

HISTORICAL BACKGROUND OF LINGUOCULTUROLOGY AS AN INDEPENDENT DISCIPLINE OF LINGUISTICS**Kholmuradova Leyla Eshkuvatovna**

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Email: fotimaoblokulova@gmail.com**Abstract**

This article explores the development of linguoculturology as an academic discipline and traces its evolution over time. It highlights the field's growing influence across a range of related disciplines, including anthropology, sociology, linguistics, and cultural studies. By emphasizing the deep connection between language and culture, linguoculturology has helped foster interdisciplinary research and new perspectives on communication and meaning. The article outlines the major historical stages, foundational theories, and research methods that have defined the field, and examines how the study of language in its cultural context continues to shape scholarly inquiry.

Keywords

linguistics, linguoculturology, language, culture, cultural integration.

Language is a mirror of culture, which reflects not only the real existence surrounding people, and their living conditions, but also the social self-awareness of the people, their mentality, national character, way of life, traditions, customs, habits, set of values, and outlook are also reflected. It preserves cultural values of lexicon, grammar, expressions, proverbs, sayings, folklore, artistic, and scientific literature.

“Language, a carrier of culture, bequeaths the treasure of national culture from ancestors to generations. The young generation learns the rich cultural experience of their ancestors along with their mother tongue. Also, it is a tool of culture. It forms a person's personality and a language master through culture” [5, 8].

It is known that from childhood, people learn the culture of their own nation through the language. Only then are they considered human beings. Language is one of the attributes of humans; with the help of it, they understand the world easily.

Culture is a broad term that refers to the collective identity and way of life shared by a group of people. It includes the customs, traditions, language, arts, beliefs, values, social norms, and material things that shape the way individuals within that group interact and understand the world. Culture is dynamic, evolving, and it plays a crucial role in shaping human societies and their members.

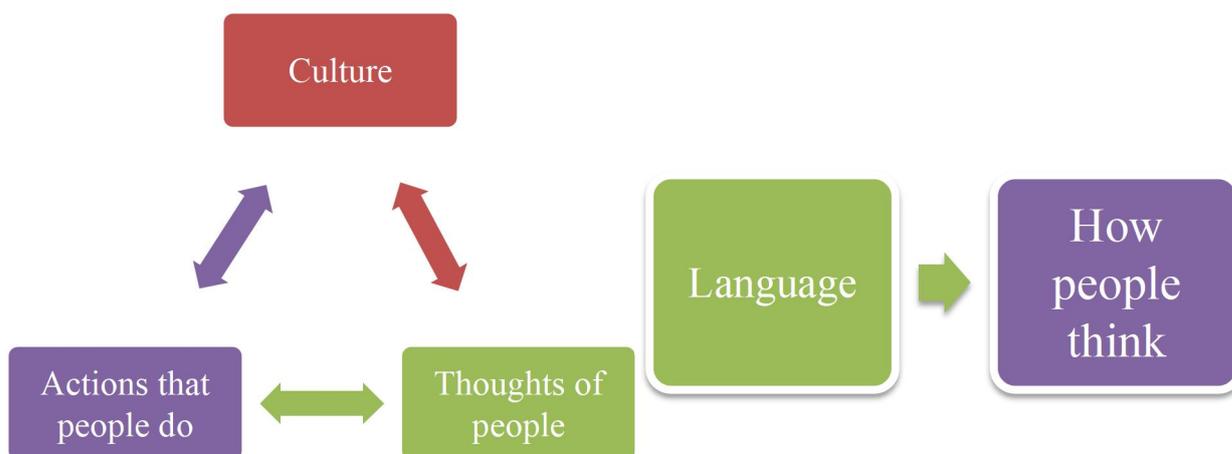
This research deals with the interconnection between language and culture while learning the history of linguistics new field of linguoculturology, observing linguocultural schools' methods. Language, as a fundamental component of culture, not only serves as a means of communication but also carries the nuanced expressions and uniqueness worldwide of a community. Rituals and customs, deeply rooted in cultural heritage, provide a sense of continuity and shared experience, fostering a sense of belonging, beliefs, and values, ingrained over generations, guiding individuals in navigating their existence and establishing moral frameworks. Culture is not static. It evolves through interactions, influences, and adaptations. Globalization has led to the interweaving of diverse cultural threads, creating a rich tapestry of shared human experience. Understanding culture is essential for fostering empathy, appreciating diversity, and navigating the complexities of an increasingly interconnected world.

