

## **Linguoculturology as the New Branch of Linguistics**

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**Abstract:** The following article describes the facts concerning the formation and characteristics of linguoculture, as well as the viewpoints of many specialists on the field and the way it has developed within Uzbek linguistics.

**Keywords:** Linguistics/ culture/ Linguoculturology / communication / features / scientists / modern / cultural factor / relationship.

Language is a medium that helps in the sending of thoughts and feelings of two individuals. At the same time language allows us to express our feelings and thoughts via sounds, symbols, written or spoken words, posture, gestures or signs. Consequently, the study aimed at research of relationship between language and culture is Linguoculturology.

Labels like linguoculturology and linguoculturological are unlikely to be singled out for closer examination in "Western Cultural Linguistics" [Mizin & Korostenski, 2019]. Constructed upon evident Greek and Latin foundations, they are widely believed to defy definition. Even in situations where if no additional explanation is given, readers will assume they have a good idea of the nature of the scientific endeavor that is intended to be conveyed by the two terms. How could one fail to notice, after all, that they are discussing the linguistically informed investigation of the complex relationships across languages, civilizations, and ideas?

In a recent publication on "Linguoculturological aspects of the study of Samkhruli (Southern) floronymic language," Maia Kikvadze [Kikvadze, 2018] provides a nice example of this "superficial" method that takes formal transparency for granted.

According to B.Sainte-Marie "Language and culture cannot be separated. Language is vital to understand our unique cultural perspectives. Language is a tool that is used to explore and experience our cultures and the perspectives that are embedded in our cultures".

Certainly, language is unique to our species because it is the only way to express our unparalleled ideas and customs within different cultures and societies, and it represents a country's culture.

Linguoculturology as associate subject actively developing field if linguistics. Linguoculturology as an independent direction in linguistics arose in the 90s of the XX century. The term linguoculturology came into use in the scientific works by V.V.Vorobyev, N.D.Arutyunova, Y.S.Stepanov, V.T.Kolokov, V.A. Maslova, V.I.Karasik, V.N.Telia, V.Avramova, V.V.Krasnykh considers linguoculturology to be "a discipline studying manifestation, reflection and fixation of culture in the language and discourse". It represents certain unity of knowledge regarding national-cultural peculiarities of nation and their reflection in language. The aim of linguoculturology is to review the ways that the language embodies in its units to keep and to transmit culture.

Numerous studies have pointed out that linguoculture is a discipline that examines language as a cultural phenomena, with a focus on the interdependent nature of language and culture. V. N. Telia, for instance, describes linguistics as a discipline that "studies the individual and cultural factor as a whole." G. G. Slisshkin states that "Linguoculturology is concentrated on the human element, or more specifically, the individual's cultural component. Because the phenomena of culture lies at the core of linguoculturology, it may be inferred that the study of man is an anthropological phenomenon. Even though opinions on the subject of linguoculture are generally agreed upon, there are still certain points of contention.

In particular, V.N.Telia writes : “ Linguoculturology is a science that studies the human, more precisely, the cultural factor in man “.The fact that center of linguoculturology consists of a cultural phenomenon indicates that the science of man belongs to an anthropological paradigm.

Although, there is a consensus on the object of study of linguoculturology, some controversial views are suggested by V.N.Telia and V.A.Maslova. According to V.N.Telia, linguoculturology studies only the synchronous connection of language and culture, whereas V.A.Maslova believes that this field studies both synchronously and diachronically.

Personally I agree with V.N.Telia because the main task of linguoculturology is to study and describe language and culture in their interaction. In spite of the fact that there are several references on the sphere of linguoculturology, linguists admit that the most famous of them is the textbook created by V.A.Maslova. This textbook describes the methods, object and subject, directions in the field of linguoculturology, examples of linguocultural analysis of a particular language unit.

The linguocultural analysis of language in our linguistics began in the second decade of the XXI century. For example, Z.I.Soliyeva's dissertation is devoted to the study of sentiment in the Uzbek and French languages, national and cultural features of moral and educational texts. Professor N.Mahmudov's article can be considered as the first work in Uzbek linguistics, which contains serious comments on linguoculturology. The article is very based on the factors that contributed to the formation of linguoculturological theory, the basic concepts in it,the differences in their interpretation.

