



CULTURAL LINGUISTICS AS A MODERN LINGUISTIC BRANCH

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ABSTRACT

The article is dedicated to discuss the science of linguoculturology, which studies the closeness of language and culture, is researched as a special direction of modern linguistics.

V.A Maslova distinguishes two periods in the development of linguistic and cultural studies: "The first period is the works of V. Humboldt, A. Potebnya, E. Sepir and others, which are the foundations of the development of the science; The second period is the formation of linguo-cultural studies as an independent field of research. The dynamics of the development of science allows us to predict another third period, which is on the threshold, that is, the emergence of the fundamental field of linguistics - linguoculturalology¹.

Linguistics is a comprehensive field of science that includes the study of cultural studies, ethnology, psychology and general linguistics. The traditional language, which is the object of study for linguistics, is described as a means of creating, developing and preserving culture in this field of science². The main focus of Linguistics is to classify a particular world with the help of concepts that form a linguistic landscape of the world in harmony³. The main goal is to study such a phenomenon as "mental-linguistic complex", which implies a strict correlation between the structure of a language and the thinking of the speaker⁴.

In the field of linguistic and cultural studies, which analyzes the relationship between language and culture, the level of expression of cultural views in language, the national-cultural, ancient and modern views of the peoples of the world, customs, traditions, and the characteristics of the expression of values in certain folk speech are analyzed⁵.

Another task of linguistics and culture is to study the national-cultural means of the language. In this case, we can see the expression of the character, appearance, behavior and

¹Maslova V. A. Introduction to Linguistic Culture. Uchebnoe posobie. - Moscow: Nasledie, 1997. - S. 54.

²Maslova V.A. Lingvokulturology: Ucheb. posobie dlya stud. higher ucheb, zavedeniy. - Moscow: Izdatelsky center "Akademiya", 2001. - 208 p.

³Vorobev V.V. Lingvokulturologiya: (Teoriya i metody) - Moscow, 1997. - S. 32.

⁴Krasnykh V.V. Ethno-psycho-linguistics and linguo-cultural studies. Moscow, 2002. - S. 12.

⁵Tosheva DA Linguistic-cultural characteristics of zoonym component proverbs: Phil.fan. PhD diss. Tashkent - 2017. B. 17.



speech of a person (representative of a nation) by poetic and prose texts, phraseology and metaphors, proverbs and sayings as a linguistic and cultural phenomenon. They contain not only language markers, but also linguocultures.

The object of linguoculturalology is to study the interaction between the language that expresses information about culture and its associated values and preferences, and the person who creates this culture using this language. The subject is studied at the junction of several fundamental sciences, namely linguistics and cultural studies, ethnography and psycholinguistics⁶.

In culture, having figurative, standard, pictorial-metaphorical meanings and summarizing the results of human consciousness, i.e. archetypal and prototypical myth, ritual, folklore and religious discourses, poetic and prose texts, phraseology and metaphors, signs and paremies Language units summarizing (proverbs and proverbs) are the subject of this subject⁷.

Scholars interpret linguoculturalism in different ways. According to VN Telia, the object of linguo-cultural studies is not only cultural information within the nation, but also cultural information within the universal human sphere. For example, cultural universals corresponding to different peoples in the Bible and the Qur'an⁸.

Lingvokulturology studies the relationship between language and culture, the expression and realization of ethnic mentality in language⁹. The basis of linguistic culture is aimed at systematizing the specific features of the semantic signs of specific cultural concepts¹⁰.

YM Vereshagina and VG Kostomarov distinguish such types as linguo-national studies and linguo-cultural studies. According to them, linguistics studies the national realities specific to that language, which are reflected in one language. These are non-equivalent language units¹¹.

VA Maslova emphasizes that lingvokulturema is divided into the following types: 1) non-equivalent lexicon and lacunae; 2) mythological language units, archetypes, customs, rituals and beliefs established in the language; 3) paremiological language units; 4) phraseological fund of the language; 5) standards, stereotypes, symbols; 6) metaphors and linguistic images; 7) stylistic layer of languages (literary and non-literary forms); 8) speech behavior; 9) speech culture¹².

⁶Maslova V.A. Lingvokulturology: Ucheb. posobie dlya stud. higher ucheb, zavedeniy. - Moscow: Izdatelsky center "Akademiya", 2001. - S. 36.

⁷Sabitova Z.K. Linguistic culture: textbook. - Moscow: FLINTA, 2013. - S. 10.

⁸Telia V.N. Metaphorization and the role of language in the composition of language // The role of the human factor in language. Yazyk i kartina mira. Moscow: Nauka, 1988. S. 203.

⁹Telia V.N. Refleksy arhetipov soznaniya v kulturnom konsepte "motherland" // Slavyanskije etyudy. Sbornik k jubilee S. M. Tolstoy. Moscow, 1999. S. 466–476.

¹⁰Krasnykh V.V. Ethno-psycho-linguistics and linguo-cultural studies: Course lecture. Moscow, 2002. - S. 12.

¹¹Vereshchagin E.M., Kostomarov V.G. Lingvostranovedcheskaya teoriya slova. - Moscow: Rus. Yazyk, 1980. – 320 p.

¹²Maslova V.A. Lingvokulturology: Ucheb. posobie dlya stud. higher ucheb, zavedeniy. - Moscow: Izdatelsky center "Akademiya", 2001. - S. 36.



According to VV Vorobev, "Lingvokulturema is the form of a language sign and a set of cultural meaning and content expressing this sign." Lingvokulturema gives the deep content of the language sign an important meaning that potentially exists as its structural element»¹³.

The following triad (three concepts) is usually used as a basis for the study of the reflection of the landscape of the world in human language: the environment, the image of the environment in the human brain, and the expression of the results of this imagination in language. Based on these, it can be considered that a person reflects the environment through his language.

In this regard, word combinations, phraseological units, metaphors, symbols and other stylistic devices are widely studied. All this is a source of invaluable information about the culture and mentality of the people; they reflect legends, narratives, traditions, folk beliefs, social system and ideology.

Language is closely related to culture. Language develops in culture and expresses it. Language preserves culture in its units and transmits it to generations. Lingvokulturology is a science that arose between linguistics and cultural studies and studies the reflection of the nation in language. Language collects and stores information of cultural significance. A. Abduazizov is a scientific researcher of recognition, lingvokulturology - language and culture, cross-cultural issues. This field studies not only culture, but through it various national traditions, religious events, national concepts, means of conscious perception of the world through language. The language map of the world generally corresponds to their logical expression in the minds of people. A wider and deeper scientific study of this issue is related to linguocultural and linguocognitology¹⁴.

Therefore, the goal of linguocultural science is to preserve the culture manifested in its components of the language and to study the ways of its verbalization. The study of language through culture is becoming more and more relevant, therefore, in modern linguistics, a new linguo-spirituality¹⁵ At a time when such a field is emerging and high results are expected, not researching linguoculturalology, which has its fundamental base in linguistics for a long time, seems to be a deviation from the development of the science.

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¹⁴Abduazizov A. Introduction to the theory of linguistics. - T.: Sharq, 2010. - B.144.

¹⁵<http://marifat.uz/marifat/ruknlar/fan/1088.htm>.



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