Helen Spencer-Oatey explained the term “culture” with this statement: “Culture is learned not inherited. It is driven by one’s social environment, not from one’s genes. Culture should be distinguished from human nature on one side and from an individual’s personality on the other, although exactly where the borders lie between human nature and culture, and between culture and personality, is a matter of discussion among social scientists” [4, 2].

It is known that language appeared before culture, and language is considered a means of expressing meanings concerning culture. Language appears as the main form of existence and expression of national culture.

The difference between these two aspects was explained by Spencer with this statement: “Culture can be defined by what society think and does, and language by how they think” [4, 193].

Figure 1. The difference between culture and language



By the end of the 20s century, linguistics began to accept the hypothesis that language is not related to culture, but it itself develops with the assistance of culture and is a means of expressing it. At the same time, language is a means of creation, development, preservation and a component of culture. Because material and spiritual works of culture are created through language. Based on this idea, linguoculturalism, which has been formed for thousands of years, emerged as a new, special field of science in the 90s of the 20th century. This field has been developing for 10 years. At the beginning of the 21st century, linguocultural science has become one of the leading directions in world linguistics. Linguoculturology studies folk culture as reflected and consolidated in language and discourse. First of all, it studies the myths, legends, customs, and traditions of a particular culture. All of these concepts are related to culture.

“Language and culture develop together, simultaneously influencing each other; therefore, a separate study of these aspects does not have much effect, since the rules for using the language as such turn out to be insufficient in those cases when they must be supplemented with cultural information” [3, 56].

Linguistics, considered one of the leading directions of anthropocentric linguistics, was created in the cooperation of the fields of linguistics, cultural studies, ethnography, and psycholinguistics. The interaction of language with culture, ethnos, and national mentality is a field that studies communication and influence based on the principles of the anthropocentric paradigm. The term “linguoculturology” is derived from Latin and Greek. Latin “lingua” means “language”, “cultura” means “handling”, and “logos” is “teaching” [8, 8- 9].

However, Usmonova. Sh considered it in another way. As from Latin “lingua” means “language”, “cultus” is “to respect”, but in Greek “subject” [5, 17].

“Researchers say that this field was formed in the last quarter of the 20th century, and the term “linguoculturology” appeared in connection with the research conducted by the Moscow Phraseological School under the leadership of V.N. Telia.” [9, 42].

“Linguoculturology is also known as linguistic anthropology, an interdisciplinary field that studies the relationship between language and culture. It examines how language shapes and reflects cultural practices, beliefs and social structures. This field explores how language is used within cultural norms and values, which are connected to broader cultural patterns and processes. Linguoculturology also investigates how language is used to construct and reinforce cultural identities, as well as the impact of cultural factors on language evolution and development” [2, 5].

“– linguoculturology is closely interconnected with linguistic and cultural studies;

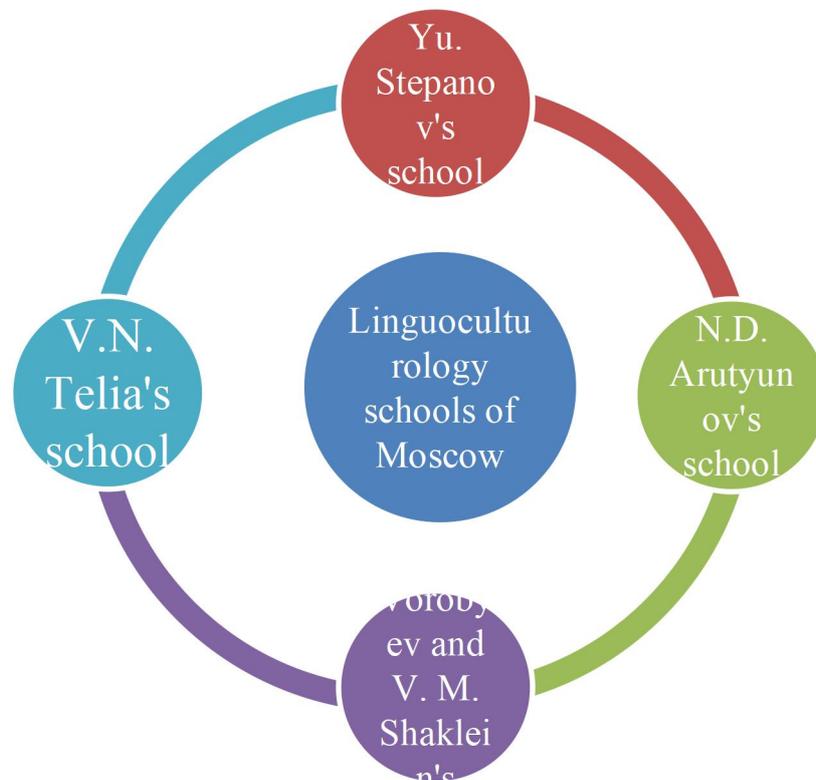
-linguoculturology focuses on cultural evidence that is interpreted in language;