1. Several directions have taken shape in cultural linguistics by now.
2. Culturology linguistics of a particular social group, ethnic group in some culturally bright period, ie, the study of a specific linguocultural situation.
3. Diachronic cultural linguistics, i.e. study of changes in the linguocultural state of an ethnic group over a certain period of time.
4. Comparative cultural linguistics, which investigates the linguistic and cultural manifestations of different, but interrelated ethnic groups.
5. Comparative cultural linguistics. It is just beginning to develop. Today it is represented by only a few works, the most interesting of which is the work of M. K. Golovanivskaya "The French mentality from the point of view of a native speaker of the Russian language", in which the peculiarities of the French mentality are studied from the standpoint of a native speaker of the Russian language and culture. The material for the analysis was abstract nouns in Russian and French - fate, danger, luck, soul, mind, conscience, thought, idea, etc.
6. Linguocultural lexicography, engaged in the compilation of linguistic and cultural dictionaries.

Currently, linguoculturology is one of the leading areas of linguistic research, its rapid formation and development is observed. explains this phenomenon for several reasons.

- Firstly, it is the rapid globalization of world problems, the need to take into account the universal and specific characteristics of the behavior and communication of various peoples in solving a wide variety of issues, the need to know in advance those situations in which

there is a high probability of intercultural misunderstanding, the importance of identifying and accurately designating those cultural values that underlie communication.

- Secondly, this is an objective integrative trend in the development of the humanities, the need for linguists to master the results obtained by representatives of related branches of knowledge (psychology, sociology, ethnography, cultural studies, political science, etc.).
- Thirdly, this is the applied side of linguistic knowledge, the understanding of language as a means of concentrated comprehension of collective experience, which is encoded in all the richness of the meanings of words, phraseological units, well-known texts, etc., and this experience is the essence of the studied foreign language.

As noted by S.A. Pitin and L.A. Shkatov, “linguoculturological field appears as the knowledge of a researcher, and linguoculturemes are used as a metalanguage, which have a common classification character and potential capabilities in compared languages (archiculturemes).

In his article “Linguocultural studies” V.A. Fedosov distinguishes two approaches to linguocultural research: from language to culture and from culture to language. The author argues that the first approach is related to scientific linguoculturology, and the second approach is related to linguoculturological studies. The author considers these approaches in reference to the description of linguoculturology and raises a question if one should start with culturology or with linguistics — with the language. Both approaches are admissible: “...the subject of linguistics (language)..., expresses culturological concepts. Culturology, therefore, precedes linguistics”.

In Ye.N. Luchinina’s work linguoculturology is defined as the study of «individual objects conceptual picture of the world and their understanding of public consciousness and language from the point of view of the object of reflection, one of which is the ethnic group».

According to Y.A. Belchikov, one of the topical problems of modern linguoculturology is connected with the search for mechanisms of interaction between language and culture, because “language and culture have a common humanistic basis”.

EI Zinovieva and EE Yurkov defined cultural linguistics as a philological science, the main task of which is to study the diverse ways of representing knowledge about the world of speakers of a particular language.

The Russian philologist V.V. Krasnykh considers cultural linguistics as a discipline that studies how culture manifests itself, is reflected and fixed in language and discourse. At the same time, the interrelation of this discipline with the study of the national picture of the world, linguistic consciousness, features of the mental-lingual complex is noted.

As discussed above linguoculturology is described as “ a complex scientific discipline of synthesizing type that studies the interrelation 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-lingual (cultural) content “.

To sum up, Linguoculturology is a branch of linguistics that views language as a cultural phenomenon and a manifestation of rational thought. It is aimed at scrutinizing linguistic units in connection with the historical and social development of the country at different periods and thus ensures general broad comprehension of the language as a complex system. Linguoculturology plays a significant part in Linguistics since it is an interdisciplinary field in which the data gathered as a result of study may be implemented in practice. As a result, we’ve come to the conclusion that Linguoculturology is a brandnew subject of Linguistics in active development, might be a fruitful topic for linguistic research.

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