvoculturology, a relatively new field of study, is marked by various contradictions. For instance, within the realm of lingvoculturology, V. N. Telia suggests that language



phenomena should be examined synchronously [Telia, V. N.]. However, in the transition from the 20th to the 21st century, it has become necessary to explore language using both synchronous and diachronic methods, as well as from a contemporary standpoint, as the concept of "synchronous/diachronic" is being replaced by the idea of panchrony [Bragina, 1999, p. 132]. The emergence of lingvoculturology is a natural progression from the philosophical and linguistic theories of the 19th and 20th centuries. In recent years, several works focusing on this discipline have been published. Among them, V. A. Maslova's textbook [Maslova, 2001] stands out as a widely recognized scholarly contribution. This textbook establishes a methodological foundation and discusses current trends in lingvocultural research. Maslova emphasizes the interdisciplinary nature of lingvoculturology, defining it as a branch of linguistics that intersects with cultural studies, a humanitarian discipline that delves into the material and spiritual culture embedded in a living national language and evident in linguistic processes, or an integrative field that incorporates findings from cultural science, linguistics, ethnolinguistics, and cultural anthropology [p. 9, 30, 35]. The objectives of lingvoculturology, according to Maslova [p. 35], include examining how culture is reflected, preserved, and transmitted through language units, exploring the role of culture in shaping linguistic concepts, and investigating the existence of cultural and linguistic competence among native speakers. The conceptual framework of lingvoculturology is broad and multifaceted. The author suggests that a wide range of research techniques, from interpretative to psycholinguistic approaches, can be utilized in linguoculturology. The most comprehensive theoretical and methodological framework for linguoculturology in contemporary linguistics is presented in Vorobev's work "Linguoculturology: Theory and Methods" (Vorobyev, 1997). The study follows the traditions of Humboldtianism, proposing the examination of culture embedded in language based on the Sapir-Whorf hypothesis and the terminology introduced by L. Weisgerber [Luchinina, 2004]. Linguoculturology is defined as a complex scientific discipline that synthesizes the interrelation and interaction between culture and language, reflecting this process as a unified structure of units with linguistic and extralinguistic (cultural) content through systemic methods aligned with modern cultural priorities and norms [Vorobyev, 1997]. The primary focus of linguoculturology is on the interaction of culture and language during their functioning and the interpretation of this interaction as a cohesive system, with the subject being national societal forms expressed in language communication based on cultural values, constituting the "linguistic picture of the world." Vorobyov introduces the key unit of linguocultural analysis as lingvoculture, characterized as a dialectical unity of linguistic and extralinguistic content. Similarly, V. Krasnikov addresses related issues in "Ethnopsycholinguistics and linguoculturology," defining the latter as a discipline studying how culture is manifested, reflected, and captured in language and discourse, particularly related to the national worldview, linguistic consciousness, and mentally-linguistic complex [Krasnykh, 2002]. According to V. V. Krasnykh, linguoculturology focuses on identifying fundamental cultural oppositions embedded in language and discourse, reflecting ideas about cultured areas and ancient representations corresponding to cultural archetypes. Scholars from the Volgograd school, such as V. I. Karasik and E. I. Sheigal, also explore linguoculturology, with Karasik viewing it as a complex field of knowledge about the interconnectedness of language and culture with a comparative approach. The primary unit of study in linguoculturology is the cultural concept, encompassing realities and background values that require additional cultural information for adequate comprehension. The author provides a detailed overview of the reasons for the flourishing of linguoculturology, emphasizing the importance of understanding the universal and specific characteristics of communication among different cultures to prevent misunderstandings. The need to identify cultural values



underlying communicative activities, the integrative trend in humanities, and the necessity for linguists to integrate knowledge from related disciplines all contribute to the relevance of linguoculturology. E. I. Sheigal and V. A. Buryakovskaya focus on studying individual objects of the conceptual world and their interpretation by public consciousness and language, with a particular emphasis on ethnos. A. Khrolenko's work emphasizes the goal of generalizing information from ethnolinguistics and related disciplines to uncover the mechanisms of interaction between language and culture. Linguistic culture is seen as the philosophy of language and culture, with a focus on changes in language and culture influenced by each other. A. T. Khrolenko suggests using the term linguistic and cultural studies to encompass the various disciplines studying language-culture interaction. The author underscores the importance of revealing mechanisms of interaction between language and culture within linguoculturology, akin to general linguistics in the broader system of language sciences [Khrolenko A.T., 2004, p184] O. I. Kourova defines linguoculturology as a section of linguistics that examines the interaction of language and culture through systems embodying linguistic cultural values. The discipline aims to explicate the cultural significance of linguistic units by correlating them with known cultural codes, with key concepts including linguocultural paradigm, cultural connotation, linguistic picture of the world, and concept [Kourova.O.I., 2005].

Overall, the theoretical and methodological foundation of linguoculturology is seen as developing but still in its early stages. It is true that there is no consensus among scientists regarding the status of linguoculturology as an independent discipline or branch of linguistics, as well as the subject and methods of linguocultural research. However, it is generally accepted that linguoculturological research involves studying language in an inseparable connection with culture. One of the most popular materials used to illustrate the characteristics of the worldview of native speakers in linguoculturology are phraseological units and paremia (proverbs and sayings). These linguistic expressions often carry deep cultural meanings and reflect the values, beliefs, and attitudes of a particular culture. In addition to studying phraseological units and paremia, there are also studies aimed at revealing the linguocultural specifics of individual concepts. These works often analyze texts from classical literature or other cultural sources.

Linguoculturology explores the intricate relationship between language and culture, highlighting how language reflects and shapes cultural norms, values, and worldviews. Researchers in this field use a variety of methods and materials to uncover the complex interplay between language and culture. V.A. Maslova states that, several directions have taken shape in linguoculturology.

1. Linguoculturology of a separate social group, ethnic group in some culturally vivid period, i.e. the study of a specific linguistic and cultural situation.
2. Diachronic linguoculturology, i.e. the study of changes in the linguistic and cultural state of an ethnic group over a certain period of time.
3. Comparative linguoculturology, which explores the linguistic and cultural manifestations of different, but interrelated ethnic groups.
4. Linguistic and cultural lexicography, which compiles linguistic and cultural dictionaries.

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In addition, work done in the field will help to solve existing problems in translation. Due to the fact that, this area is still a new unexplored area of linguistics, conducting a lot of research in this regard to show the connection between language and culture is considered a very important work for the field of linguistics

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