-linguoculturology belongs to linguistic sciences, so its research results can be used practically in the process of teaching mother tongue and foreign languages;

-the main directions of linguocultural studies are linguistic personality and language” [6, 78].

After realizing that this subject is crucial and gives a more efficient way of not only teaching and learning extra knowledge and qualifications, but also, with the help of this phenomenon, people can be aware of the cultural values of other nations that they are interested in. Due to this, the scientists of Moscow opened linguoculturology schools. By the end of the 20th century, there were four of those type of schools in Moscow.

Figure 2. Schools of linguoculturology.



1. *Stepanov's school*. The purpose of this school is to describe the continuity of culture from a diachronic point of view. The direction works with the help of texts created in different periods, that is, not as an active owner of the language, but as an external observer.

Stepanov's school views the language from the current dynamic aspect. Language either develops over the centuries, it becomes much more fluent and convenient to use and speak, or it will lose out to other languages, such as Latin and ancient Greek. In addition, they only observe it as a neutral position, not the owner of the chosen language. The English language can be the best example for this kind of research; it is clear that the development of this language is divided into three stages: *Old, Middle, and Modern*.

2. *Arutyunova's school*. This school studies universal terms in texts of different people and eras. These cultural terms are also studied from the perspective of an external observer, not an active owner of the language.

Universal concepts are not only for one nation, but also: Uzbek, English, and Russian are concepts belonging to the nations of the world. Respecting older people, and being kind to children, showing respect to women and girls have every country's culture. However, they understand them differently and every language has unrepeatable expressions and actions that explain them.

3. *Telia's school*. This school is known not only in Russia but also in foreign countries for its linguistic and cultural analysis of phraseology. V. N. Telia and his students study linguistic essences from the point of view of the reflex of a living language owner. That is, it is a direction aimed at acquiring the semantics of culture directly through the subject of language and culture. Telia and students analyzed various languages from a comparative and contrastive point of view. They found that there is at least one alternative phraseology or expression in languages which are not belong to the same language family. For example, in Uzbek, there is a phraseology "*Tuyaning dumi yerga tekkanda*", it means that this action never happens. English-speaking countries say "*When pigs fly*" in order to give this notion. Although word formation, words, and grammatical structure are different, the meaning is similar.

4. *Vorobyev's and Shaklein's school*. They developed a teaching system of Vereeshchagin and Kostomarov [5,24].

These 4 schools have a vital role in developing a new subject, linguoculturology.

Three periods can be distinguished in the development of linguoculturology according to the great Russian scientist V.A. Maslova.

1. The creation of initial studies that led to the formation of this subject. (work of V. Fon Gumbold, E. Benvenist, L. Vaysgerber, A. A. Potebnya, E. Sepir)

2. Separation of linguoculturology as a new discourse.

3. The emergence of a fundamental interdisciplinary subject" [7, 96].

"Cultural linguistics, an emerging field within linguistics, views language as a cultural manifestation and reflection of national mentality. While the subject and methods of cultural linguistics are still in the process of being defined, the discipline has already influenced other linguistic fields that explore the interaction between language and culture. In linguoculturology, culture and language are treated equally significant, and their interconnected study is the primary focus of this discipline. This approach is built upon the inherent unity of language and culture. Exploring the relationship between "language" and "culture" is greatly hindered by the absence of a clear and consistent definition of "culture" and a well-established conceptual and terminological structure. With over 600 different definitions of culture, non-culturists find it challenging to navigate this myriad of interpretations and often settle for a basic understanding of culture" [1, 59].

In conclusion, linguoculturology is a humanitarian discipline that studies the material and spiritual culture embodied in the living national language and manifested in linguistic processes. It allows us to establish and explain how one of the fundamental functions of language is carried out as an instrument for the creation, development, storage, and transmission of culture. Its goal is to study the ways in which language embodies, stores and transmits culture in its units.

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