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LINGUOCULTUROLOGY AS A NEW SCIENTIFIC DISCIPLINE

Abstract: In this article, the forms of linguistic and cultural approach to discourse analysis in intercultural communication, their forms in language units, applied methods and meaning are revealed. In addition to the above, the opinions of scientists who contributed to the development of this field were also analyzed. The fundamentals of the linguistic and cultural science, which has become one of the most urgent issues in modern times, have studied the problem of interdependence of language and culture.

Key words: linguoculturology, linguoculturological analysis, discourse, linguistics, culture, communicative linguistics, pragmatics, sociolinguistics.

It is generally recognized that linguistic research is also necessary for the mutual understanding of peoples and the dialogue of national cultures. Language has the ability to influence the formation and development of culture, which, in turn, is "personalized as a person" (V. Vorobyov). Therefore, the problems of language, culture and personality should be put at the forefront, since it is practically from culture that the spiritual communication of people, understanding and cooperation of nations.

The current stage of development of the problem of the relationship between language and culture indicates the presence of several directions:

1) ethnolinguistics, which studies language and its relationship to culture, the interaction of linguistics, ethnocultural and ethnopyschological as well as psychological factors, etc. (works by N.I. Tolstoy and his followers.);

2) theoretical and Practical linguistics (works by E.M. Vereshchagin and V.G. Kostomarov).

Along with these and other fundamental scientific and linguodidactic directions, a different approach to the study of this global problem has emerged (the works of V.V. Vorobyov, V.N. Telia, L.N. Murzin, V.A. Maslova, M.A. Karpenko, etc.) – linguoculturological. Foreign language teachers are interested in this problem due to the fact that linguistic experts have raised the question of a fundamentally new approach to teach a foreign language in both foreign and Uzbek-speaking audiences, when learning a language, its structure goes in line with studying a person as a native speaker, awareness of him as a linguistic personality. It carries the peculiarities of national thinking, formed by the way of life of nation. Linguists and methodologists have already designated this approach as linguocultural (O.Mitrofanova). Linguoculturology developed in the late 60s and early the 70s. In its development, it has gone from general cultural studies to linguistic proper, and then, since the late 70s, from "universal" cultural studies to comparative linguistic and cultural studies, in which the phenomena of a foreign language and culture are given in comparison with the native language and culture of the country of students.

Today, linguoculturology is recognized as an independent discipline, and not only a field of knowledge but also equal interest to both linguists and cultural scientists. According to researcher V.V. Vorobyov, in the circle of related humanities: sociolinguistics, ethnolinguistics, psycholinguistics, linguistic and cultural studies, etc. - linguoculturology, due to its integrativity and striving for

conclusions of a linguistic and ethnocultural nature, is able to more clearly identify the general direction of research on the interaction of language, culture and personality than even such fundamental sciences as cultural studies or linguistics:

- a) an anthropocentric understanding of culture;
- b) a person as a linguistic personality;
- c) language as a system of embodiment of cultural values;
- d) language and culture in synchronous interaction;
- e) culture as the highest level of language;
- f) The national identity of the linguistic reflection of the world;
- g) modeling of speech generation and perception processes;
- h) the entry of the text into culture and its interpretation, etc.

Today, it can already be argued that linguoculturology is a new philological discipline that studies a certain selected and organized set of cultural values, explores the living communicative processes of generation and perception, the experience of a linguistic personality and national mentality, provides a systematic description of the linguistic "picture of the world" and ensures the fulfillment of educational, behavioral and intellectual learning tasks. A genuine and comprehensive definition of the term "linguoculturology", although recently, thanks to the works of V.N. Telia, V.V. Vorobyov, L.N. Murzin, V.A. Maslova, it has been filled with a deeper meaning, is necessary for the development of the categorical apparatus of the theory of interactional language and culture, as well as identifying the specifics of linguoculturology among other sciences, primarily linguistics and cultural studies. Modern definitions of cultural studies, and thus linguoculturology, are associated with the concept of "culture". At the same time, cultural studies examines not the activity itself, but knowledge as the main content of social communication and its place in the system of public consciousness and the "scientific picture of the world". She strives for a systematic understanding of the world of human culture in the modern context of world civilization, as linguoculturology provides a systematic description of the facts of language and culture in their interaction and interrelation, explores the "linguistic picture of the world".

In linguoculturology, the concept of "culture" is considered in relation to aspects of its interaction with the language, which always embodies the originality of the people, the national vision of the world. People can access the riches of culture only with the help of language. A person inevitably forms a certain "picture of the world", including a cultural one, under the influence of language, a system of its units that are in certain relationships. The organic connection "man" (national personality) - language - culture (a system of material and spiritual values) is the basis and model of linguistic and cultural disclosure of the content of each of the components. The interaction of linguistics and cultural studies occurs through the text, which turns out to be the object of research, but the approach from the side of culture and language is different.

Linguoculturology considers language as a system of embodying cultural values, and the "immersion" of words into culture more fully manifests linguistic and extra-linguistic semantics, helps to better understand the national essence of these values. Since culture is a direct superstructure above the level of the text, the closest object of research in linguoculturology, according to L.I. Murzin, the

text is the most important unit of culture, and the units of all the others, below the underlying levels of language, should be of interest to the linguoculturologist only so far as they provide the construction of the text, and the word - primarily as a collapsed text. Linguoculture can be represented not only by one word, but also by the whole text. "The bottom line of all communication is misunderstanding language as such, and the assimilation of non-linguistic information, including the culture within which communication itself takes place" (V. Vorobyov). According to A.A. Potebni, language only hints at knowledge that should be explicated in the form of mental units, "further meanings", concepts. Each linguistic culture, unlike a word, has not only immediate, but also further meaning.

