

LINGUA-CULTURE AS ONE OF THE MAIN AREAS OF LINGUISTIC RESEARCH

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Abstract: The article discusses Lingua-culture which is one of the main areas of linguistic research. It explains the influences and differences that exist in different languages and cultures, as well as to study the interactions between different languages and cultures.

Keywords: Lingua-culture, language and culture, interaction, research, different languages, analyses, anthropological research, psychological research, history of different culture.

Introduction.

Lingua-culture studies language and culture as interrelated indicators. This area explains words, expressions, phrases and their meanings found in different languages, as well as the literature, art and history of different cultures.

This field uses various research methods to explain the interactions between different languages and cultures. For example, anthropological research methods, psychological research methods and sociological research methods are used in the field of lingua-cultural research.

This field uses various research methods to study the influences and differences that exist in different languages and cultures. A number of scientific researchers work in the field of lingua-cultural studies. Various scientific studies are conducted in this area to help explore the influences and differences that exist in different languages and cultures.

Lingua-culture is a scientific field that takes into account the interaction of language and culture and includes scientific research related to the analysis of their mutual boundaries, cultural functions and language content. This concept is of great importance as one of the main directions of linguistic research in the context of globalization and communicative variability, which has formed its own methodological approaches and practices [1, 285].

This field plays an important role in the study of language concepts between people, the study of social and cultural changes in language, and the analysis of communication processes between people. Lingua-culture collaborates with other linguistic sciences in the exchange of messages between people, in the understanding of entertaining content, in the study of the external expressive forms of cultural languages.

This concept considers the study of the content of global international relations, and the study of their linguistic monuments in the modern communicative environment. Based on this general understanding, the field of linguistic and cultural studies is of great importance for the study, understanding and qualitative interpretation of language and culture among people and opens up new conditions for linguistic researchers.

In the 90s of the 20th century, a new field of science arose between linguistic and cultural studies – lingua-culture. It was recognized as an independent branch of linguistics. Lingua-culture is a

science that arose from the relationship between linguistic and cultural studies, studying the emergence of national culture, its expression and embodiment in language. The combination of these two directions, that is, linguistic and cultural studies, is not a simple connection, but the emergence of a new scientifically based direction. Therefore, this phenomenon is not a temporary connection between linguistic and cultural studies, it is a systematic branch of science with its own independent goal, task, method and object of research.

Almost all researchers of the development of lingua-culture claim that the roots of this theory go back to V.von Humboldt. V.A. Maslova, who created serious research in the field of linguistic culture, divides the development of this area into 3 stages [2, 208].

1) creation of preliminary research that prompted the formation of science (V. von Humboldt, E. Benvnist, L. Weisgerber, A.A. Potebnya, E. Sapir);

2) separating lingua-culture into a separate field;

3) stage of development of lingua-culture.

By the beginning of the 21st century, lingua-culture had become one of the leading areas of world linguistics. Linguistics is a science that studies language as a cultural phenomenon, the subject of which is language and culture in relationships. For example, V.N. Telia writes about this: “Lingua-culture is a science that studies the human factor, or more precisely, the cultural factor in a person. This means that the center of lingua-culture research is a set of achievements characteristic of the anthropological paradigm of man as a cultural phenomenon [3, 288].

V.V. Vorobyov says “Lingua-culture is a complex field of science of a synthesizing category, studying the interactions and interactions of culture and language. It reflects this process as an integral composition of units with a single linguistic and non-linguistic (cultural) content using systematic methods aimed at modern authoritative cultural priorities (universal human norms and values)” [4,] The main subject of research in Lingua-culture is language and culture, which are in a state of constant interaction.

The history of lingua-culture is important to examine how it has focused on the analysis of language and cultural relationships between people. The field has undergone change over time and reflects developments in linguistic thought and methodologies.

The early history of Lingua-culture dates back to antiquity and the Middle Ages. In the ancient world, the beginning of the analysis of cultural problems can be seen in the works of Uzbek, Greek and Roman poets and philosophers. The fact that they conduct linguistic research in the art of language and speech, expressing relationships between people, showing cultural characteristics, constitutes a major part of the history of Lingua-culture.

In the Middle Ages, a number of articles on the analysis of language and culture appeared in the works of Arab philosophers and scientists. Arabic linguists study Linguistics to study the social and cultural functions of language.

During the Renaissance, Linguistics and cultural analysis developed. Linguists studied ancient texts and analyzed human relationships and values. During this period, the French linguist Rabelais also contributed to the study of the relationship between language and culture [5, 85].

In the 19th and 20th centuries, linguistic research and cultural linguistics intensified. The development of anthropology, ethnography and cultural studies has opened up new areas of linguistic research. Linguistic researchers during this period developed methods and methodologies for studying social and cultural problems of language.

Currently, Lingua-culture is an area of great importance in responding to the development of globalization, communication technologies and changing cultural processes. Their unique methodologies, research methods, and scientific controversies make the field of lingua-cultural studies an important focus.

While language serves people, it is necessary to take into account the intervention of the concept of personality. New views are proving more and more clearly that in order to fully study and evaluate language and its use in speech, its social content, it is necessary to carefully study the processes that took place before it took on this linguistic form. Moreover, social, physiological and psychological considerations are so closely related to linguistic issues that they cannot be separated from each other by one line.

Emerging and developing new directions and approaches in linguistics create a scientific basis for the function of language to serve the people of society. Their research brings great advances to science and provides valuable information about the nature of language, the behavior and culture of its speakers. In particular, the analysis of texts in the Uzbek language based on modern approaches is one of the urgent tasks of science.

The influence of the anthropocentric approach to language is characterized by its essence and its inherent influence on people's learning of language, its use and the creation of sociocultural linguistic heritage. He supports language learning as one of the most important pursuits of humanity. People based on an anthropocentric essence express themselves by learning language according to their inherent knowledge, art and cultural heritage. This learning process is a key step in creating a person's cultural heritage, developing his knowledge to reflect on the importance and influence of language on him.

The anthropocentric nature of language is a major determining factor in understanding and categorizing the history and social relationships of people. People use language to tell stories, social laws and rules, and to express their own ideas. This emphasizes the unique role of language in preserving the historical and social heritage of a people.

The anthropocentric approach shows the important role of language in the formation of people's cultural identity. Language, an attempt to express people's nationality, gender and other cultural characteristics, has a great influence on their assessment of their own cultural heritage. This means that language will be of great importance in strengthening the bonds between people and finding one's place in society.

To conclude, Lingua-culture studies the interactions between different languages and cultures. Moreover, the anthropocentric nature of language is important for strengthening human connections and creating cultural identity. Language appears to be unique in the way people express themselves, communicate their thoughts to others, and change their relationships with the world. This takes into account the role of language in strengthening relationships between people, understanding history and social change.

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