Linguoculturology stands out as an independent field of humanitarian knowledge primarily by its content. The subject of her research is the national forms of being of the individual, reproduced in the system of linguistic communication and based on the cultural values of a specific historical society. Linguoculturology acts as a system-forming factor of a complex of philosophical, cultural and linguistic traditions; it deals with the integrative description of language and culture, the construction of certain invariant models of their relationship; as a "metalinguistic" science is based on the "dialogical method" of comparing different languages, cultures and spiritual values (V. Vorobyov). The relationship between the concepts of linguoculturology and linguistic and regional studies is quite complicated today. The theory and practice of linguistic and cultural studies aroused an active interest in the problem of "Language and culture", largely predetermined, based on their achievements and miscalculations, the modern problems of linguoculturology. Despite the different, sometimes diametrically opposite, interpretations of the status of linguistic and cultural studies, there are certain theoretical prerequisites that, with the common initial problem of "Language and culture", allow us to outline the boundaries between linguoculturology and linguistic and cultural studies on the basis of their hierarchical relations in the system of linguistic disciplines.

Linguoculturology is connected with the problems of ethnolinguistics, according to B.Sweat, make up three areas: 1) language and the worldview; 2) this is the theory of language; 3) language and communication. Linguoculturology, as defined by V.I. Telia, is "that part of ethnolinguistics that is devoted to the study and description of the correspondence of language and culture in their synchronous interaction." And its global objectives coincide with the program of ethnolinguistics, which were put forward by N.I. Tolstoy: "... consideration of correlation and connection language and folklor art, their interdependence and various kinds of their correspondence." Linguoculturology as an "integral" discipline, arising at the "intersection of a number of related sciences and closely interacts with them, expands the connection of the humanities with social sciences, the range of research ideas, allows deeper and multifaceted awareness of the possibilities and reserves of describing languages and cultures, helps mutual understanding between people and their dialogue" (V. Vorobyov). Linguoculturology focuses on "the cultural factor in language and the linguistic factor in humanity." This means that linguoculturology is the property of the anthropological paradigm of human science itself, the central attraction of which is the culture phenomenon " (N.V. Telia). Linguoculturology is included in the field of philology and other humanities. It is a scientific discipline of a organizing type, bordering between the sciences studying culture and philology can be considered as one of the main blocks of cultural studies.

The main object of linguoculturology is the study of the relationship and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction as a single systemic integrity. Its subject is material and spiritual culture in its existence and functioning, created by mankind, i.e. systems of artifacts, everything that makes up the "linguistic picture of the world". An objective, complete and holistic interpretation of the culture of the people requires an

appropriate systematic approach in its description. Therefore, the most important task of linguoculturology and its characteristic distinctive feature is the systematic representation of the culture of people in their language, in their dialectical interaction and development, as well as the development of a conceptual series. The appeal of scientists to linguoculturology is caused and conditioned by the urgent demands of a systematic approach to the study of the interaction of language and culture, new perspectives of considering their relationship - pragmatic, cognitive, philosophical.

When developing the theoretical foundations of linguoculturology, it is necessary to determine one's attitude to culture as an organization of human life, attention to the nation (personality), its inner spiritual world. This raises the question of nature of the relationship between three series of phenomena: culture, language and thinking, a question that is fundamental importance for a wide range of humanities - philosophy, linguistics, semiotics. The development of national culture is based on the foundation of continuity, folklor traditions that ensure its stability.

Therefore, "language-nation (national personality)-culture" is the central triad of linguoculturology, in which the most important problems of this branch of knowledge converge and can be solved. According to particular researchers, V. Vorobyov, the general research strategy consists in the dynamic development of the correlation of such concepts as "man", "language", "culture". They assign a privileged role to language, so linguoculturology should become a part of linguistics. Despite all the striving for culture, linguoculturology still remains a linguistic discipline. Therefore, it can primarily use a rich arsenal of methodological techniques of linguistic analysis. A well-developed apparatus of linguistic methodological concepts such as syntagma, opposition, transformation, etc., may, with certain reservations, be transferred to the field of culture. At the same time, such a linguistic orientation of linguoculturology does not prevent the use of cultural and sociological methods proper and such general scientific methods as statistical probabilistic, thought experiment, etc. You can use the experience of designing artificial intelligence, for example, frame analysis ((L.N. Murzin). Linguoculturology has its own terminology: linguoculturological field, linguoculturema, linguoculturological competence, cultural connotation, cross-cutting cultural theme.

The linguocultural approach is primarily characterized by a systematic and parity consideration of culture and language as a set of units forming field structures. The dominant factor here is not a simple study of the interaction of linguistic, ethnocultural and ethnopsychological factors or reliance on the subject-conceptual sphere of culture in educational description and teaching, but "a holistic theoretical and descriptive study of objects as a functioning system of cultural values reflected in language, a contrastive analysis of cultural spheres of different languages based on the theory of linguistic and cultural relativity (A.V. Vorobyov).

So, linguoculturology has its own specifics. There is a special aspect of studying the problem of "Language and culture". According to V.V. Vorobyov, "linguoculturology is a complex scientific discipline of a synthesizing type. It studies the interrelation and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of their linguistic and extra-linguistic (cultural) content using systematic methods and focusing on modern priorities and cultural institutions (a system of norms and universal values)*.

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